

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., JANUARY, 1958

NO. 1

Shokan, N. Y.

Dear Elder Wood:

I have made a copy of the 100 years old Circular Letter which was read at the 100th Anniversary of our Meeting-House, the Olive and Hurley Old School Baptist Church, during the meeting of the Lexington-Roxbury Association, September 13, 14, and 15, 1957. (Copied from the Signs of the Times of 100 years ago — Ed.)

It was good to know that through the precious Signs of the Times, such glorious things are preserved, which serve to prove that God's children still cherish and contend for the same things as the saints of old; and by which the household of faith take courage, when all about them is sin and iniquity, and a falling away. I might copy the 2nd chapter of 2 Thessalonians here, but I believe it would be good for all of us to open the Book and read it, and be edified by it as the Spirit and Comforter may present it to us.

I know that in myself is no good thing, and though my hope seems small, it is all I have to cling to. My wife, and sister in Christ, and I send our love.

Edward K. Adsit

CIRCULATION LETTER OF 100 YEARS AGO

The Elders and messengers of the Lexington Baptist Association convened with the church at Lexington, September 2, and 3, 1857, to the churches of the same, sends Christian salutation; and praying that grace, mercy, and peace through our Lord Jesus Christ may be with you all.

Dear Brethren: According to our custom, we send you this our annual epistle, in which we call your attention to the words of the Apostle in Philippians 3:2-3: "Beware of dogs, beware of evil workers, beware of the concision. For we are the circumcision, which worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

The Apostle says in the commencement of this chapter, "Finally, my brethren, rejoice in the Lord. To write the same things to you, to me is not grievous, but for you it is safe." If then it was safe for the church in Paul's day to know these things, it is equally as safe in this day; for he advised Timothy that seducers should wax worse and worse, deceiving and being deceived.

The first thing we shall notice in our text is, "the dogs;" and if some of them should growl, we hope none of the sheep and lambs of Christ will be alarmed, or offended. False teachers existed in the days of Isaiah, and even by him figuratively called dogs. He says, "His watchmen (those of the aliens) are blind: that are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea they are greedy dogs which can never have enough, and they are shepherds that cannot understand; . . ." (Isaiah 56:10-11) Christ admonished us to give not that which is holy to dogs. And Ezekiel has called the same class of deceivers, wolves. "Her princes in the midst thereof are like wolves ravening the prey, to shed blood, and to destroy souls, . . ." (Ezekiel 22:27) and Zephaniah calls them evening wolves.

Christ has instructed us to beware of false prophets which come unto us in

sheep's clothing, but inwardly they are ravening wolves; by their fruits, says he, ye shall know them. And Paul says, "For I know this, that after my departure shall greivous wolves enter in among you, not sparing the flock." (Acts 22:29) And adds, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." He exhorts them, to Watch. And our Lord has said they compass land and sea to make proselytes. We are aware they make high pretensions to sanctity; and make prayers, and are heard thanking God they are not like other men: they pay tithes and fast often.

Paul has warned us that in the last days shall come perilous times, and that men shall have a form of godliness, but deny the power thereof; and from such he commands us to turn away. He says to Titus that their mouths must be stopped, for they subvert whole houses, teaching things which they ought not for filthy lucre's sake. And Peter says that many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. Jude also testifies that they have men's persons in admiration because of advantage; and the beloved John enjoins us to try the spirits whether they be of God, and to beware of them. Paul said to Titus that they profess to know God, but in works they deny him. They preach human works and merits instead of salvation by grace.

"Beware of evil works" God has given us a standard by which we may discriminate between those good works which he has before ordained that we shall walk in them, and those works which are denounced as evil. The Scriptures, which are given by inspiration of God, thoroughly furnish the man of God unto every good work. All religious works therefore which are not furnished by precept or example in the Scriptures, are evil works; and those who perform them are evil workers. They are of the works of the law, and as many as are of the works of the law are under the

curse; and by its deeds can never be justified in His sight. Their hearts have not been cleansed from dead works to serve the living God. The man of sin, the son of perdition, is identified by his coming: which is with all deceivableness of unrighteousness; with signs and lying wonders after the working of Satan. Beware of them, for if it were possible they would deceive the very elect.

"Beware of the concision". That is, of those who are cut off from circumcision, on which the ancient legalist had so much confidence. They have in modern times substituted sprinkling in its stead. They are to be watched lest they bewitch the saints as they once did the churches of Galatia.

Brethren, have we not those things which we have presented to your notice in every section of our country? How important then that we should try those who would thrust themselves upon us as teachers! "To the law and the testimony: if they speak not according to this word, it is because there is no light in them." (Isaiah 8:20) Let us hearken to the admonition of our Saviour and beware of the doctrines of the Pharisees and the Sadducees. Paul said to the Roman brethren, "Now we beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them; for by good words and fair speeches they deceive the hearts of the simple." And John says, "Receive them not into your house, neither bid them God speed."

"For we are the circumcision, which worship God in the Spirit." Moses said, "The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God." "He is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:28-29) And Paul says to the Colossians: "In whom ye are circumcised with the circumcision made

without hands, in putting off the body of the sins of the flesh, by the circumcision of Christ."

Those who have been thus circumcised without hands, like Jeremiah, will ever after remember the wormwood and the gall; and therefore like him, they will have hope. This circumcision is what Christ called being born again: being born of the Spirit. Not of blood, nor of the will of the flesh, nor of the will of man, but of God. Not of a corruptible seed, but of incorruptible by the word of God which liveth and abideth forever. This circumcision is also spoken of by Paul as, being quickened; and as being washed with the washing of regeneration and renewing of the Holy Ghost. Being circumcised, or born of the Spirit, they are qualified to worship God in the Spirit; for God is a Spirit, and all true worshippers must, and do, worship Him in spirit and in truth. Christ is formed in, and, by his spirit, dwells in them; and as God works in them both to will and to do of his good pleasure, so they work out their own salvation with fear and trembling; for God has wrought all their works in them.

"And rejoice in Christ Jesus", as their Saviour, their Prophet, Priest and King; as the true God and eternal life; as their foundation and chief cornerstone. All their hope for eternal justification rests on him, and on him alone. They rejoice in Christ Jesus as that King whom God has set upon his holy hill Zion, to preside in power and majesty over that kingdom which Daniel prophesied the God of heaven should set up; and that should never be destroyed, nor ever given to other people. They rejoice in his laws and institutions, and delight to obey him as loyal subjects. They rejoice in him as the High Priest who has made a complete atonement for them, and by his one offering has perfected them forever. And they rejoice in him as their Head and Husband; as their righteousness, sanctification, and redemption; as their Advocate with the Father; as their Deliverer

who has conquered death and triumphed over the grave, and who holds in his hands the keys of death and hell. They rejoice in him as Wonderful, Counselor, the Mighty God, and everlasting Father, and the Prince of Peace; as their Strong Tower, of whom Moses has written, "The Eternal God is thy refuge, and underneath thee are his everlasting arms."

None who can thus worship God in the Spirit, and rejoice in Christ Jesus, can repose any confidence in the flesh. In their circumcision they are cut off from all such confidence: the body is dead because of sin — it is cut off by the circumcision of Christ. They are divinely taught that the flesh profiteth nothing; they know the fearful import of the words, "Cursed by the man that trusteth in man, and maketh flesh his arm", and have been taught how blessed is the man that trusteth in the Lord, and whose hope the Lord is. (**Psalms 17:5-7**) They know that the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that they cannot do the things which they would; and that if they sow to the flesh they shall of the flesh reap corruption, but if they through the spirit mortify the deeds of the flesh, and sow to the spirit, they shall of the spirit reap everlasting life.

Brethren, may we all be found in Christ, not having our own righteousness which is of the law, but that which is through the faith of Christ; the righteousness which is of God by faith, is our prayer for Jesus sake. Amen.

Isaac Hewitt, Moderator
C. Hogaboom, Clerk

Bivins, Texas

Editors of Our Wonderful Paper:

I am a little late in sending my subscription. I have been reading the Signs over forty years, and I hope it will be the Lord's will that I may continue as

long as I live. May the good Lord enable the editors to continue to carry on this wonderful work.

I am now past seventy-one, and have been in bad health for more than seven years. I had a stroke six years ago, but with all my afflictions, God has not failed to be kind. I am made to believe that all things work for the good of God's people. I don't know whether I am one or not, but I would not give my little hope for all the world.

We were so glad to have Elder Wood with us, for we surely enjoyed his visit; and hope it be the Lord's will for him to come again, and any others from that section. In hope of eternal life beyond the grave.

(Elder) T. A. Wall

THE WILLS AND SHALLS OF GOD

Hopkinsville, Ky.

Dear Editors of the Signs:

I am writing you to send in my renewal for the Signs, for it is the periodical that holds my interest in regards to salvation.

And I desire to write a few thoughts that have been with me for a good while, and if God is pleased to give me a mind on spiritual things, I would like to write something on the shalls and wills of our God. According to Holy Writ, God in strength and wisdom before ordained and predestinated all things.

In Isaiah 46:11, God speaking by the prophet said, ". . . I have spoken it, I will also bring it to pass; I have purposed it, I will also do it." The world is teaching that God cannot save except men be willing to accept him; but our Heavenly Father has declared that he will do whatsoever his soul desireth; and who can dispute with him. He has declared that his counsel shall stand, and he will do all his pleasure. In Isaiah 55:11, he said, "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 where-to I sent it." This was spoken in the past tense — **sent**.

Dear Brethren, Christ Jesus was that Word, and the Father speaking by the prophet says, It shall not return unto him void. The Saviour said of himself, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." The Armenian world is declaring that the Word has failed; but the Saviour has declared that, "All that the Father giveth me shall come to me." Aren't you glad that the word **shall** is used — **shall** come to me. There is no evidence of doubt in the child of God when he is given the Spirit of truth to see and believe that Jesus Christ is our salvation; that in him we have redemption.

In Ezekiel 20:37, God again speaking by the mouth of his prophet, says, "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." This signifies that we (if I be included) are already in the covenant, but we are made to pass under the rod of afflictions of the law; for the law is our school master unto Christ. The Saviour declared to Nicodemus that a man must be born again; and Nicodemus asked could a man when he is old enter the second time into his mother's womb and be born. "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." "Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit."

Precious brethren, when we stand in the presence of God and his dear Son, and feel the comfort of a zephyr breeze, and say it comes from the West, or in the discomfort of an icy blast, and say it comes from the North, we know not

where it lists; yet we are taught that God holds the wind in the hollow of his hand. If it were possible for us to know of our natural conception, or know of our natural birth, it might be possible that we could know of the birth of the Spirit within us; yet it is impossible for a dead sinner to believe. "You hath he quickened who were dead", etc. (past tense), and we are made alive to something that is strange to us; and we begin to find displeasure where we once found pleasure; and the things we once disregarded, we regard with utmost pleasure. We are made to believe in the power of God to salvation by and through his darling Son, that precious Word whom he sent. Why? Because as John said, "He that believeth is born of God." Belief is not in order to be born, but because of that precious birth.

Isaiah says again that He looked on us in kindness through mercy because of his love; which is an everlasting cord which cannot be broken. In mercy He has shortened the days of our exploits in sin, for except God had shortened the days, there would be no flesh saved. My experience teaches me that except the great Jehovah God had caused me to seek his mercy, and gave me of his grace, I could not have endured to this present time. Why was it made manifest?: "Elect according to the foreknowledge of God the Father." etc. (1 Peter 1:2) Then we were elected unto this birth in Christ according to the foreknowledge of God, to an inheritance of a perfect life in Christ. This cannot be expressed in words, but we live in a sweet hope of that which is reserved in heaven for us who are kept by the power of God through faith ready to be revealed in the last time. Paul says, "By grace are ye saved through faith, and that not of yourself, it is the gift of God." God purposed it, he will also do it. It is not of works lest any man should boast, for we are his workmanship, created in Christ Jesus. Is not our hope in Him; and if created in him, is it not a sure place? Yes, dear ones, it is of the sure mercies of David

to be created in him unto good works, that God before ordained that we should walk in them. In the 139 Psalm, David said, "Lord thou hast beset me before and behind." (which means to encircle). And Job said, "Thou knowest the way that I take."

Do we believe that we could walk other than the course set before us? I cannot believe so; for my best efforts are as filthy rags, and I am made in tears to beg for spiritual guidance from him from whom all blessings flow. "I know that the Lord will maintain the cause of the afflicted, and the right of the poor. Surely the righteous shall give thanks unto thy name: the upright shall dwell in thy presence." Psalms 140:12, 13)

The Psalmist speaks of the King's daughter, which to me represents the church. She is all glorious within: her clothing is of wrought gold. Yes she is glorious within, for she is filled with the holy spirit of promise, and rejoices in the strength of the embrace of her Saviour's strength. When we walk about Zion, and observe her bulwarks; and have eyes to see and to feel that love which flows from breast to breast, we know that we have seen Zion manifested in this purity here; and sometimes are made to wish that we could keep the sweet presence of that blessed food to feast upon at all times. But the Lord knows the way we take. "She shall be brought unto the king in raiment of needlework", etc. The sisters do lovely needlework, and look upon it as beautiful, yet it is nothing to compare with the beauty wherewith the daughter of the king shall be brought. She is the church that Christ set upon the rock, and the gates of hell shall not prevail against her. "The virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." (Psalm 45:14-15)

I am glad that David said that they shall be brought; for in my weakness I rejoice in His strength. In our precious

little gatherings we have here we are building on the foundation of the power of that Rock, which is the revealed truth of the Allwise and Allpowerful God, who said, I have spoken it, and I will also do it.

I know that I have only hinted at the subject, but if you feel to you may publish it. If you do publish this, please publish the following also, for it is my desire to dedicate it to Brother P. L. Kinley, if he still lives; for he wrote me a letter a good while back, asking that I write on the wills and shalls of God. I do not mean to complain, but at that time I was going through a severe trial, and thought that I never wanted to hear mention of grace again; and I wrote the dear brother a very unsavory letter, for which I am sorry, and would ask him if in mercy he can overlook my weakness and shortcomings. May the grace of God who giveth salvation, abide with all.

In hope,
W. Y. Chandler

Topeka, Kansas

Dear Brother Spangler:

I am sorry for my delinquency in sending my remittance for the Signs. Sickness, death, and tragedy have o'er-shadowed my pathway in recent months. Within the space of three months I lost my only brother, two very dear aunts and two cousins; and now in a hospital lies a nephew critically injured with a broken back, broken arm and ribs, internal injuries and multiple lacerations, hovering between life and death, resulting from a car accident. My heart had not yet ceased to bleed from the loss of my precious and only daughter previous to this. But He who is ever mindful of the weakest cry, has mercifully bestowed the needed strength to press on thru darkest hours with the blessed assurance there will not be more laid upon us than we are given strength to bear. But ties of nature are strong, and in weakness we are prone to cry out in distress when they are severed by death

and we are left to mourn our loss.

Trusting in your kindly and Christian forbearance,

In hope of life beyond this vale of tears,

Della Davis

P. S. I will add that my beloved uncle, Elder L. L. Schenck, is in failing health — just a gradual decline due very much to old age. He will be 88 years old Nov. 21, 1957. He continues to keep his appointments each month here in my home, but has had to give up his other churches, one at Pleasant Hill, Missouri, and one at Kingman, Kansas. We were blessed to have with us this month Elder Howard Eason, of Amarillo, Texas, and visiting brethren from Missouri. We are few in number and scattered, and these seasons are indeed refreshing when "Heaven comes down our souls to greet, and glory crowns the mercy seat."

"O whither could we flee for aid,
When tempted, desolate, dismayed?
Or how the hosts of hell defeat,
Had suffering saints no mercy seat."

D. D.

703 Clark Street,
Rocky Mount, N. C.

Dear Elder Spangler:

I am enclosing three dollars for the *Signs of the Times* for another year. I feel that I can't do without it, for it is so full of good reading that is food for my soul; and so comforting in my lonely hours. I am not able to attend meetings as I once did, because of the infirmities of my body. I am nearly eighty-five years old, and have had a precious hope in Jesus Christ my Lord over sixty-five years; and it seems that as I grow older that sweet hope gets stronger in love of my precious Saviour and his dear people.

I was blessed to attend meeting last Sunday; and the text was in St. John where Jesus turned the water to wine. I saw so much beauty in all of it, and my soul was made to rejoice in God my Saviour. We never know what our blessed God has in store for us: it comes

to us in His own time and place. How thankful we are when we are made to sit together in heavenly places in Christ Jesus, and to hear the joyful sound of the golden bells; and to feel that God is working all things according to his will and purpose, and none can hinder him. Some day, not too far off, He will remove the vail and make plain to every one who loves his appearing. These things are hidden from the wise and prudent, and revealed to babes. He makes his children to become beggars, not of men, but of God who does all things according to his will.

Dear brother, please forgive so much writing; and if it is in your heart to pray for this poor worm, to ask God through Christ, to bless my eyes that I might see and understand His word. Love to you and family.

Mrs. G. W. Gardner

CIRCULAR LETTER OF 1939

To the ministers, messengers, and churches composing The Lower Country Line Primitive Baptist Association, convening with the church at Dutchville, Durham County, N. C., July 15, 16, and 17, 1939; and the associations with whom we correspond,

Greetings: With hesitancy and in weakness, but desiring to be submissive to the will of the brethren, I endeavor to comply with their request that I present a Circular Letter at this session of our association. Being more willingly persuaded to make the attempt when their motive was made known as a token in loving memory of my dear husband, (Brother J. H. Gooch — Ed.) whose chief joy was in ministering to the brethren. And trusting the request was made by those too well established in doctrine and order, to ask what would be unbecoming or out of place.

Paul, that great Apostle, who was inspired to write so much for our learning and understanding of the Scriptures, has plainly stated the place a woman should occupy in the church. She should

“learn in silence, and with all subjection”, and “should not teach nor usurp authority”.

Paul also tells us in **Galatians 3:27, 28**, that there is a spiritual sense in which there is neither male nor female in the church of God, but all are as one in the Lord. “For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.”

“For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.” (**Romans 12:4, 5**) And with, “gifts differing according to the grace that is given us.” (**Romans 12:6**) If we are truly members of that glorious body of Christ, each one, even the weakest and humblest, has a place to fill, though it be but the giving of a cup of cold water in His name; and we are wholly dependent upon Him for the spirit to do even that, acceptably.

From Paul's words, our thought is directed to some of the women mentioned in the Scriptures, whom God was graciously pleased to use in types of his church, or things concerning it; and which, no doubt, were “written aforetime for our learning”. The first of these is Eve, the bride of Adam, representing the church, as Adam is a type of Christ. Surely the time and place, and characters presented here, seem most fitting — as they are, for the Lord's work is perfect: in a new creation of inconceivable loveliness and purity, fresh from the hand of God, before sin had entered to mar its perfection. A creation which He himself has commended as being “good, and very good”.

“So God created man in his own image, in the image of God created He them.” (**Genesis 1:27**) Teaching us that they both were created in Adam, before he was formed of the dust of the earth; and that the church was in Christ, before she was manifest in the world. As

Adam went down into sin and death for love of his bride, it pre-figures the shameful death of the cross which Christ suffered for his bride, the church. "Even as Christ also loved the church, and gave himself for it." (Ephesians 5:25) "For as in Adam all die, so in Christ shall all be made alive." (1 Corinthians 15:22)

By woman came sin, but in the purpose of God, woman was blessed to bring into the world the Saviour of sinners, the holy Son of God. Before Adam and Eve were banished from the garden, it was declared the woman's seed should bruise the serpent's head. Paul testified of this when he wrote, that "where sin abounded, grace did much more abound." (Romans 5:25) Besides the beauty, perfection, and security of the church portrayed by Adam and Eve, the glorious doctrine of election and predestination is set forth in the eternal purpose of an eternal God.

It has been said that Eve was not formed of a bone from the head of Adam, to rule over him, nor from the foot, to be down trodden or oppressed, but from his side: under his arm to be sheltered and protected, and near his heart to be loved and cherished by him.

Other women mentioned are Sarah, the obedient and disobedient wife of faithful Abraham; Rebekah, the wife chosen for Isaac, and her part in the blessing of Jacob; Rachel, the much beloved wife of Jacob, and the mother of Joseph, who is one of the most beautiful of all the types of Christ. He, too, was made to endure shame and degradation, and "suffer the just for the unjust".

Ruth, the Moabitess, and her devotion and loving service to Naomi. In Naomi another picture of the church appears: offering no worldly inducement or advantage to those seeking that; but when a real love for her is manifested, and a willingness to forsake all else, what an affectionate fellowship springs up, and how pleasantly they dwell together. And does not Ruth express the feeling of every one brought

to see and love the church, with a desire to abide therein, when she utters that touching appeal to Naomi, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." (Ruth 1:16, 17) Certainly this expresses a feeling much deeper and stronger than natural affection.

Ester, the Jewish queen of Ahasuerus, a maiden fair and beautiful, and the offering of her life for her people: "So will I go in unto the king: . . . and if I perish, I perish." (Ester 4:16) Cannot every convicted sinner witness with these words of hers, paraphrased in the hymn:

"I can but perish if I go,
I am resolved to try,
For if I stay away, I know
I shall forever die."

Who of us dare say that her beauty, which is not casually mentioned, was not a link in the chain of God's arrangements to deliver his people? And does not the whole account prove it was the purpose of God that she should, "Come to the kingdom for such a time as this"? (Ester 4:14)

Job, "a perfect and upright man", had among all his other afflictions, a foolish wife; for, in the midst of his great suffering, it is written that she told him "to curse God and die". "But he said unto her, Thou speakest as one of the foolish women speakest. What shall we receive good at the hand of God, and shall we not receive evil?" (Job 2:10) Her foolishness calling forth these words from Job, that have been a stay and a comfort to the Lord's people in their afflictions and adversities through the ages since they were spoken, teaching us that the Lord over rules wicked persons, and their acts or words, to show forth His praise. "Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

(Psalms 76:10)

The entire book of Songs of Solomon is filled with an exalted description of the mutual love of Christ and his church, portrayed as a bridegroom and bride.

In the New Testament we have the account of Martha and Mary, and their brother, Lazarus: a family Jesus loved, and whose sorrow so deeply touched his heart. Most remarkable in this is the raising of Lazarus from the dead, showing forth the certainty of the Resurrection. It was to Martha when she met him after the death of her brother, that Jesus first proclaimed that glorious doctrine in the words, "I am the resurrection and the life; he that believeth in me though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." (John 11:25, 26)

Mary, with spiritual vision, was given to see the coming death of the Saviour, and to bring aforehand the precious ointment to "anoint his body to the burying".

God is not dependent on human agencies to fulfill his purpose, yet he can and does, when he so pleases, use them to do whatsoever his hand and counsel determined before to be done, whether it be the words of a simple servant maid, followed by a cock's crow, to abase the vaunted self-confidence of Peter; or the warning sent to Pilate by his wife in the trial of Christ, to "have nothing to do with that just man". How her words stand out at a time when those nearest the Saviour had forsaken him: bearing witness that she had some recognition of the truth, and was impelled to testify of it.

Mention is made of the women who followed Jesus to the cross; and when he was laid in Joseph's new tomb, there were women who followed after. To Mary Magdalene the Saviour first appeared after his resurrection; and she was commissioned to bear the joyful news to the disciples.

In the closing chapters of the New Testament, the church is again repre-

sented as a Bride, the Lamb's wife. Still a bride after all the lapse of centuries between Genesis and Revelation, for, "One day is with the Lord as a thousand years, and a thousand years as one day." (2 Peter 3:8) And Jesus Christ and his Bride, the church, are "the same yesterday, and today, and forever." (Hebrews 13:8)

In all these types and incidents there is a "Declaration of those things which are most surely believed among us", and the certainty of things wherein (we hope) through grace we have been instructed. "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." (Romans 11:33)

May our trust be in Him, "Who is able to keep us from falling, and to present us faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen." (Jude 1:24, 25)

Submitted in love.

(The above was written by the late Sister Laura Reed Gooch, of Stem, North Carolina, and we publish it by request. — Ed.)

Alford, Florida

Dear Elder Spangler:

I am enclosing money-order for my subscription. I enjoy the Signs of the Times so much that I don't lay it down until I read it through.

I was born in Coffee County, Alabama, in 1870. My father was Elder H. King, and was strict in his discipline. He was the father of twelve, and I am the youngest in the family; and I will be eighty-eight next January 31st. I believe in the foreknowledge and absolute predestination of all things.

With best wishes to you and all the editors.

Henry P. King

Purvis, Miss.

Dear Elders Spangler and Wood:

You have been sending the Signs of the Times to my mother, Mrs. C. O. Freeman, Minter City, Miss., and it was such a rich blessing to her as long as she lived. She passed away October 15, 1957. Her humbleness during her long illness was an example of what the grace of God does in a poor sinner's heart. She was a true believer in the Old School Baptist faith.

If she was behind with her subscription, please let me know and I will pay it up. For the past year I have been so troubled over the sudden death of my young son in a hunting accident, that I felt I could not bear it; so I told my mother how I felt, and she advised me to read the Signs of the Times to find comfort. It has been the greatest comfort that I have found, and I do not see how I could live without it; so enclosed is \$3.00 for my subscription.

With love in humble hope,
Mrs. Mattie L. Hanna

CIRCULAR LETTER

The Virginia Corresponding Meeting in session with the Frying Pan Church, October 16, 17, and 18, 1957, to the churches composing this meeting, and to the associations and churches with which we correspond, we send Christian greetings:

Dear brethren: The duty has been laid upon me to write this Circular Letter, and I pray that it may be the will of the loving Father to guide my pen, for in me dwelleth no good thing: to will is present, but how to perform that which is good I find not. So if not enabled by His Spirit, it will amount to nothing.

I call your attention to John 14:6, "Jesus saith unto him (Phillip) I am the Way, and the Truth, and the Life: no man cometh unto the Father but by me." Let us divide the subject into four parts:

1st. "I am the Way", is a statement made by Jesus himself, and shows that there is no other way. He is represented as being the Door, also a Path, and the only name given under heaven among men whereby we must be saved — the way that leads to life, the strait (difficult — perilous) and narrow way. The only way to the Father is by Jesus; and no difference what you do, or what you are by nature, you cannot find it. The keen eye of the vulture has never seen it. It is the way unto holiness, and every single one who is able to walk in this way, is led by Jesus the Son of God, who loved us and gave himself for us. If you are not in the way, you are lost.

2nd. "I am the Truth". Notice that "the" is a definite article, and that He is THE truth. Notice that the truth can be found only among the followers of Jesus. We see in him the Father, Son, and Holy Ghost, and these three are one. So, dear brethren, if Jesus is not in you, you know not the truth.

3rd. "I am the Life". Life precedes action, both natural and spiritual, and all have experienced the life of nature, but only a few know anything about spiritual life, the quickening power, and being born again not of corruptible seed, but an incorruptible seed, and have Christ in them the hope of glory. If Jesus is not your life, YE ARE DEAD. But Jesus says, "I give unto them eternal life; and they shall never perish."

4th. "No Man Cometh unto the Father but by Me." We know this is not popular with the world. They preach that anyone can come; and that all they have to do is to come and give their heart to God, whether they have been born of the Spirit or not. Anyone can come, say the wise men of the day. Which will you have? Do you believe the words of Jesus, or do you look to the teaching of worldly professors?

As far as I know, our little meeting is in peace, and we all love the doctrine which has been revealed to us. We have been in the school where Jonah spent three days and three nights, and have

learned that "Salvation is of the Lord." We bow our heads to the Father of our Lord Jesus Christ, and thank him for all blessings received here in this low ground of sorrow, looking unto Jesus the author and finisher of our faith. This doctrine we believe, but if there come some with another doctrine, we will not receive it; neither will we give it God speed.

May this message ring in our ears, and our voices be tuned to the Infinite God. May we worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh: "I am the way, and the truth, and the life: no man cometh unto the Father, but by me."

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

(Elder) George L. Weaver

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Danville, Virginia January, 1958

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HAVE YOU RENEWED YOUR SUBSCRIPTION?

EDITORIAL

2 Peter, Chapter I

(Article Number 2)

And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make (you that ye shall) neither (be) barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these

things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins.

From earthly wars and contentions there may come cessations and lulls, but in the Christian's race there is no discharge nor grounding of arms. The ending of one duty in the kingdom of heaven is the beginning of the next; the place where the armed conflict ends in one contention for the truth, is the place where a new conflict begins. There is no end to what the Lord has done for us. His salvation begins with his eternal design to save; it will end in eternal bliss and happiness. If you can fathom eternity, either in God's design to save, or our eternal home in bliss and happiness, you can readily see and understand that there is no beginning and no end to what God does for us. It is said that "a seed shall serve him", and since there is nothing said about part time service, I am not scared to say that there is no end to the service of the Lord's people to him. This is service that is acceptable to him, that it has been the inwrought work of the Spirit in the people of God; that it is only those works wrought in us by him; that it is only those things that pertain to this life-in-Christ existence, which things are according to godliness; that it is only spiritual blessings with which we were blessed in Christ before the world was, that are thus enjoined upon us to do.

"And beside this, giving all diligence, add to your faith virtue." We have found out that we obtain faith through the righteousness of God and our Saviour Jesus Christ. We found out that he that gave us the faith was to multiply grace and peace unto us. Let me say, however, that the Scriptures teaching that, does not mean a thing to you unless you have an experimental knowledge of this fact. For instance, the Bible emphatically declares that there is no power but of God, and yet how many "power houses" in this world do we have who are claiming that they have got the Lord walking the aisles of heaven

wringing his hands in jeopardy because his wants are not heeded? So, if you have an experience of grace, read with us; if you have an experience of works, stop now.

Besides the work of God in design, his sending Jesus in a prepared body to live and die for his people, and working in us that that is well pleasing in his sight, there is the working out of that internal work of the Spirit. In no sense of the word will He work in more than we will work out; in no sense of the word will we have a surplus of grace at the end; and equally so, we will not have accumulated a surplus of works. I do not preach a superior husband and an inferior wife. I do not preach the husband (Christ) walking in us (bride) and there not also be a response from us by a walk in keeping with the accomplishment of Christ. I preach (if I preach the gospel) that Christ made his bride an honorable woman. If he did do that, she will honor her husband.

If Christ is to multiply grace and peace to us, what is going to take place if the adding is not done? And I want to know if it is preaching wrong to say that as he multiplies to her, that she adds to what she has? Who will say that he does not multiply to her? Who will say that she does not add to what she has? But an objection is raised. He does the multiplying, but we do not do the adding. We neglect or we forget, or something else comes along to prevent. Now is that all you have to say? Are you sure that you have a good argument against the surety of the adding being done? Have you not forgotten an important portion of the text? God has given us all things pertaining to life and godliness. If he has, then he has given us the desire, and the grace, and the perseverance, and anything else needed towards the maintenance of this life, and the fruit or godliness of it. You may say that we grow careless, but I say that he gives us carefulness; you may say that we become neglectful, but I say that he makes us prompt; you

may say that we grow lukewarm, yes, but I must say that he sets us on fire with the flame of the Spirit.

There are not any slack times in the kingdom of heaven. You do not, as we say here in the South, lay by your crop. This is not a day when we sow in the spring and loll around for harvest in the fall. This is the day when "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed", and thus this is a kingdom that is perpetually on the march. (**Amos 9:13**). Serving God calls for diligence, a constant going forward, a constant effort to follow closely in the footsteps of the master, — a vigilance, both in watching and in prayer. We are first given faith, and the other precious things are multiplied to us. *But now do not get too far in that direction:* It is only grace and peace that is multiplied to us. I am glad that you thought of that. Do you remember that he hath called us to glory and virtue? Now add. Add the virtue to the faith. You have obtained the faith through his righteousness; you have been called to virtue. Put them together. Show your faith by your virtue (works).

Do not boast about your faith and belittle the virtue, for you are in as bad a predicament without the virtue as you are without the faith. Put them together, add them into one. Now to the virtue add knowledge. Does this divine nature not have any knowledge? Is knowledge not a thing? If it is a thing, it is among the gifts pertaining to life and godliness. If a person has grace, will they be intemperate? Who believes such a blasphemous doctrine? I do not. If grace is multiplied to a poor child of God, they will be temperate, they will have temperance; and having it, they are told to add it to knowledge, and are furnished everything necessary for the addition. If a person has peace multiplied to them, will they not have patience?

Patience flows out from peace. A patient man is a peaceful man, but an impatient man is a starter of wars and confusion. Thus, having peace multi-

plied to us, we have patience, and we are told to add it to godliness. Now that is the one thing that every other gift is given to bring about. Will all of the gifts fail to bring it about? Is God so poor in the selection of his gifts to us that he gives us that that fails to bring about in us a likeness of himself? No, in no wise! Now this godliness is to be added to brotherly kindness. Who, just tell me who, could be godly and not be kind towards his brother? All of these things then are to be added to charity. This is one of the things that abide and is the greatest of them all. If we have not this, we are nothing, but we have been given everything to make us *something*.

Unless these things are in us we could not add them together. And too, they must abound in us. Sometimes we become listless and slothful in order to teach us our dependence, and while in that condition we would have these things in us, but not abounding. While in this condition we might be manifestly barren or unfruitful (and yet winter might be the very thing needed to bring about a glorious crop), but as certain as they are in us and abounding, they make us neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. No point of doctrine has ever been made any more clear than this abounding work of God in us. If you want to say that we were a contributing factor in having all things that pertain to life and godliness, I do not see anything to be gained by having you in the Old School Baptist church. You are opposed to the foundation principle of our people; you profess that flesh and blood did have something to do with you knowing who Christ was; you propose to us that God did not alone by grace begin the good work in you. If you want to say that we made these things abound **after** His having put them in us, then you could not enjoy the presence of those who are kept by the power of God; you would not find that mutuality that those find in the working of the mighty power of God,

which power is on a common footing with that wrought in Jesus Christ in raising him from the dead. These characters are peculiar ones. They are elect according to the foreknowledge of God. They absolutely did not have **anything** to do with being chosen to salvation. At the same time of thus being elected, they were given all things pertaining to life and godliness. They did not get **anything** except that thus given them before the world was created. All of these things thus given them were brought to them, made manifest in them, made to abound in them — made unto them in such a way as to eliminate all barrenness and unfruitfulness; and being thus sent forth in the spoken word of the King they are made to prosper and accomplish that that he pleases.

Not all of the chosen of the Lord are called forward into the conflict. Just a few are blessed to lap water like a dog. Just a few are watchful for the enemy; just a few are careful about the doctrine they imbibe. All of God's People are citizens of the commonwealth of Israel, but they are not all always healthy and alert. Where a thing is lacking, there is not power to create it; where a thing is dormant, there is no flow of sap to produce action. The result where the lack prevails is blindness. Again, this lack cannot be cured by he that lacketh. If he ever comes into fullness again, it will be by a new supply coming from him that gave the first supply. Our supplies must all come from above, for the Christian cannot long survive on earthly things. He is saved by grace today, as he was yesterday, and as he must be tomorrow.

If we lack these things appointed unto us for life and godliness, we must be in the flesh, there being only spirit and flesh for us to be in. Being in the flesh, we cannot get out until we are removed by the power of God from a fleshly mind, a fleshly walk, into the walk in the Spirit. A blind man cannot see; a fleshly man cannot please God. The Lord must open our blinded eyes, he must renew us by the quickening power of

his word. Our experience in these blessed truths are evident from day to day. We cannot come forth into the light and liberty of the Spirit; we cannot take our cross and walk in the light as we would. We feel our lack; we feel our blindness; we feel to have forgotten the wonderful day of the Lord when he purged our sins. It seems that we are readily abounding in the ways of the flesh and the world, and even sometimes we feel our lack so much that we are doubtful of ever having known the purging of the Lord. Again the case becomes so acute that we are not so concerned about it. O how blind we are, and how much that is gone from our mind! Have you ever known dear panting, heaving soul what I am describing? Have you ever felt the lack of a flowing love of God in your heart? Have you lacked all initiative to attend to the spoken word? If so, how helpless you were! and O, the groanings of your poor soul. But the set time to visit Zion came, and the Spirit that first made you alive came with new supplies, a new and complete abounding came, and how easily you ran in wisdom's ways, and what joy it was to count the many blessings of the Lord and to add them together as he multiplied.

In all the Bible there is nothing as precious as multiplication to us by the Spirit, and by it us adding gifts to gifts. (Prov. 31:27)

W. D. G.

WE ARE STILL STANDING ON THE SAME PRINCIPLES

The principles on which the Signs of the Times was founded in 1832 have been reiterated many times during the past 125 years: both by their re-statement as first listed, and by their being the very substance of every scriptural doctrine which has been maintained.

As we begin a new volume we want to reassure our readers that we are not the least bit inclined to deviate from them. We believe these principles are

statement of the fundamentals on which all truth is founded; and that they briefly state our own understanding of the teachings of the Scriptures, as well as mention some institutions which teach doctrines which are decidedly un-scriptural.

Why sinners are saved (because God loved them); who are the saved (those chosen or elected of God); how they are saved (by the atonement of Christ); and how they are brought to the knowledge of the truth (by the work of the Spirit in their hearts), are things which God has made known in his word. They are unchangeable things — truths of God; and, while men may teach otherwise, or believe otherwise, they have not, nor cannot, annul in any sense the things of God.

We greatly prefer not to be, “. . . 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.” (Ephesians 4:14)

J. D. W.

The following is copied from the January 1, 1859 issue of the Signs:

“The same leading sentiments which we published, and to which we pledged our paper twenty-six years ago, are still nailed to our mast-head. We have found no occasion to either change or alter them. They are as follows:

The Signs of the Times—Devoted to the Old School Baptist cause—maintaining inviolably the following scriptural sentiments:

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah,—the revelation which he has made of himself as Father, Son and Holy Ghost, that these Three are One.—1 John v. 8.
2. The Absolute Predestination of all things.
3. Eternal and Unconditioned Election.
4. The Total Depravity and Just Condemnation of Fallen Man.
5. That the Atonement and Redemption of Jesus Christ are for the elect only.
6. The Sovereign, Irresistable, and, in all cases, effectual work of the Holy Ghost in Quickening and Regenerating the sons of God.
7. The Final Preservation and Eternal Happiness of all the sons of God by Grace.

8. The Resurrection of the Dead, and Eternal Judgment.

9. The Church of Christ is composed exclusively of Baptized Believers—that to her is given able Ministers of the New Testament—that the Scriptures are the only infallible Rule of Faith and Practice to the Saints of God.

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

With this plain statement of our sentiments, we issued our first proposals for this paper in the fall of 1831; and if at any time or under any circumstances, we have swerved from these leading sentiments, we are not conscious of it. Certainly it has never been our intention to do so. We then believed that the first and sixth articles fully involved the doctrine of the Eternal Godhead of our Lord Jesus Christ, and implied his Mediatorial identity as the Head over all things to his Church, and the Eternal, vital union of Christ and his seed, which are a “Chosen Generation, a Royal Priesthood, and a Peculiar People. A Seed that shall serve him, and be counted to him for a Generation, and a people which he has carried and borne all the days of old.”

Such are still our views; and to their defense we pledge such ability as the Lord may graciously bestow on us.”

VOICES OF THE PAST
“He being dead yet speaketh”

“And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.” (Ephesians 4:30)

We have been requested by a friend in Chester County, Pa., to give our views on the above text, through the Signs of the Times. The popular sentiment of Armenians and workmongers in general seems to be that the children of men, even in their fallen condition, have power to inflict upon the eternal and unchanging God, the Holy Ghost, disappointment, sorrow and grief; they have therefore supposed that the above text was designed as an exhortation to unregenerated sinners to beware of their liability to grieve the Holy Spirit of God, by obstinately refusing to be quickened by his divine operation. They hold

that God, the Holy Ghost, operates to some extent upon all hearts, and strives with all sinners to regenerate them; but some sinners are so hardened or careless that the Spirit becomes grieved with them, and gives them over to hardness of heart and a reprobate mind, etc. If by any fair construction of the admonition of the text under consideration, we could arrive at any such conclusion, we would be compelled to yield the ground we occupy in regard to salvation being of the Lord alone, and in this surrender yield also the doctrine of the immutability of God, and of the depravity and consequent inability of men. The absurdity, however, of such notions will sufficiently appear, at least to such as are divinely enlightened, when we present the true meaning of the subject.

In the discussion of this subject, we take the position that neither the above text or any other part or portion of the epistle was addressed to unregenerate sinners. The whole epistle, by authority of the Holy Ghost, was addressed to the saints at Ephesus, and to the faithful in Christ Jesus; such as were blessed with all spiritual blessings, according as they were chosen in Christ before the foundation of the world; predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. (**Ephesians 1:1-5**) Such as were quickened by the Holy Spirit, from a state of death in trespasses and sins; raised up together with Christ, and made to sit together with Christ, in heavenly places in Christ Jesus. (**Ephesians 11:1-6**) Paul having fully identified the subjects of address, as the blessed, chosen, predestinated, redeemed, called and quickened people of God, organized into a gospel church, as one body, in one hope of their calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in them all; beseeches them to walk worthy of the vocation wherewith they are called. Had their calling, like many professors in modern days, been of men, then to walk

according thereto would require them to follow the traditions, doctrines and inventions of men; but their vocation or calling was of God, and that according as he had chosen them in Christ before the foundation of the world; saved and called, not according to our works, but according to his own purpose and grace, which was given us in him before the world began, (**2 Timothy 1:9**); therefore to walk worthy of such a heavenly calling would require that as they had received Christ Jesus the Lord they should walk in him. Suffer us here to remark, when men exhort unregenerate sinners, they have to present selfish motives, such as their eternal destiny at stake. The terrors of damnation on one hand, and the prospect of eternal happiness on the other, or their exhortations avail nothing; but to the living children of God the apostle would present no more powerful incentive than the nature of their vocation; the eternity of God's love toward them in Christ Jesus, their election, safety and identity with Christ Jesus as the Head over all things to his church, which is his body, and the fullness of him that filleth all in all. (**Ephesians 1:23**)

If by the **Holy Spirit of God**, whereby we are sealed, etc., we are to understand God himself, as a Spirit, infinite, eternal, independent and immutable, or the Holy Ghost as God, we would be compelled to consider him susceptible of grief, sorrow, disappointment, etc., which things are quite incompatible with what we have been taught of God; but our Lord told Nicodemus, "That which is born of the Spirit is spirit," as that which is born of the flesh is flesh. So in this text, the **Holy Spirit of God** appears to mean the **spirit of the renewed mind**, otherwise called the "New man, which after God is created in righteousness and true holiness." — verse 23, 24. This Spirit of God, whereby the saints are sealed, is called the **spirit of promise**, and is the earnest of our inheritance, until the redemption of the purchased possession unto the praise of his glory. (Chapter 1:13, 14)

This spirit then we understand to be the spirit of life; the incorruptible seed by the word of the Lord that liveth and abideth forever; the seed that remaineth; the spirit of him that raised up Christ from the dead, and which dwells in all that are born of God. It is here called the spirit because it is born of the Holy Ghost; it is called the **Holy Spirit**, for that which emanates only from the Holy Ghost must necessarily be holy; it is called the holy spirit of God because it is of God. That spiritual life which was given to the saints in Christ before the world began is called, when received by us experimentally in the new birth, "Christ in you the hope of glory," for in him, the eternal word, was life, and that life is the light of men. When we receive it we receive Christ; for Christ is our life. "He is the Resurrection and the Life; and when he who is our life shall appear, then shall we appear with him in glory." That life which was given us in Adam, and which the apostle here distinguishes from the spiritual by the appellation, "the old man", which is corrupt and carnal, standing connected with law, sin, condemnation and wrath; but this holy spirit or new man is spiritual, incorruptible, undefiled and cannot fade away; for it was and is reserved in heaven for you who by him do believe in God; and earnest of it is given us when quickened, or after that we believe. As the first operation of the Holy Ghost on our hearts bring us to belief, or in other words, convinces us of sin; of the spirituality of the law; of the impossibility of salvation by works of righteousness that we can do; so after this is effected by the exceeding greatness of his mighty power that brought again our Lord Jesus Christ from the dead, the struggle, the labor, the travail of regeneration gives place to deliverance of the new man, which, not after Adam is created a natural, carnal or corruptible man, of the earth earthy; but is created after God (Christ) in righteousness (Christ) and true holiness (Christ). By this renewing of the

Holy Ghost a spiritual life is communicated to the child of God, which is the spirit of promise (in distinction from law) and whereby are given unto us exceeding great and precious promises, that by these we might be made partakers of the divine nature. (2 Peter 1:4) This spirit in our hearts exerts a transforming influence, by it the saints are sealed. This metaphor teaches two things; first, as the seal makes its full impression on the wax, and which cannot be counterfeited, so the indwelling life born from above makes an inimitable impression upon believers, conforming them to the image of Christ; and secondly, as the seal makes the instrument, covenant, will, testament or promise valid, so this incorruptible seed implanted in the saints is an earnest of their divine inheritances in glory.

This seal of God, instamped on his children, is to serve as an earnest or assurance to his saints, until the redemption of the purchased possession unto the praise of his glory; or as in our text, **until the day of redemption**. That is, as long as the saints are to live by faith upon the Son of God.

The day of redemption in this text means the same as in the first chapter and 14th verse, viz: the redemption of the purchased possession unto the praise of his glory. The possession which Christ purchased with his blood is the flock or church of God. "The Lord's portion is his people, Jacob is the lot of his inheritance." The purchase of this possession was a redemption purchase; not effected with such corruptible things as silver and gold, but with the precious blood of Christ, etc. The day of their redemption, in this case, means their final deliverance from corruption, depravity and death; but our apostle says, even we ourselves, who have received the first fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit: the redemption of our body. (Romans 8:23) Until, therefore, these mortal bodies of the purchased flock of Christ are arrayed in spotless immortality, until these

corruptibles shall put on incorruption, and the saying is fulfilled, "Death is swallowed up in victory", and the saints prepared to sing the triumphant anthem, "O death! where is thy sting? O grave! where is thy victory?", this holy spirit, as the signet of our God, shall be to us an earnest, evidence and assurance that when this earthly house shall be dissolved, and fall, we have a building of God; a house not made with hands, eternal in the heavens. Until that illustrious day shall dawn on us we shall need this earnest, but no longer; for

"When from the dust of earth we rise,
To take our mansion in the skies",

we shall see as we are seen, and know as we are known. Until then may it be our inexpressible happiness, through grace abounding to the chief of sinners, to stand upon Mount Zion with the hundred and forty and four thousand, and the innumerable multitude redeemed out of every nation, kindred and tongue; having the seal of our Father God deeply impressed upon us in heart, in life, and in practice.

But the solemn admonition of our subject demands our special attention. "Grieve not the holy spirit." While the eternal God is infinitely above being moved by any such passions as grief, sorrow or disappointment, being of one mind, and none can turn him, that spirit begotten in his saints, which is an emanation from him, can be grieved. In Noah it strove with a world lying in wickedness, and devoted to awful destruction. In Lot, his righteous soul was vexed with the ungodly deeds of those among whom he dwelt in Sodom. This holy spirit, as it has existed in all the holy prophets since the world began, has been resisted by the generation of vipers, who do always resist the Holy Ghost; they fight against God, resist God, etc., but they cannot grieve nor change the immutable God, for he that sitteth in the heavens shall laugh, and God will hold them in derision; but the spirit begotten of God in his people can

be grieved, burdened and sorrowful. For example, witness the case of our blessed Lord in incarnation; he rejoiced in spirit, he groaned in spirit, etc. In all the saints also may be found the same **spirit of God** which was in Christ, and that susceptibility to sorrow and grief implied in our subject. From the world the saints expect persecution, and in the world tribulation; it does not grieve them when they realize such opposition from that quarter; but they rejoice and give thanks to God that they are accounted worthy thus to suffer for the sake of Christ. The exhortation in our subject is not therefore to the men of the world; let them rage and waste the fury of their spite; but the spirit of God in the hearts of all his saints is grieved when they witness the departure of their brethren from the simplicity of the gospel of Christ; they are deeply afflicted when they see any in whom they have had confidence as Christians giving heed to seducing spirits, and doctrines of devils; or when any who profess to know and love the truth depart from a gospel walk and correct deportment. Christians too frequently inflict deep wounds upon the hearts of their brethren by an unbecoming course in life and deportment. Indeed, examples have not been lacking within the last twenty years in the church of Christ. An awful disregard of the admonition before us has marked the course of very many who have now gone out from us, that they might be made manifest that they were not all of us. Christians are often grieved in spirit with the corruptions of their own natures, indwelling sin; and perhaps this is the most prolific source of all their grief.

To avoid grieving the holy spirit, in the sense of this admonition, requires that all the saints should walk worthy of the vocation wherewith they are called, with all lowliness and meekness, with long suffering, forbearing one another in love, endeavoring to keep the unity of the spirit in the bond of peace. That we 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. That we walk no more as other Gentiles walk — in vanity of their mind. That ye put off concerning the former conversation, the old man which is corrupt, according to the deceitful lusts. And putting away lying, speak every man truth with his neighbor, for we are members one of another. Let not the sun go down upon your wrath, neither give place to the devil. Let him that stole steal no more. Let no corrupt communication proceed out of your mouths. By indulging in any of those things discountenanced by the apostle, or by neglecting anything enjoined, will necessarily grieve the holy spirit of God, whereby they are sealed unto the day of redemption.

O that the Lord may enforce this important admonition on all his dear children! We feel our need of its special application to our heart, and we would, in the language of the apostle, beseech our brethren to attend to these things.

Let all our arrows be hurled at Babylon, and our artillery thunder against the hidden things of dishonesty; let us fight the good fight, and never, under the pretension of divine influence, cease to contend against principalities and powers, and spiritual wickedness in high places; but while valiant for the truth, and ever hostile to the spirit of compromise with Zion's foes, let brotherly love continue among all those whose calling is by a vocation from God, to one hope of our calling. And as the apostle closed this chapter, so close we this article in his words; (not that we pretend to write by inspiration as he wrote, but because we wish to be guided and directed by apostolic precept and example;) "Let all bitterness and wrath and anger and clamor and evil speaking be put away from you, with all

malice, and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you."

(Editorial by Elder Gilbert Beebe, June 1, 1840.)

517 E Avenue C
Kingman, Kansas

Dear Editors of the Signs:

Enclosed you will find ten dollars, five to be used for a two years' subscription to the Signs, and the other for any purpose you have need.

The October number is good reading, as all are, but the September issue seemed to be extra special.

We try to thank our God for the care he has shown for his people in giving grace to the editors and writers of the Signs, to show forth His wondrous works in spirit and in truth. May you be given grace and strength to act in that capacity for many years to come, is the wish of a sister, I hope.

Verda Machesney

REPORT OF A GOOD MEETING

Elder J. J. Collins reports that a good meeting was enjoyed at Bethlehem Church, near Dothan, Alabama, on the second Sunday in October. Present with him were Elder E. R. Sorrells, Elder A. B. Chumney, and Brother W. J. Harrison; and the preaching was by these four. At the close of the morning service Brother and Sister Charles T. Collins were received for baptism; and at the close of the afternoon service Brother Henry F. Mayhair also asked for a home. Bethlehem Church was founded in 1874. — J. D. W.

ORDINATION OF DEACON

According to the call of New Hope Church, Melvern, Alabama, Brother W. F. Casey was chosen a deacon, and ordained October 6, 1957.

Elder J. J. Collins was chosen as Moderator of the Presbytery, and Sister Rilla Mae Hadden, Clerk. Deacon W. O. Williams served as spokesman of the church, and answered the questions as given in 1 Timothy 3:8-13, and asked by Elder J. J. Collins. Elder Wm. H. Smith examined Brother Casey on the Articles of Faith; and Elder E. R. Sorrells led in the ordination prayer. Elder Smith delivered the charge. After which the church and visiting

brethren extended the right hand of fellowship and endorsement.

Elder J. J. Collins, Pastor

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom has been pleased to call from our midst our beloved sister Tency Lucindy Pugh; therefore

BE IT RESOLVED, That we, the members of Little Flock Primitive Baptist Church, Altus, Oklahoma, bow in humble submission to our Heavenly Father's will, believing that He doeth all things well. Sister Pugh was an humble, faithful member of the church as long as health permitted. On the evening of October 9, 1957, it pleased God to call her from her sufferings here, to his beloved embrace. Be it further

RESOLVED, That a copy of these resolutions be given the bereaved family, and a copy be spread upon our church records, and a copy be sent to the Signs of the Times for publication.

Sister Pugh was the widow of the later Brother W. H. Pugh, who died in 1951. Brother and Sister Pugh united with the Hopewell Primitive Baptist Church October 26, 1896, in Wood County, Texas.

Done by order of the church October 12, 1957. Written at the request of the church by

Mrs. R. L. Buckner,
Mangum, Oklahoma

RESOLUTIONS OF RESPECT

WHEREAS, Since the last session of the Virginia Corresponding Meeting, our Heavenly Father has seen fit to remove from our midst, and from the scenes of this mortal life, our highly esteemed sisters, Susie Eleanor Dade, of the New Valley Church, and Beatrice E. Robey, of the Frying Pan Church; and

WHEREAS, These two dear sisters were truly "Mothers in Israel", and were always desiring, above everything else, to entertain the brethren in their homes; and walking and contending earnestly for the faith that becometh saints; and that they are greatly missed among us; therefore

BE IT RESOLVED, That we bow in humble submission to our Father's will, desiring to be reconciled to our loss, which we feel is their eternal gain: and

BE IT FURTHER RESOLVED, That we extend our deepest sympathy to these families and that a copy of these Resolutions be given them; and that a copy be sent to the Signs of the Times and Old Faith Contender for publication.

Done by order of the Resolutions Committee

of the Virginia Corresponding Meeting held at Frying Pan Church in October, 1957.

Elder John D. Wood, Moderator
Deacon Arthur L. Carter, Clerk
Deacon L. C. Duke, Asst. Clerk

OBITUARIES

SISTER MAMIE DALTON

Sister Mamie Dalton was born January 10, 1881, and died April 30, 1957. She was the daughter of the late Jack and Hester Pickrel Adams; and was united in marriage to C. Douglas Dalton January 13, 1907.

Surviving are her husband and two children: Mrs. Reed Jennings, Gretna, Virginia, and Mrs. Louise Breshner, Pikesville, Kentucky; one brother: Hampton Adams, Danville, Virginia; and two sisters: Mrs. Ethey Bridges and Mrs. Pearl Samuels, Danville, Virginia.

Sister Dalton united with Springfield Primitive Baptist Church, Gretna, Virginia, October 11, 1924, and was baptized by the later Elder J. F. Stegall. She loved the doctrine and order of the Lord's people. To know Sister Dalton was to love her. We feel that our loss is her eternal gain, and that she is now at rest. May her husband and children be comforted and reconciled to the will of our God.

Her funeral was conducted by her pastor, Elder O. K. Tench, and Mr. Lerew and Mr. Lynch; and she was laid to rest in Gretna Burial Park beneath a beautiful mound of flowers, where many neighbors and friends joined her brethren in showing their love for her.

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

Done by order of Springfield Church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

JOHN H. ANDERSON

In the obituary of John H. Anderson, published in the November issue, the names of two surviving sisters were not included. They are: Miss Rachael Anderson and Miss Cynthia Anderson, of Lansing, N. C.

J. D. W.

SUSAN DODSON TWEEDY

Sister Susan Dodson Tweedy, of Lynchburg, Virginia, was born August 16, 1884, and died July 12, 1957, after being injured in a car

wreck with her husband; and from which she never regained consciousness.

She is survived by her husband and several children by two former marriages. Her first marriage was to Oscar Blankenship in 1900; and then to Mr. Martin. She united with the Primitive Baptist Church at Pleasant Grove in 1904, and was baptized by Elder Price. In August, 1954, she moved her membership to Springfield Primitive Baptist Church at Gretna, Virginia, and was a faithful attendant until death. She was loyal to her church and loved the doctrine of Salvation by Grace. She had many friends and relatives who mourn her passing. She is now at rest, awaiting the resurrection.

Funeral services were held in Lynchburg by another order; and she was laid to rest there. May the Lord give reconciling grace to all who mourn her passing.

We of Springfield Church extend sympathy to the family, and bow in humble submission to the will of God.

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

Done by order of Springfield Church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk.
(written by Annie Tosh)

FANNY MABEL GILBERT

Sister Fanny Mabel Gilbert was born January 26, 1880, at Payne's Mills, Elgin County, Ontario, Canada; and passed away August 21, 1957. She was married to Ernest Campbell Gilbert October 7, 1903, and is survived by one daughter, Ilene, (Mrs. Sidney Orchard) and four sons, Eldon, Bernie, Bruce and Douglas Gilbert.

She was a twin daughter of Brother Neil and Sister Mary McAlpine: her twin sister, Mrs. Flora Maud Graham, dying of injuries received in an auto accident July 1, 1947. She was one of thirteen children of a pioneer family of this district, all the others having predeceased her.

She united with The Covenanted Baptist Church at the Lobo Quarterly Meeting the first Sunday in September, 1956. She loved her brethren and looked forward to having them in her home, and to being with them in meeting. Her brethren held her in high esteem. She was a firm believer in salvation by grace.

The evening before she died, she told her pastor, Elder George Ruston, of the joy and comfort she had had with her brethren and how the twenty-third Psalm had meant so much to her; and of how his speaking in London on the forty-sixth Psalm had stayed with her, and said, "God is our refuge and strength,

a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea."

Service was held at the Sifton funeral home at St. Thomas, Saturday, August 24, 1957. Her pastor spoke from Psalm 116, 15, "Precious in the sight of the Lord is the death of His saints," also Revelation 14, 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

The large attendance of relatives, brethren and friends showed the love and respect they had for her.

We who were near to her would say in the words of her Saviour, "Even so, Father: for so it seemed good in thy sight."

May God's grace comfort and sustain us who are left to mourn.

Her son and brother in the Church,
Eldon Gilbert

CHURCH NOTICES

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

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

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

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

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

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

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

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

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

H. MATT BROCK, Pastor

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

E. R. SORRELLS, Pastor

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

W. D. GRIFFIN, Pastor

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

O. G. GARVER, Pastor

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

W. A. WILLIAMS, Pastor

NEW HOPE OLD SCHOOL PRIMITIVE BAPTIST CHURCH, near Patmos and about ten miles South of Hope, Arkansas, meets each first Sunday at 11 A. M., and Saturday before at 2:30 P. M.

W. S. SPEER, Pastor

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

R. W. RHODES, Pastor

W. A. SPEER, Clerk

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

Mrs. J. M. Futch,
7005 SW. 21st Street,
Miami, Florida

SALEM OLD SCHOOL BAPTIST CHURCH, Weiser, Idaho, meets each second and fourth Sunday and Saturday before at 5th and E. Park Street.

John Hall, Pastor
Isabel Turnidge, Clerk

PLEASANT VALLEY PRIMITIVE BAPTIST CHURCH, Kingman, Kansas, meets the first Sunday and Saturday before, every second month (January, March, etc.) at the home of Sister Vera Machesney, 516 E. Avenue C.

MRS. PHEBE CATES, Clerk

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

C. H. EVANS, Pastor

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

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

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

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

JOHN D. WOOD, Pastor

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

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

John D. Wood, Pastor
Orien Mellott, Clerk
McConnellsburg, Pa.

SHEPHERD FOLD CHURCH, Houston, Texas, meets each first Sunday and Saturday before 10:30 A. M. Church is located on Little York Highway, four miles north of Houston, and one mile east of Highway 76.

W. W. Fleet, Pastor
Irene Wisenbaker, Clerk

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

ERNEST ATTEBERRY, Pastor

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

E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk

SARDIS CHURCH, Amarillo, Texas, meets first Sundays at 10:30, in the home of Deacon C. M. Toler, 119 S. Bowie Street.

C. E. TURNER, Pastor

PRIMITIVE BAPTIST CHURCH, Fort Worth, Texas, 1211 8th Avenue, meets first Sunday in each month at 11 A. M. and Saturday before at 2 P. M. Take South Summit car to All Saints Hospital, go one block North to meeting house.

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

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

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

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

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

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

C. Y. OSTEEN, Pastor

MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS, Stockdale, Texas, meets the third Sunday in each month at 10:30, at the home of M. J. Culpepper. Lovers of the truth invited.

E. B. AULT, Pastor

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

MAGGIE ELMORE, Clerk

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

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

LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH, Altus, Oklahoma, meets each second Sunday at 11 A. M. and Saturday afternoon before at 2:30.

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

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

W. W. TAYLOR, Pastor

THE PREDESTINARIAN BAPTISTS, Memphis, Tennessee, meet in the Primitive Baptist Church, corner of Getwell and Fizer Streets, on second Sunday in each month at 11 A. M. and Saturday evening before; also on fourth Sundays at 11 A. M.

H. G. Brown, Pastor
791 Watson Street
L. C. Campbell, Clerk
3347 Tutwiller Street

LITTLE FLOCK PREDESTINARIAN BAPTIST CHURCH, Cass County, Missouri, meets on second Sundays in the Memorial Building, Pleasant Hill, Missouri. We invite brethren of our faith and order to visit us.

L. L. SCHENCK, Pastor
MRS. J. W. TAYLOR, Clerk
Pleasant Hill, Mo.

NORFOLK PRIMITIVE BAPTIST CHURCH, Norfolk, Virginia, meets each third Sunday at 11 A. M. and Saturday before at 2:30, Fairmont Park, 2023 Tidewater Drive.

R. B. DENSON, Pastor

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

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

FRYING PAN CHURCH, meets each second Sunday at 11 A. M. and Saturday afternoon, before at 2 P. M., and is located on Route 28, between Herndon and Chantilly, Virginia.

NEW VALLEY CHURCH, meets third Sundays at 11 A. M. and Saturday afternoon before at 2 P. M., each second month (February, April, etc.), and is near Lucketts, about eight miles north of Leesburg, Virginia.

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

MT. ZION CHURCH, meets each fourth Sunday at 11 A. M. and Saturday afternoon before at 2 P. M., and is located about one and one-half miles East of Aldie, Virginia, on Route 50, between Washington and Winchester, Virginia.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Deacon G. C. Spindle, Lincoln 3-3782.

JOHN D. WOOD, Pastor

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

HOWARD EASON, Pastor

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

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

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

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

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

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

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

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

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

The **MIDDLETOWN AND WALKKILL OLD SCHOOL BAPTIST CHURCH**, Middletown, New York, holds monthly services on each fourth Sunday from April to, and including, the fourth Sunday in November. Meetings are at 2 P. M. DST.

ELAM PRIMITIVE BAPTIST CHURCH, two miles North of Goshen, Alabama, meets each second Sunday at 11:00 A. M.
J. R. GIBSON, Pastor A. C. Carter, Clerk

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

John D. Wood, Pastor
Chas. B. Osborne, Clerk
Quarryville, Pa.

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

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

W. A. SPEER, Pastor

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

OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH, Shokan, N. Y., meets each 2nd Sunday at 1:30 P. M. Also meets each 4th Sunday at 1:30 P. M. from December through February.

A. J. Slauson, Pastor
Mrs. Neva Brooks, Clerk

SALEM OLD SCHOOL BAPTIST CHURCH, Philadelphia, Pa., meets each 5th Sunday at 10:30 A. M., in the Y.W.C.A. building, 2027 Chestnut Street.

H. M. Bennett, Pastor
T. C. Koch, Clerk
514 N. 18th Street, Philadelphia 30, Pa.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., FEBRUARY, 1958

NO. 2

613 Austin Avenue,
Harlingen, Texas

Dear Elder and Sister Wood:

Greetings to you. I have often thought of you, and how much I enjoyed talking with you both during the three days meeting at Cana; and of having the pleasure of hearing three sermons by Elder Wood.

You asked me last Summer to write of my experience: I hope this is an experience of grace. It seems far too sweet, pure, and real to come from any source other than God. You may use it as you think best. I know that in my flesh dwells no good thing.

We really do enjoy the Signs of the Times. May the Lord give you grace to continue publishing the truth. I will be glad to hear from you.

EXPERIENCE

My wife and I were married June 9, 1942, at the time I was serving in the U.S. Army. Shortly after my discharge in December 1945, we moved to San Angelo, Texas, where I had been elected football line coach for the High School. My wife and I attended a church where continued pressure was put upon us to join. Several members told me it was my duty as a leader of young men to be a member of a church. They had fully convinced my wife and we both joined in 1946. We attended church regularly but I never was in harmony with the type of preaching I heard. The God they worshipped, in my opinion, was lacking in power and did not have complete control over the individual. After moving to Donna, San Antonio, and to Harlingen where we are now living — the preaching seemed all the same.

One Sunday while we were attending

church during the absence of the regular pastor, the pulpit was filled by a visiting pastor. At the end of his sermon, he began to beg the non-Christians to come forward and be saved by accepting Christ: "God wants you to, it's up to you, God can't do anything unless you are willing to let Him." This caused cold chills to run over me, and I told my wife that I just couldn't attend a church any longer where a God was worshipped who depended upon the help of man: who couldn't save man, unless man accepted Him.

My mother, a member of the Primitive Baptist Church since 1916, asked me to attend the Primitive Baptist Church near Weslaco, Texas. After a few weeks, we attended and heard Elder E. B. Ault preach; it was the sweetest preaching that I had ever heard. He preached about an all-powerful God, One who spoke and it was done, commanded, and it stood fast. A feeling of sweetness and brotherly love seemed to flow around those present that even a stranger could comprehend.

One morning just before awakening, I dreamed of seeing myself in the midst of many thousands of sinners. We were all black; but all at once I began to shine like unto a light. I awakened at this instant, but was unable to remove the dream from my mind. During this time, every spare minute I had was taken up in reading the Bible, which would continue until one or two o'clock in the morning. For the first time I could see myself as the greatest of all sinners — all my past sins, which were many, seemed to grow bigger and bigger and I was worrying most of the day and night over them. And as each day past, my sins seemed to be as the clouds in the sky as they become bigger

and thicker. One Sunday afternoon I was sitting in our living room reading while the younger children were in the back room playing and my wife was taking a bath. I look back on this now as a perfect, quiet setting for what was to take place. All a once I looked up and saw myself shining in the same way as in my dream, and at the same time all my sins began rapidly to close in on me causing me to become almost hysterical — jumping up and running into my bedroom, I threw myself across the bed with my head in the corner. By this time my sins were crushing me, I was dying — I couldn't even call for my wife — one — two — three more breaths at the most would be my last — Oh, what a terrible feeling to die like this — gasping for breath, I raised up on one elbow and yelled — "God help me — God help me!" In an instant, the Lord entered my room, and as He entered, all my sins vanished. He not only entered the room, but He came right on down and got between my head and the floor. Brethren and Sisters, no words can express the feeling that came over me. The presence of the Lord in my room was almost more than I could bear. I didn't see the Lord with my eyes but I know I felt Him with all my heart and soul. I just lay there on my bed and wept aloud trembling from head to foot. My wife came into the room shortly afterwards and found me weeping like a child. She came over and put her arm around me — I couldn't understand why, after finding me in my condition, it didn't excite her. She asked me in a few minutes what had happened. I told her, God had saved my life. She said that she had also felt the presence of something in the room. She left the room, and as I was ready to get up a Voice spoke to me with great power and authority and said, **YOU WILL JOIN THE CHURCH.** I jumped at the sound of His voice and answered aloud, "I will, I will!" There was no doubt in my mind the church being the Primitive Baptist Church. I was afraid to go to bed that night not knowing what to

expect. The next day it was like walking on air, my every thought was on the Lord, in my conversation with other people, my thoughts were always on Him; oh, how close He seemed to be to me. My prayers seemed to flow directly to Him. I wanted to praise Him to everyone I saw, but felt they couldn't understand. This feeling gradually went away and before another week was over, I seemed to have lost everything — my prayers didn't seem to get any farther than my lips and sometimes I would give up in shame and dismay. The more I tried to keep from sinning, the more I would sin. I began to worry about joining the church, I felt too unworthy to offer myself to such a sweet people as the Primitive Baptists yet the Lord had spoken that I would join. I prayed that God would tell me when. Several meetings past, when on the second Sunday in May, 1957, Sister Ault requested that we sing the first three verses of "Children of the Heavenly King." After singing three verses, I started to close my book, while for some reason the congregation continued to sing; during the next verse, that same strong force with all authority spoke once more. I could hardly get to Elder Ault fast enough, but at the same time possessed a feeling of unworthiness. I was taken into the church and baptized that afternoon.

A short time later, my next experience came. Another Sunday afternoon as I was reading, I looked up to see my future pathway of life open up to me and a great pain come over me. The way that the Lord had shown me was more than I felt I could bear. The pathway was full of ups and downs, and the burden that He placed upon my shoulders was more than I felt I could undertake. For a second my thoughts were: Lord, is it too late to turn back and live the life I once lived and walk according to the course of this world fulfilling the desires of the flesh and of the mind? But oh, how I begged His forgiveness and if this was the way He had chosen for me, it was the way I wanted to go.

My prayer was that whatever that pathway might be — God only give me the courage, strength, and guidance to enable me to walk through it. I am still somewhat perturbed as to the full meaning of this vision, but God has shown me that He has full power in Heaven and earth. "That He shutteth and no man openeth — openeth and no man shutteth" — and that it is only through His grace and mercy that we are given any hope of ever being made to sit together in heavenly places. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast. For we are His workmanship created in Christ Jesus into good works, which God hath before ordained that we should walk in them." Where would our hope be if God has not sent His Son down to save lost sinners? "For the Son of man has come to save that which was lost."

The purpose of my writing this, if I am not deceived, was to try in my weak manner to give praise to an all powerful and wise God for taking a lowly worm of the dust, dead in trespasses and sins, and giving him a little hope and even though this hope seems at times to all but fade away, it would not be traded for all the gold, silver, and riches of this old natural world. "But if we hope for that we see not, then do we with patience wait for it?"

An unworthy brother in hope of mercy,

Joe Hamrick

A FEW THOUGHTS

I will give a few thoughts on the subject of religion. First, I believe in an allwise God, one who created the heavens and the earth, and the fullness thereof. Second, I believe that the Old Primitive Baptist Church is the true church; though I believe that God has a people in every kindred, tongue and nation, and that we are saved by the grace of God. "By grace are ye saved through faith, and that not of your-

selves: it is the gift of God: not of works, lest any man should boast."

I believe that the time is coming when time and timely things will wind up; and, to my judgment, that is when Christ is coming after his redeemed family. "Marvel not at this for 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, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

Christ speaking to his children, says, "I go to prepare a place for you, and I will come again and receive you unto my self, that where I am ye may be also." I believe each of Adam's posterity has an appointed time to die, and when that time comes we have to go. I believe that those that will reach heaven and immortal glory, when the time comes that they have to die and breathe out their last breath, their spirit returns to God who gave it. This mortal body goes to the grave to await the second coming of the Lord. I have often heard good people remark that they hoped to meet their loved ones who had gone on before. I believe that when Christ comes the second time without sin unto salvation to gather his people home, that they will all be raised at the same time, and will all go home together never-

more to part. The Bible tells us that these vile bodies of ours shall be changed and fashioned like unto the glorious body of the Son of God. I have thought like this: when the children of God get to heaven, they will know each other, but they will have as great love for one as they do for the other. I don't understand that heaven will be a place of ignorance: as God is allwise, his children will be wise. I have often thought about our loved ones who have passed away from this time world, and have been sleeping in their graves a long time — but time is not reckoned as to them; one day is as a thousand years, and a thousand years is as one day with the Lord. There is nothing new, nor nothing old with Him; but all things stand as one eternal now.

I close with these few remarks. I have tried to write what I believe is the truth. If I am saved, it will be by the grace of God, not for anything good that I have done.

S. P. Edwards

(See obituary this issue — Ed.)

Pheba, Miss.

Dear Editors:

Please accept my check for one year subscription to the good old Signs. I have read it most all my life. My father was a Primitive Baptist, and my father-in-law was a preacher, Elder D. T. Moore, Moore's Bridge, Ala.

My husband united with Pleasant Ridge Church at Moore's Bridge, Ala., the 4th Sunday in September, 1957. What a joyous day it was to me! I had united thirty years ago, and had held back a long time, feeling that I was not fit to be among those good people. When I did unite, I was up before them before I knew it.

I wish I could write it as well as I understand it. Nothing gives me so much pleasure as hearing it preached. I hope we are both one of you.

Mrs. Sam Moore

"GREAT IS THE MYSTERY OF GODLINESS"

First I want to quote the hymn —

God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
He rides upon the storm.

Deep in unfathomable mines
Of never-failing skill,
He treasures up his bright designs,
And works his sovereign will.

Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy; and shall break
In blessings on your head.

Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower.

Blind unbelief is sure to err,
And scorn his work in vain;
God is his own interpreter,
And he will make it plain.

Cowper wrote these verses in the evening of the day he had planned to take his life. He had been under conviction of sin for a long time with no hope that his sins would ever be forgiven. The strain on his mind seemed more than he could any longer bear. He called for a cab and asked to be taken to the bridge over the river Thames where he had planned to jump and end his life. The driver, noticing his upset condition, started driving around the streets of London instead of to the bridge over the river Thames, and finally brought him back to his own door steps; he got out and went into his home and wrote the hymn quoted above.

By carefully reading the hymn we find that the Lord had been most merciful to him, causing him to travel a long and rugged road in search of relief. Yea, to the ends of the earth, the end of his own strength: that there was no help or hope for him, that he was lost, that his sins were pressing him down to hell. Surely in this condition a cry went up to God from his soul; as every

child of God is made to cry in the feeling that their end had come, "God be merciful to me a sinner." Then Jesus so sweetly appeared to him, causing him to feel that his sins were forgiven and that Jesus was his Saviour and Redeemer; and that all this long rough journey and experience was for his good and the glory of his Lord. Every child of God must be quickened by the Holy Ghost, brought through great trials, convicted and made to feel the exceeding sinfulness of sin, and finally through the mercy and shed blood of Christ be made to feel that their sins are forgiven, and that Jesus is their Saviour, before they can know the Lord and are enabled to worship God in Spirit and in truth. The Apostle Paul and John the Baptist, Job, and many others were made to go through great trials before they were made to feel the power, mercy, nearness, and presence of the Lord, and to know that He was God. Paul, when he was Saul of Tarsus, on his way to Damascus to persecute the saints, causing some to be put to death, knew not the Lord. He was to go this way to learn, and to know God. On his way to Damascus, threatening what he was going to do to the disciples of the Lord, God struck him blind, spoke to him, — and he fell to the ground where all God's people must fall before they can know him. The voice of the Lord pierced his heart as it does all God's people before they can know him, whom to know is life eternal.

"And Saul heard a voice saying unto him, Saul, Saul, Why persecutest thou me? and he said, Who are thou Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And Saul arose from the earth; and when his eyes were opened, he saw no man; but they led him by the hand, and brought him into Damascus. And he was three days with-

out sight, and neither did eat nor drink. And there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision, Ananias, and he said, Behold, I am here, Lord. And the Lord said unto him, Arise and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus: for, behold he prayeth, And hath seen in a vision a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem: And here he hath authority from the chief priests to bind all that call on thy name. But the Lord said unto him, Go thy way: for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel: for I will shew him how great things he must suffer for my name's sake. And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized. And when he had received meat, he was strengthened. Then was Saul certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God. But all that heard him were amazed, and said; Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?"

The world at large would laugh and scoff at you if you said many similar instances are taking place today. They would tell you, you were not right in your mind if you told them of how the Lord had appeared to you in visions as he did to Paul, and spoke to you in dreams; and sometimes spoke to you as

it were out of a clear sky, when you were in trouble, speaking peace to your soul, and causing you to feel his very presence; and you were made to rejoice with joy unspeakable and full of glory to God. A glory that the world knows nothing about. Yes, every child of God when he or she has been wrought with, and brought through the belly of hell, knows by experience that these things are true. The Lord killeth, and maketh alive: he bringeth down to the grave and bringeth up. The Lord maketh poor, and maketh rich: he bringeth low, and lifteth up. He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill. God's people must be crucified in the flesh and to the things of this world. The Lord causes his chosen people to know him and learn of him **through the things they must suffer** as he leads them through this wilderness to their heavenly home in glory.

The Lord caused Jonah to go through a great experience before he could know the power of God, and that Salvation is alone of the Lord. "The word of the Lord came unto Jonah, saying arise, go to Ninevah, that great city, and cry against it; for their wickedness is come up before me. But Jonah rose up to flee unto Tarshish from the presence of the Lord. But the Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken. Great fear came over each one aboard thinking all would be lost. And they said every one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots, and the lot fell upon Jonah. (Surely Jonah felt the Lord had found him out) Then said they unto him, What shall we do with thee, that the sea may be calm unto us? For the sea wrought, and was tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that for my sake this great tempest is upon you. So they took up Jonah, and cast him forth into the sea; and the sea ceased from her raging.

Now the Lord had prepared a great fish to swallow Jonah. And Jonah was in the belly of the fish three days and three nights. Then Jonah prayed unto the Lord his God out of the fish's belly, And said, I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice." After the Lord had taught Jonah a great lesson while he was in the belly of the great fish, "the Lord spake unto the fish, and it vomited out Jonah upon the dry land. And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee." Let me say that the preachers of the Lord are not going to do much Gospel preaching except what the Lord bids them preach, and at places where he sends them. "So Jonah arose and went into Nineveh, according to the word of the Lord." (Jonah 3:3)

Many of the Lord's gospel preachers of today have had many such experiences and were led as Paul and Jonah were before they preached the Gospel. They and those of today must be taught of the Lord before they can preach the gospel of Christ, which is the Power of God unto Salvation. This Salvation must come through the power and Grace of God. "Not by works lest any man should boast." says Paul in Eph. 2:9. Yes, every child of God must come through the belly of hell before they can know the Lord. If they have not been in this hell, then they have never been delivered from it and can know nothing of this great deliverance. Well does this poor sinner remember when the Lord spoke to him. First came the conviction and sentence of death. He felt that his days were numbered, that his sins were pressing him down into a great darkness, where he was lost, and Oh, how he tried to find his way to safety. It was a long journey he traveled trying to find a way of escape and deliverance from the awful place he was lost. There seemed to be no way to get free and out of this great trouble,

his sins kept rising up before him pressing him down to destruction. Many a night he wet his pillow with tears crying for mercy. Day after day he spent in darkness feeling there was no hope for him and no God to have mercy upon him. It was a long, long journey that God led him to teach him there was nothing he could do to save himself; no help in human efforts, no help in weak man. Helpless he lay; helplessly he tried in vain to extricate himself from this awful condition. One night he felt he must try once more to pray and beg God for forgiveness from his sins, and as his cry went up, God be merciful to me a sinner, a voice said, "Be still and know that I am God." It went through him like a great wind of destruction causing him to feel this is the end. He dropped over on his bed feeling he was sinking into hell, Then the sweet voice of Jesus spoke to him saying, "Son, thy sins are all forgiven thee."

Oh, what a sweet peace entered his soul, what joy was his, a breathing of praise and thanksgiving went up to his God. He fell peacefully to sleep. The next morning he awoke hearing sweet music, birds were singing, and the sun seemed to be shining brighter than he had ever seen it shine before. His whole being was filled with praise to God. He got dressed and came down stairs and went to the kitchen where his mother was getting breakfast. She looked up at him, then greeted him with the sweetest smile that he had ever remembered seeing on her face; a smile filled with joy and gladness for her son, for she saw in his countenance the joy and light that filled his whole being, the great change that had come to him. She knew that he had been under conviction of sin for a long time and had been watching him and praying for him through all this long journey which the Lord was leading him, to learn of Him and to know Him who is life eternal. Yes, every child of God must come through the belly of hell before he or she can know the Lord. If they have not been in this hell then they have

never been delivered from this hell, and can know nothing of this great deliverance: nor can they have any sweet fellowship with Jonah when he cried, "Out of the belly of hell cried I, and the Lord heard me and delivered me." God found Jacob in a waste howling wilderness. The Lord said, "He found him in a desert land, and in the waste howling wilderness, he led him about, he instructed him, he kept him as the apple of his eye."

Note, it says, the Lord found him: he did not find the Lord, for he was lost, but the Lord found him. He came to Jacob where he was, a lost sinner, he led him about, he instructed him. He taught him as he did Jonah, that Salvation is of the Lord. The Lord delivered Jacob from this desert land, death, and the waste howling wilderness, his lost state. How sweet it is to see the Lord's children being brought home after this long rough wilderness journey, and hear them tell of what the Lord has done for them, how Jesus saved them; telling of the mercy and love of Jesus their Saviour and Redeemer. God's children love to visit with each other and talk and tell of his mercy, goodness, and loving kindness to them; tell of this great deliverance; tell of the times when they felt to be condemned sinners, felt that they were eternally lost and sinking into hell, and how a great cry went up out of their souls to God, begging him for mercy with what they felt was their last breath. Then of hearing the voice of their Beloved, their Redeemer and Saviour say, "Child thy sins are all forgiven." And a Great Light appearing, a light brighter than the noon day sun, Yea, the Son on Righteousness shining in their souls causing them to rejoice with joy unspeakable and full of glory.

Yes, these children of God love to visit with each other, and talk of their wonderful sweet visits from their Lord. It is their meat and their drink to hear God's dear children tell of these sweet and glorious things. The day of miracles, and the appearing of the Lord, and

the day of hearing their Saviour's voice is not over with them.

"The power and sweetness of that voice
Wrought wondrous change in me:
Made my poor, drooping heart rejoice,
And fears and sorrows flee.

In sweet amazement I came forth;
What wonders met my eyes:
Springs glorious beauty on the earth,
Her radiance in the skies.

Grace fills the garden of the Lord
With blooming joys from heaven
The warm south wind is in the Word
Which shows my sins forgiven."

O the sweet felt power of Jesus when
I felt my sins forgiven.

Humbly submitted,
Casper G. Fetter
Southampton, Pa.
October, 1957

Trinity, N. C.

Dear Editors:

I enclose the Experience of Elder Z. L. Rhue, written a few years back, which I would like for you to publish in the Signs. I think many of the readers will enjoy it.

With love,
A. C. Morton

EXPERIENCE

(Written in Summer of 1949)

Dear Brethren:

For sometime I have been deeply impressed to write a portion of what I hope have been the dealings of the Lord with this poor sinner, realizing that I must be blessed to this end by His Holy Spirit: I am fearful to make the attempt, not knowing whether this mind is of the flesh or of the Spirit of the Lord.

I was reared in a Primitive Baptist home. My father and mother, who are yet living, are members of Hadnott's Creek Church, near Stella, North Carolina. I remained home with them until I was twenty-one years of age. My fa-

ther's health being very poor, I was compelled to quit school before I finished the sixth grade. My parents were not favored with an abundance of this world's goods, as some; therefore we had to work very hard for a living.

Although my parents were poor in this world's goods, I feel that they were, and yet are, rich in faith toward God, realizing that they were dependent upon the God of all grace to supply their every need, both spiritual and natural. How well do I remember the many times during those years my father and mother would call us children in, and my father would read some scriptures and talk to us about the love and mercy of a covenant keeping God, and offer prayer. Sometimes he would appear to be very despondent and have little to say, while again he would be favored of the Lord to rejoice and talk of His goodness and mercy. The chief joy of my parents then, as it is now, was to have their brethren and sisters in their humble home share with them the blessings of the Lord; so it was my lot to be in the presence of these brethren and sisters most of the time, since I had to help wait on the guests. I did not like to do this then, but now I hope I am thankful to the Lord that I was reared by parents who made us observe their order and taught us to respect and serve them. And I must say that even then I had a feeling that they were good people, and would often sit and listen to them talk, confessing their sins one to another and expressing what they hoped the Lord had done for them; and there was a desire in my heart that I would live to see the day when I would be as they were, and could feel that the Lord had forgiven me of my many sins. Yet I did not know the truth or anything about the church, even if I do now. However, I do not believe that all children feel as I did then.

As I grew up, often engaged in the pleasures of this world with my associates, I would feel cut off from them and wonder why I could not go on and have a big time as they did; and many

times after retiring late at night I would shed tears and mourn over my condition. It seemed to me that all I wanted was to get rid of my troubles and I would be all right, but I did not know then (and I do not know now) how to detour around the troubles and trials of this life. My father and mother were regular readers of the Landmark, and I would slip the paper out to some secluded spot, where I felt sure no one would see me, and I would read the experiences of those dear old saints of God and would shed tears with a heavy heart, desiring that I could receive what they possessed. I thought it would not do to let anybody know my feelings, but that when I grew up to be a man I could, and would put away those childish things, as I then thought of them.

My ambition was to go out into the world for myself, and I had the time set for it. Realizing that I had very little education, I felt that I must enter school again, and I was blessed with the accomplishment of these plans. So in the fall of 1923 I entered a junior college owned and operated by the Methodists. After having been there for a short time, they began taking a census to find out how many of their students were Christians. When I was asked, I did not hesitate to tell them that I was not a Christian, just a sinner. Then they began to point out to me the advantages of being a Christian, how much easier I would get along in this world, and what I must do to be saved. After much of this kind of persuasion, they convinced me that I had better put forth an effort to this end. However, there were times when I would remember how my father and mother had instructed us children. They often said that if they could, they would impart such knowledge to us, that we might know something of the weakness of man and the power of God as it is manifested to His people, but that they knew that their arm was too short to help themselves, much less help us children, or anybody else. They taught that salva-

tion is alone of the Lord and that He, God, had the place set and the time appointed to visit each and every one of the objects of His mercy, that we could not receive this doctrine except as we were taught it of the Lord.

I believe now that the Lord did purpose from all eternity the way I should take, that He might at His own appointed time reveal to me, a hell deserving sinner, what I was by nature, and what I must be by His sovereign grace, before I could appear before Him in peace. I united with the Methodists, and was sprinkled, but I am now thankful to say that even then while on my knees at the so-called altar having the ceremony performed by their minister, there was a doubt in my mind as to the reality of this work. I felt though that I must continue in that way, having made a confession and united with them. I must be a good man and take an active part in the church that I might help Christ to save sinners. How little did I know of the truth! Oh, had it not been for the goodness and mercy of our God in separating me from them and the doctrines and commandments of men, I would yet have the same feeling of confidence in myself, trusting in my own work for salvation!

Shortly after uniting with these people, as I stated above, I began taking an active part in their church activities, and sometimes was rejoicing in myself for the good I was doing on behalf of the Lord. An impression bearing on me from early life was that some day in the future I would have to preach, but these impressions had not bothered me for some time previous to this. As I began to make public talks, offer prayer, and discuss my views on the scriptures, these impressions came again with more weight than ever. As there were ministerial students there, they were continually trying to persuade me to take up the study of the Bible with my other subjects. The Bible teacher also begged me to do the same thing, and I was induced to become a student of the Bible. I now feel and believe this was

all in the purpose of God. Still I did not mention these impressions to anybody, for at times I would feel that preaching the gospel was a sacred thing, and that a man called of God to preach must preach the truth, and, in spite of all that I professed, I was fearful in my heart that I did not know the truth; and I would refrain from talking about the Scriptures at times, and yet I could not help it. When I was called upon to make a talk on some Scriptures, something seemed to take hold of me, and I would talk longer than the time allotted for me. Often I was reminded after service that they did not intend for me to preach, that I should not have consumed so much time. This would make me feel depressed, but I realized then that I could not control myself when those feelings came. Yet I would promise myself not to do it again, and then make it worse the next time. My instructor and classmates would often try to correct statements which I had made and would advise me that it would not do to hold such views of the Scriptures. This only made me feel confused and cast down in my feelings, and I would ask one of the preachers why it was that way with me, that I was not satisfied. His reply was that I did not pray enough. I told him that I tried to pray the Lord to give me knowledge and understanding and a satisfied mind as to whether I knew the truth or not. My words seemed to fall to the ground, instead of me feeling that my prayers were answered. He said that I should not feel that way about the matter. They seemed to think that my conversation was foolishness, but were never able to tell me how to prevent those feelings. Since I have received a hope in the Lord, I have felt that the good Lord was with me then as much as at any other time in my life, and that it all was working for my good. Of course, I could not see it then and cannot see it now at all times. It is only when it pleases the Lord to reveal the truth to me that I can understand a little of His ways, and feel with the apostle that, "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". (Romans 8:28)

During this time, when I would visit my people, I would argue to my parents that my ideas were right and that their's were wrong, that in a short time all the Old Baptists would die out and there would be no more of them. My father would say, "Well, I can not show you the truth, but I verily believe the day will come when you will gladly confess the truth, and I long to see that time come, but I must wait upon the Lord". I have wondered why he would permit me to argue such rotten doctrine to him, yet I believe he knew my condition far better than I knew myself. Although we would sit and talk on the Scriptures for hours at a time, I just could not agree with him that God had a chosen people and that He had all power both in heaven and earth and that He sovereignly rules all things after the counsel of His own will. I thought I could choose my course in life and walk therein and that I was instrumental in saving souls for the Lord. During this time we made it a practice to hold prayer meetings very frequently in some student's room (one who had not been saved), and pray for him and try to get him to accept the Lord. As I write this, I am made to think just how

"Blind belief is sure to err
And scan His work in vain;
But God is his own interpreter,
And He will make it plain."

I was led through many experiences which I will not mention here, many of which I shall never forget. Although these experiences, like what I have written here, may not be worth anything to anybody else, they mean more to me than anything else in the world, for if I have a hope and know anything about the dealings of the Lord to a poor sinner, these are some of the things that were ordained for me; and though my life has been full of trials and tribulations from my childhood days even until now, I truly feel there have been a

few times when I have thanked God for them all. I feel that in these things I have been made to know more of the goodness and mercy of our God.

I do not feel that I shall ever forget the morning that I, together with some of my classmates, bowed in a boy's room to pray for him, and as I rose up a voice spoke in me and said, "Who are you, that you should call upon the Lord or take His holy name between your sin defiled and polluted lips?" I was made to fear and tremble before the Lord, feeling that I had taken the Lord's name in vain, and that I was a lost and undone sinner without God and without hope in this world. I hurried back to my room and hardly knew how I got there, closed the door and wept bitter tears of sorrow, feeling my sins so great that the Lord could not remain just and forgive me. After some time I received some relief, enough that I thought that I could brush my troubles aside and not be noticed; so I went on to Bible class. The lesson was concerning the experience of the Apostle Paul as he journeyed toward Damascus to bind and cast in prison all those that called upon the name of the Lord, and as the teacher finished reading the scripture lesson he laid the Bible aside and picked up the text book, read a few lines, and began saying that as Paul journeyed along he began to consider his mission together with his great influence upon man, and what a great co-worker he could be for Christ, helping Him to build up the Kingdom of the Lord. Looking straight at us he said, "I know of no better text for a young minister to use than this, as it would be very touching to people to use the Apostle as an example as to how great men could become greater men, if they would only accept the Lord and do his will."

I believe I had to speak, for I said, "Excuse me, Doctor, I would like to ask you to read the scripture lesson again, for if your Bible reads as does mine, you have misquoted the text and therefore misapplied it." He said that there was no use, but if I insisted he would do so

for my benefit. I asked him to excuse me, for I intended to interrupt his reading. He replied, "All right". When he came to the scripture where it says, "And it came to pass as I made my journey and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me and I fell unto the ground and heard a voice saying unto me, Saul, Saul, why persecutest thou me?" At this point I stated to him that I wanted for the benefit of myself and the class to ask him a question. He said, "Well". I said, "I want you to tell me where there is anything said in the Scriptures you have read that would bear out the fact that Paul had anything to do with that great light which shone from heaven round about him, his falling to the ground, and his hearing the voice saying, "Saul, Saul, why persecutest thou me?" Do we have any scripture to bear out the fact that the Apostle had any forethought as to what would occur to him as he journeyed?" I paused for an answer from him. He finally said, "Well, when we come to a scripture like this we have to reason it out for ourselves. You know the Lord does not just call a man and cause him to fall to the ground without the man first making the decision to accept the Lord."

Then I asked him, if the Apostle had decided this in his mind before hand, why he said, "Lord, what wilt thou have me to do?" I told him that I thought the reason was that he there realized that all he had ever done was a failure, that it would not suffice at that moment, that he was brought to the end of his own strength, and that all he had thought he possessed as merits for all his good work was gone, and his work became as filthy rags before the Lord and to him; that he was made willing by one stroke of God's power for another to guide him and make known unto him what to do; and the Lord received this confession, it being the work of His holy spirit, and confirmed it by saying, "Arise and go into Damascus and there it shall be told thee of all

things which are appointed unto thee to do"; and that Paul was obedient to this heavenly call and went straightway as the Lord commanded him to go.

I do not know what took place, but I was made to forget everything except my feeling of conviction in the Apostle's experience. I do not know that I preached the truth or not, but when I realized what had taken place, I had consumed the forty-five minute period; and the tap of the bell brought this to my mind and I was standing shedding tears with a feeling that the Lord had used me, a poor worm of the dust, to defend his glorious name in the presence of those I felt at that time did not know anything of His truth and mercy. After a few moments of silence one of my classmates spoke, saying, "Doctor, I know the trouble; Zennie is a Hardshell Baptist, and you may argue with him from now on, but you will never change his views on the matter." This seemed to confuse me more, and instead of this experience delivering me from my troubles, it just added more. It seemed to me that I had spoken the truth, but it was all against me, and was to my condemnation; and as I walked out of the classroom I said to several, "I have told you the truth, and unless the grace and mercy of the Lord intervene for us we will die and go to hell for our sins". This I felt with my whole heart. I felt surely there was no one in the world like me. My case was an outside one, and I felt to be without God and without hope in this world, an alien and a stranger to the commonwealth of Israel. I was made to wonder if there was a people who ever felt as I did, or passed through so many lonely hours. I felt to be such a great sinner in the eyes of the Lord, and the very breathings of my soul was, "Lord be merciful to me, a poor sinner". It seemed to me surely I was the worst child my parents had reared, and I would think how sad they would be to know they had a child that would have to go to hell for his sins. It seemed that death was upon me and that I soon would have to go into tor-

ed; and in this condition I wanted to ment, which was prepared for the wick-leave and go where I was not known, that I might die and no one know, especially my dear old Father and Mother — that they might not know the awful condition I was in when I left this world.

So a few days later I went to my room and began to make preparation to leave. My older brother, Joseph, was rooming with me. (He is now sleeping in the silent tomb undisturbed, I feel certain, and sleeping that blessed sleep from which none ever shall awake to weep.) He asked me what I was fixing to do, and I told him in tears that I was leaving, but did not know where I was going. I told him that I could not stay there any longer. When I made it known to the head officials of the school that I was leaving, they said to me very kindly, "We hope you will come back, and the door is open to you any time you wish to return; and we feel that you are making a great mistake in leaving". I felt if I must go down to eternal woe and misery I did not want to die with those people, but preferred to go down to death begging God for mercy and acknowledging the justice of God in my condemnation, that

"If my soul was sent to hell,
His righteous law approved it well."

My first stop was at Kernersville, North Carolina, near Winston-Salem, with the thought of spending a short time with my oldest brother, who at that time lived in Kernersville. He continued to insist that I stay with him for a while; and, for some purpose, I could not leave, and for sometime felt a great relief of mind. I do not mean to say that I was not troubled from time to time, and I would try to beg God for mercy. Many were the times after retiring that I could not sleep, and my sins would rise up as great mountains, and my troubles became so great I would shed tears of sorrow and try to beg God for mercy; and many were the times, while others were asleep, that I would have to get out of bed and bow

down on my knees and try to pray to the Lord to just give me a little rest here in time, if there was none for in the hereafter.

After I had been up there for some time, I met the girl who was to become my wife, and while we kept company with each other for nearly three years before we married, we would often read, and talk about our feelings, and would express our views on the Scriptures. Although she was reared in a Methodist home and knew but very little about the Primitive Baptists, yet it seemed that we experienced many things in common, which drew us nearer together in our feelings, — so much so that I often felt that the good Lord had led me to the one He purposed for me to receive as a companion. I most assuredly feel, as I now write, that she was given to me, not as a companion in natural life only, but in all my sorrows, trials, and afflictions, for she has been a companion indeed.

On December 23, 1926, we were united in marriage. Although we were happy together as man and wife, we would at times feel cast down and mourn over our depraved condition. I felt to be such a great sinner and that I would not live long, that I would go about with a longing desire to know how it would be with me in death. Then the thought of having to preach would come very forcibly into my mind; and I would read the Bible seeking comfort, only to feel that all the Scriptures were against me, and that I was a helpless sinner and could not attain unto salvation by my own works. I would try to reason with the Lord and tell Him that I was just a poor ignorant sinner. Then something would seem to say, "Why it can not be that you have to preach, for you are a great sinner and not even a member of the Church." Then my mind would reflect back to the time when I was with those people at school and had to leave them. Then I would have to confess to God that I did not know where the true church was.

(Concluded next issue)

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We trust that brethren and friends will not forget this fund, for by the donations received we are enabled to send the paper to many, — many who otherwise would not have the privilege of reading it. — Editors

EDITORIAL

We have a communication from a friend in Corpus Christi, Texas, who is disturbed about the opinion of so many people that the entire world can be christianized; and that the entire matter of faith is optional with men. He desires our views as to the will and power of men in these things. He says also that he is sometimes satisfied with his own belief (which is opposite to many things which he hears), but is upset by the various claims. He is quite sure that the Old School Baptists do not profess such a God as many do.

We do not fancy that we can settle

the disturbed mind of our friend on the matter, for our experience has been that the opinions of others are not sufficient to root and ground anyone in the truth; and that this is accomplished only by the one who said, "I will put my laws into their mind, and write them in their hearts", and, "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest." (Hebrews 8:10-11)

However, we will give our views on the matter, and mention some of the Scriptures which support us. It seems to us that the Apostle in the 2nd chapter of 1 Corinthians puts the whole matter in focus when he, speaking of the "hidden wisdom" of God which none of the princes of this world knew, said, "But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what things knoweth the things of a man, save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God"; and, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It certainly is the height of folly to read the above, and claim to believe it, as some do, (and to admit that men are dead in trespasses and sins in their natures), and at the same time to insist that this same natural man can of himself stir up something within himself whereby he can believe and bring himself into the knowledge of the truth, and "accept" the Lord, to the saving of his soul. Yet this is what is done by countless numbers of those who profess to be preaching the gospel. We hold that the dead know not anything: and we are certain that the corporally dead cannot see, hear, think, or move. The analogy is that the dead in trespasses and sins

are none the more able to perceive spiritual things, than the corporally dead are to perceive natural things.

This is a point that seems not to be understood at all by most people, and they proceed on a premise entirely contrary; and assume that the dead in trespasses and sins do have, in spite of their condition, the ability to will, or to start something within themselves which will lead to spiritual things. We have before us a book which contains a chapter on **How To Be Saved**; in which is assumed the position stated above. We quote:

"If then I cannot save myself, if I cannot be saved by anything I do, how can I be saved? First, note, God says it is by grace we are saved. Until I **take the position** of a lost sinner, unworthy and undone, a proper subject for grace, there is no hope for my soul. When I humbly take that position, the grace of God which has supplied a Saviour steps in: the gracious words of the Lord Jesus fall on my ears — 'Him that cometh unto Me I will in no wise cast out': and God's gracious promise reaches me in all my sins." etc. This is followed by other things, among them, "Faith is the hand that reaches out and takes salvation which is the gift of God. Faith is taking God at His word. Faith lays hold of God's promise and says, 'I believe it.'" And, "Dear reader, salvation is the gift of God. Delay no longer. Now as you read these lines, stretch out the hand of faith and grasp the gift of God, then humbly falling on your knees give thanks to God for His marvelous grace in saving a poor sinner like you."

In the above, and in many other such expressions which are prevalent in books and in sermons, is enough semblance of truth to mislead the unwary. The Bible doctrine is that there must be in all cases a work performed by a power outside of the natural man, before the natural man can know anything of himself as being dead in trespasses and sins, and in the need of a Saviour; and before the man can know anything of the hidden wisdom of God.

We are not told of any other power outside of the Godhead that does this. Jesus laid down the unvarying rule: "Ye must be born again." (John 3:7) He expressed the solemnity, as well as the effectiveness of this birth by saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit."

And the Apostle Paul told the Ephesians, after reminding them that in time past they walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; and among whom they all had their conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)." etc.

And Peter, and the brethren with him, was plainly told that, "Flesh and blood hath not revealed it unto thee, by my Father which is in heaven."

And John, in his gospel, plainly says, after telling that Jesus came unto his own (the Jews) and they received him not, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

And Jesus answered those who asked, "What shall we do, that we might work the works of God," by saying, "This is the work of God, that ye believe on him whom he hath sent." And also, "No man can come unto me, except the Father which hath sent me draw him."

The Scriptures are replete with such doctrine, but the following will suffice for the present: "All things are delivered unto me of my Father: and no man knoweth the Son, but the Father;

neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." (Matthew 11:27) And, "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." (Philippians 1:6)

In spite of all this testimony, men teach to the contrary; and continue to change the truth of God into a lie, and worship and serve the creature more than the Creator. (Romans 1:25) They have a better way: a way that seemeth right unto them. It is more consistent with what seems right to them, to say that man must begin the work, and then God takes over; than that God begins the work, and continues to perform it.

God has his own way of bringing each one into the knowledge of the truth who was chosen by him in Christ before the world began. He has left it neither conditional nor uncertain. And regardless of what contrary doctrines may be held, we have this, "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Timothy 2:19) And, "All that the Father hath given me SHALL come unto me." (John 6:37) As well as, "So it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

There is **the saving**, and **the calling** with an holy calling, not according to the works of the creature, but according to His own purpose and grace that was given his people in Christ Jesus before the world began. (2 Timothy 1:9) Every one of those who are characterized as "My sheep", SHALL hear His voice, and they shall follow Him, for it was the Father's will that he should lose none of those given him.

The Apostle Peter puts the whole matter of God's way of saving sinners in one sentence: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

So, from all the evidence given us,

we need not be concerned that any person in any part of the world, or in any age of the world, who were loved of God the Father and chosen in his Son, will in any wise fail of the salvation which was given them in the atonement made by Jesus Christ for them. God loves those who are in the remotest parts of the world just as much as he does those who are near by us here; and the work of his Spirit is not bound by distances or circumstances, neither is He ever forgetful of them.

God has his own way of doing everything, and he has not left the salvation of his people to the whims and fancies of men. He who said, "And I, if I be lifted up from the earth, will draw all unto me", has his own way of drawing them. "As many as are led by the Spirit of God, they are the sons of God", said the Apostle. This is their distinguishing mark, both to themselves and others: they have received the Spirit of adoption, whereby they cry, Abba, Father.

We do not forget that He has given gifts unto men, having led captivity captive: to some he gave, apostles; and some, prophets; and some, evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. These are all under his direction; and no man can qualify himself for the work. Each one must be called and qualified, and sent forth by the Holy Ghost (see Acts 13:3-4), and they do the work they are sent and directed to do; and they accomplish that which they are called to do: to feed the sheep and lambs of God, and comfort them with the same comfort wherewith they themselves are comforted; to administer the ordinances of baptism and the Lord's Supper; to preach the Word and edify the body of Christ with reproof, rebukings, and exhortations, with longsuffering and doctrine — all of these things, but it is not to be supposed

that they can go under their own power as men, or can enlighten dead sinners themselves and bring them to Christ; for this is the prerogative of God the Spirit.

God sends his servants where he would have them go, and they preach the preaching He bids them; and it often is that the time of the beginning of the work of grace in one of His children is during the time of preaching, or deliverance then experienced, but it cannot be said that this is by the man. The same Spirit that enables a man to preach with power, is the same Spirit that enables one to hear; and is the Spirit that quickens from death unto life — which enables one to hear the voice of the Son of God, and he lives. It is the Spirit that does the work: it is not limited in its work to the preached Word; else we would conclude that none among the many millions who have never heard preaching are among the redeemed.

God has a people in every nation, kindred, and tongue, and He knows them that are his, and He "searches" them out. Jesus atoned for each one of them, and none of them is lost. No one can scripturally say that He died for the sins of every man; neither can it be rightly said that anybody dies and is lost because he did not hear preaching.

We leave the matter here, hoping that our friend in Texas may receive some benefit from what we have written.

J. D. W.

CORRECTION

In Elder Ruston's Editorial of December, 1957, there is a typographical error on page 280, about the center of the second column. The word **confirming** should be **confining**; and the phrase should read: ". . ., but while the apostles were still **confining** themselves to preaching among the Jews, we find", etc. Please make the correction in your copy.

We regret such errors, and do our

best to keep them out; and we alone are responsible for them, since it is our duty to type and edit all copy that is published, except editorials which are ready for the printer when we receive them. Much of this work, including proof-reading and making up the "dummy" has to be done when our day's work is finished; and we regret perhaps more than anyone else, when we find errors in the finished paper.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

"THE LAW OF FORGIVENESS"
 (Matt. vi. 12)

That forgiveness is the most important part of the law of Zion is apparent from the many times it is enjoined upon the people of God in the New Testament, and from the fact that it is one of the things named in what is called commonly the Lord's prayer, upon which we are to hinge our prayer to be forgiven. For this reason let us examine what is meant by it and speak about some things connected with it.

And, first, it is very important that we have a clear understanding of what is the exact meaning of the word itself as used in the Bible. Words are of no value, except as SIGNS of ideas; and so it is requisite that we know just what idea the word signifies. In the Greek of the New Testament the word has precisely the same signification that is given in Webster as the definition of it. And its literal meaning is "to pass over," "to remit," "to put away." This is the meaning of the Greek verb **aphiemi**, translated "forgive," and it may be defined literally as meaning "to send an offense away from an offender," or "not to impute an offense to the one committing it." Therefore, the command to forgive means that we shall not in any way count an offense against him who has committed it. We shall so separate the offense from the guilty

one in our hearts, that we shall not think of it in connection with him, nor act toward him as though we remembered it. According to the meaning of the term, we have not really forgiven the offender, so long as we feel that it is any bar to our intercourse with him, or our kind feeling toward him. To feel and act toward the offender as though we are sore or wounded, or resentful, is not to forgive. To say, "I want no more to do with the one who has offended me, let him go his way and I will go mine," is not to have forgiven him. I think, to sum it all up, "forgiveness means that we **feel** and act toward one who has injured us as though he had not done so." To act that way is not enough, but we must **love him as well as ever**.

Second—There is a difference between "being wronged" and "**being offended**." Many a time was Jesus wronged, abused, ill-treated, but where or when did he take offense at it, or exhibit resentment? Stephen was stoned, and yet he was not offended. He prayed for those who so abused him. This was practical forgiveness. Many a man has continued his bounties to the ungrateful and disobedient children, who had despised his bounty and defied his just authority. This is forgiveness. And many a Christian, hated and persecuted by the world, has yet striven to do good to his bitterest foes, praying for them and weeping over them. This is forgiveness. We cannot hinder the wrong that is done us. That is the act of another. But our business is to watch and pray lest the wrong done arouses any resentment in our breasts, lest we take offense. As long as we feel offended we have not forgiven. O for such a spirit in us, leading and controlling us, as would enable us to be offended at no personal slight or injury.

Third—The importance of forgiveness may be seen from the frequency with which it is enjoined, both in the Old Testament and in the New. I have just counted up twelve times in the Old Testament and forty-two times in the

New, that the word "forgiveness" in some of its forms is used. And this is not all the number. But it is enough to show of what importance the Holy Ghost considered it. It is enjoined in the Old Testament as a mutual duty. (Gen. 1. 17.) It is enjoined by the Saviour upon the ground of being forgiven. (Matt. vi. 12, Luke xi. 4, Matt. xviii. 23-35.) It is also enjoined by the apostles. (2 Cor. ii. 7.) Certainly then it is a theme of which we ought to speak and write, and upon which we ought to meditate. And above all things it is important to have this heaven born and heaven sent guest to come and dwell in our hearts. How delightful is the place and the hour when gentle forgiveness makes its presence felt in our souls! Who that has ever known its sweetness would exchange one hour of its presence, for years filled with enmity, ill-will, hatred and revenge!

Fourth—Its origin is not of the earth. Its birth place is in heaven. It is among the fruits of the spirit, and is worthy to stand beside the lovely graces of faith, hope, love, humility, patience, etc. What human face to us is lovely, what human memory is pleasant, if it be not that of one whose heart is ready to forgive and slow to take offense. Who of us all can find pleasure in gazing upon the face of him who is filled with anger and resentment against his enemy? All things beautiful and pleasant, and of good report, are heavenly in their origin, and so forgiveness is from heaven, and is lovely without blemish. The fallen, natural heart of man breathes resentment and revenge when it fancies itself injured. In some cases men have considered revenge a religious duty. And the language of every unrenewed man is, "I will not allow myself to be trampled upon. I will show proper resentment." And the world at large applauds the man who "will not allow himself to be insulted, or injured," and despises the man who bears injury meekly and patiently, and is not provoked. But the things despised by the world are in the sight of heaven of great price. Which

are we most anxious to please, heaven or the world? To bring the question closer still, do we in this seek to please ourselves or God? **To revenge ourselves is man-like, to forgive is Christ-like.** As its origin is heavenly, if our conversation is in heaven we shall seek to be conformed to the heavenly in this also. To this end let us consider for a little, some reasons why it should be easy to forgive, and which may incite in us the spirit of forgiveness.

And so, fifth, we may consider the following things: We, as believers, have had the assurance that God has forgiven us. If the one who has trespassed against us be our brother in Christ, how can we refuse to forgive the few pence which he may owe to us, since our Master has forgiven us such a vast debt? If he be not our brother in Christ, is not his doom in the next world fearful enough without our holding resentment against him. It becomes us to pity his fate rather than to revenge ourselves upon him. O that we could feel more deeply how much we have been forgiven! Then should we learn to possess a little more of the spirit of forgiveness.

Consider, also, that we do still sin and still have need to pray "forgive me my trespasses." Can we have confidence to pray "forgive me" when, at the same time, we will not forgive? Consider, also, that we not only sin against God, but we sin against our brother, or against our fellow-man. Have we done another no ill, that we can demand such exact satisfaction from all? Are our hands clean? O, if my brother or my friend can forgive my failures toward him, certainly I can forgive what he has done amiss toward me.

Let us remember again that God, the just Judge, has forgiven our brother all his sins. Can we then refuse to forgive the small portion of those sins that were to our harm?

Remember, also, that as he is our brother we expect to live with him to all eternity. In that world there will be no strife nor any revenge. If we now

have the spirit that is heavenly, let us begin to exhibit it while here.

And, lastly, do not fail to consider well that at the worst the injury can endure but a short time, while eternity is unending. The wrong, and the suffering caused by it, is but for a moment's space, and then it will be in our experience as though it had never been. What is the use of a long absent child, when journeying home, stopping to quarrel by the way? Why should he mind the selfishness of a fellow-traveler, or the rudeness of those who hate him and his father? He will soon be beyond it all at home.

Sixth—In the prayer referred to at the head of this article the expression is "forgive us our debts as we forgive our debtors." And in the comment afterwards made by our Saviour himself, he said that except we should forgive others their trespasses against us, neither would our heavenly Father forgive our trespasses. This is a matter of experience. No one of us, when we cannot forgive our brother, can possibly at the same time feel what sinners we are ourselves. Consequently, in our pride and boastful self-sufficiency, we exalt ourselves above our brother, and refuse to bow with humble confession before God. And as those only who confess their sins find Him faithful and just to forgive them their sins. This one receives no forgiveness and his soul is still in a state of alienation and opposition to God, and he experiences no joy of pardon. God forgives those who confess their sins. Only the humble in spirit ever really confess their sins. And such as these find it easy to forgive others their trespasses against them, seeing they are obliged to count their own so great. If then a man is in such a state that he can forgive others against him, he is also in a proper frame to be forgiven. So we can with encouragement and confidence, rather than with fear, pray "forgive us our debts as we forgive our debtors." If we can **really** pray for forgiveness, it is in our hearts at the same time to forgive.

Seventh—But if to forgive means to feel and act toward the offender as though he had not offended, is it not impossible to keep this command? As the Saviour once himself said, "It is impossible with men, but with God all things are possible." And this does not mean that God in his absolute power can do all things, but it means that by his grace we ourselves can do what in and of ourselves we cannot do. God gives grace to help us keep his commandments. And if it were impossible for the believer to forgive, then God would have given no such command. It is true, as Paul said, "I can do all things through Christ, which strengtheneth me." We do despite to the spirit of grace and heap the reproach of ignorance upon the All-wise, and turn the grace of God into lasciviousness when we seek to excuse our hardness and revengefulness by the plea that God has not given us grace to overcome these things. God forbid that the Christian should ever say, "God has not given me grace to forgive." On the contrary, if we realized the enormity of our offense when we do not forgive, we should be found with sighs and tears begging God for forgiveness from his throne, and to create in us a clean heart and renew within us a right spirit.

Eighth—I know as an actual fact of experience that God can strengthen us, so as that we can and do forgive in just the sense I have been presenting. I remember once when I had thought that a brother had not treated me right, I shortly afterwards heard him preach. I desired to hear him gladly and with hearty sympathy, as I had many times before, and I could not. I was conscious of a feeling of resentment within me that would not let me receive the word at his hands. I was ashamed of myself and humbled. I was grieved at my hardness of heart and lack of the spirit of forgiveness. While he was yet preaching I tried to lift up my heart in prayer for us both—for myself that I might be made to feel right, and for him that he might preach with liberty and power, and I was shut up from prayer. I can

never tell how I was ashamed and grieved. I thought, "Is it possible that I cannot forgive?" But yet, hard and stubborn as my heart then was, in less than six hours afterwards I was softened in feeling and felt at perfect peace with that brother, and as entirely one with him as I had ever done. And this feeling lasted, and the next four days were days of happiness beyond measure. And the feeling of oneness to that brother, and of perfect forgetfulness of all the injury which I thought I had received, has never left me, and the next week I heard him preach again with all the joy that I had ever done. So that I know that forgiveness is not a grace beyond what we may feel in our daily experience, the grace of God being our helper.

I will speak of one more instance of the power of forgiveness in the heart, and then close this too lengthy letter. I had preached one Sunday somewhat upon the theme of forgiveness, and among other things had said that some would say when injured, "O I can forgive the wrong, but then I can never have confidence again. I never want to see that one; let him go his way and I will go mine," etc. I said "this was not forgiveness at all. Suppose the Lord Jesus forgave us that way, what should we do? To forgive we must have come to love and desire the fellowship of that one as much as before the wrong was done." Some three months afterwards a sister, now gone to her home, who had been baptized by me six months previous, while riding with me to meeting one day, referred to this sermon. And then she said, "I knew that you did not mean me, because you did not know the circumstances which at once came to my mind, but the sermon was a heart searching one to me." She then went on to tell me about having had a difficulty with a step-daughter a few years previous, when she had felt herself ill-treated, but that (as she supposed) she had forgiven her step-daughter, only, she had said, "I do not care for her to

come here often, and when she does come I will see as little of her as possible." "But," she added, "I thought I had forgiven her, else I never could have come to the church when I did; but your sermon has shown me that I have never known what forgiveness means." She then went on to tell me about hours of anxiety and grief over her hard heart and unforgiving spirit, and of the bitter struggle which she had to write to this step-daughter and made confession of her wrong feelings toward her, and of falling upon her knees in prayer one day, and for how long a time she did not know, agonizing there for God's blessing to help her forgive really and truly, and of how God heard her and answered her, and took away all the bitterness so that she felt that she could take the step-daughter in her arms and love her without a hindrance between. And she said, "I can never tell you the perfect peace that filled me when the conflict was ended and God gave me the victory over my hard heart." And she said this step-daughter had visited her since, and the day passed and she never even thought of the old trouble. This seemed to me a wonderful display of the grace of God, and I felt like praising God on her behalf. We have also a Bible example of forgiveness, in the case of Joseph toward his brethren.

But I must close this letter. May God make us willing to forgive and willing **to be forgiven**, which I have found the hardest of all, because that implies three little words that are very hard to say, "**I am wrong.**" The writing of this has been profitable, I think, to me, and if published I hope that it may prove so to others also.

As ever, I am your brother in hope of life eternal,

F. A. Chick

Reisterstown, Md., June 6, 1884.

(The above by Elder Chick is copied from **The Gospel Messenger**, of 1884, and we are glad to re-publish it by request — Ed.)

MEMORIAL

WHEREAS, It has pleased our Heavenly Father to remove from these earthly scenes our beloved and highly gifted brother, Elder Arnold H. Bellows, we wish, as a token of our esteem and great sorrow at his passing, to add a few words to those already recorded to his memory, therefore

BE IT RESOLVED, That we give thanks to God for this humble, unselfish servant of the Lord, who, when he could, served our church and congregation in words very acceptable to us. Our passing great sorrow we must accept, feeling our brother has left this evil world for one far better. We bow in humble submission to God's holy will, believing our loss is his eternal gain. Be it further

RESOLVED, That we, the Southampton Church and our congregation, extend our deepest sympathy to his widow, Sister Florence Beebe Bellows, and forward a copy of these Resolutions to her; and also send a copy to the **Signs of the Times** for publication, and record them in our church book.
November 24, 1957.

Casper G. Fetter, Church Clerk

MEMORIAL

INASMUCH as it pleased Almighty God to remove by death three of our very highly esteemed members of Paran Church within the past year, to wit: Bro. Julius Mullens, Bro. W. M. Harris, and Sister Cora Isolene Burgin; and —

WHEREAS, We feel deeply the great loss of these brethren, and with sadness of heart we must bow in humble submission to God's will. And —

INASMUCH as we desire to place on record a **TRIBUTE OF RESPECT**, and thanksgiving to God for having blessed Paran Church, Wood County, Texas, with their gifts and graces manifested in their walk and conversation while among us: —

BE IT THEREFORE RESOLVED, that we encouch these brief obituaries in this **MEMORIAL**: —

JULIUS MULLENS, (January 25, 1882-May 27, 1957.) Bro. Mullens became a member of Paran Church August 1955. His was indeed a godly walk. His manner was always pleasant. He was for many years faithful in his attendance, generous with his help, and indicated a belief in the doctrine as set forth by the Old School Baptists long before he became a member. Our sympathy goes to Mrs. Elizabeth Mullens of Rt. 1, Tyler, Texas, and to his four surviving children by a former marriage: John M. and Jack R. Mullens, Mrs.

Boyce Balfour, and Mrs. Malcolm Stripling.

W. M. HARRIS, (August 9, 1875-September 3, 1957.) Bro. Harris became a member of Paran Church in June, 1910. He was loyal and faithful in his attendance and the execution of his duty as Church Clerk which capacity he filled for 25 years. He loved the doctrine of salvation by grace. He had been ailing for a long time but his desire to be among his brethren inspired him to attend church regularly even when he was physically unable. He was a very willing helper wherever he could serve. He was loved and respected by the community as well as the church. He preceded his daughter, Sister Isolene Burgin, in death by eight days. Our sympathy goes to the remaining children: Mrs. Opal Burgin, Miss Tessie Harris, and Smith Harris.

CORA ISOLENE BURGIN, (December 3, 1894-September 11, 1957.) Sister Burgin manifested a love for God, our Father and Jesus Christ, our Saviour, at an early age. She became a member of Paran Church August 6, 1910. She lived a godly life and was kind and gentle to all who came her way, especially to the Household of Faith. She put the welfare of the church ahead of her own physical need. Even though her illness had been for several years, she attended church many times when she did not physically feel like doing so. Her desire to help care for our association (September 6th, 7th, and 8th) never slackened even though she was in the hospital under an oxygen tent. Her life, inspired by a God-given hope, was indeed beautiful. Our sympathy goes to her husband, J. H. Burgin, and to her four children: Cleveland, Howard, Herbert and Loretta Robertson.

BE IT FURTHER RESOLVED, that a copy of this memorial be filed with Paran Church records; copies be sent to the bereaved, and a copy be sent to the **SIGNS OF THE TIMES** for publication.

The above ordered written by Paran Church in its regular conference November 2, 1957, and the form adopted November 3, 1957.

Elder E. J. Lambert, Moderator
Inez Turbeville, Church Clerk

OBITUARIES

CORNELL HOBENSACK

Cornell Hobensack suddenly departed this life October 31, 1957, at his home in Ivyland, Pennsylvania, as he was about to retire for the night. He had been in failing health for some time. The writer saw him in the hospital on the 27th, where he had been for some days to be checked over. We could see that he had failed and was quite weak. Before we left he asked us to speak in prayer, and he said only

the Lord could help him. We were not surprised to hear of his sudden passing, and were thankful that there was no sign of suffering on his face in death.

He was a son of the late Deacon William and Mary Stout Hobensack, whose home was always open to the Old School Baptists.

He was born April 18, 1888, in Southampton, Pennsylvania, and was married December 21, 1910, to Susan Walker, who was a true help-mate to him, aiding him in welcoming the church friends in their home, and as his health failed, never ceased to minister most lovingly and devotedly to his every need. To this happy union were born a son, William and a daughter, Mary, who, with their mother and four grand-children, survive to mourn their loss. He also leaves a brother, George and four sisters, Bertha, Anna, Clarice and Alice, besides nephews and nieces. They all mourn for him, but we believe that it is well with him. While he never felt worthy to be a member of the Old School Baptist Church, that church was in his heart and his pleasure was in doing whatever he could for the welfare of the cause. For twenty years he was treasurer of the Southampton Church. He was also the senior partner of the William Hobensack's Sons business at Ivyland, and for fifteen years was president of the Hatboro National Bank. He was a man of upright walk and sterling character, and, to the writer, who had known the departed for many years, his love of family and influence for good in his association with his fellow-men was outstanding. In the more than forty years that I have visited Southampton and known the departed, I was made to respect him, but during the last few years, as I have been at the church there more frequently, I learned to love him for his humility and expressions of comfort and joy in the services, manifested on several occasions. The memory of this will be a consolation, especially to those who miss him the most.

The writer was asked to conduct his funeral service, and was assisted by Dr. Swain, who read the Scriptures, the writer speaking from the words, "Ye believe in God, believe also in me." (John 14:1) The interment was in Richboro Cemetery.

May the dear Lord reconcile his bereaved wife and family and all of us to His holy and sovereign will.

George Ruston

ELDER T. J. ROBINSON

Elder T. J. Robinson was born at Greasy Creek, Kentucky, August 11, 1885, and died July 21, 1957, making his stay on earth 71 years, 11 months and 10 days. He was the son of the late Harmon and Mary Kendrick Robin-

son and was married to Virgie Sanders in May, 1906. To this union were born five children: three sons and two daughters, four of whom preceded him in death.

He leaves to mourn their loss his wife, Virgie, a daughter, Mrs. R. E. Senter, and a grandson, Rodney Senter, all of Tucson, Arizona.

He was the oldest of fourteen children. Two sisters and a brother preceded him in death. Four sisters: Mrs. Annie Adkins and Mrs. Lawrence Adkins, of Greasy Creek, Kentucky; Mrs. Tom Compton of Grundy, Virginia; and Mrs. Ballard Looney, of Columbus, Ohio, and six brothers: Aaron and E. M. of Greasy Creek, Kentucky, John, James, Whetsel and Wilson of Akron, Ohio, also mourn their loss.

Except for a year or two in West Virginia, he spent his life in Kentucky until March, 1946, when he moved near Clintwood, Virginia, living there until November, 1949, when he went to Tucson, Arizona.

He joined the Primitive Baptist Church at Greasy Creek, Kentucky, in March, 1913, and was baptized by Elder Whetsel Blair. He was ordained a minister not long after that. Since 1937 or 38 he was pastor of one or more churches. He was pastor of the Little Flock Church in Tucson until his death. He took a letter from the church in Tucson to present to the Philadelphia Association when it convened at the Delphia church, at Hazel, Virginia.

He had been visiting relatives, friends and churches in Ohio, Kentucky and Virginia when he passed away suddenly near Grundy, Virginia. His body was shipped to Tucson, Arizona, where his widow, daughter and grandson still reside.

He put the Church, Jesus Christ and Him crucified above everything else. We feel our loss is his gain.

Written by his wife,
Virgie Robinson

WILLIAM GARDEBER ANDERSON

William Gardeber Anderson, was born Dec. 23, 1866, and died March 1, 1957, making his stay on this earth over 90 years. He was married in 1887 to Allie M. Lewis, and to this union were born three sons and two daughters. His wife and three sons preceded him in death. His daughters with whom he spent the last two months of his life, are Carrie M. Campbell and Lucille Young, both of Memphis, Tenn.

He had been a member of the Old School Baptist church for over 50 years, joining at old Mud Creek Church near Cayce, Kentucky, in Fulton county. He was soon ordained Deacon and filled that office until the end. His mem-

bership was at Boaz Chappel church near Fulton, Kentucky, at the time of his passing.

He loved to talk of God's love and power to save. He had so many beautiful experiences, and often wept when relating them to us. He worked in his garden, orchard and woods until his last year and would often say Oh! Carrie or Lucille (which ever he happened to be talking to) I just wish I could tell you what sweet words and comfort are mine when I sit down to rest sometimes.

In addition to his two daughters he leaves one brother, Joe Anderson, Troy, Tenn.; 19 grandchildren, 23 great-grandchildren, and 3 great-great-grandchildren.

His wife passed away April 30, 1921, leaving him to live alone for 36 years. She joined old Mud Creek church several years before he did, and was a faithful member until she died. She also told us of sweet experiences: one of them was that she woke up just in time to hear an angel go out of the house. We asked her how she knew it was an angel, and she said because she heard the flutter of its wings. When we asked what she did, she said she rolled out of bed on her knees. Oh! the joy of such times are indescribable, but God knows all about them. Many times he sends his ministering angels to bear such joyful sounds to his children and they rejoice in that love that flows down to us from the throne of God. "A river that makes glad the city of God."

Written by his daughters,
Carrie and Lucille

MRS. DIDAMA EDWARDS

Mrs. Didama Edwards was born June 6, 1886, and departed this life May 5, 1941, making her stay on earth almost fifty-five years. She was the daughter of Floyd and Bitha Deel; and was married to S. P. Edwards August 1, 1902. To this union were born ten children — 6 girls and 4 boys, one of whom, Bitha Ann, died in infancy, William J. Bryant, Nora Bell, Franklin Lonzy, Dollie May, Eura, Minnie Delphia, Missouri Elcie, Samuel Jr., and Eugene Pollard.

She had been in poor health for fourteen or fifteen years, and was confined to her bed for three months before she passed away; much of the time in great pain. She was a kind mother, and had great love for her children, giving them good advice.

She leaves her husband, nine children, her step-mother, and three half-brothers: Basil, Arthur and Bruce Deel, and many relatives and friends to mourn her loss. We feel in our hearts that our loss is mother's eternal gain. Before she passed away, she raised her hands and asked the Lord to take her home. When

asked if she wanted anything, she replied, "Let me go to sleep".

They that are alive and remain on the earth, shall not hinder them that sleep when Jesus comes the second time without sin unto salvation, to gather his people home. The grave that holds mother out here on the little mound, will no longer hold her; then she will go home together with all the children of God, where sickness, sorrow, pain or death are felt no more.

On her monument the children had these words placed beneath the emblem of a lamb: "Our mother's life of beauty, truth, goodness, patience and love, is living on."

(The above, except the last paragraph, was written by her husband late on Sunday evening before he passed away early the next morning. His obituary follows:)

SAMUEL P. EDWARDS

Samuel P. Edwards was born March 11, 1879, and departed this life August 4, 1941; making his stay on earth over sixty-two years. He was the son of J. T. and Hetty Ann Edwards; and was united in marriage to Didama Deel, August 1, 1902. To this union were born ten children, whose names are recorded above.

He was always good to provide for his family and to give them good advice. Many times he would read his Bible to his family, and most every day would sing Baptist songs. He did not belong to the church, but enjoyed hearing Baptist doctrine preached. He was good to visit the sick, and tried to comfort those who were in sorrow and distress, and to lend a helping hand to the poor and needy. He was especially attentive to his father and mother; and many times he said that he never gave his mother a "short word" in his life.

Besides nine children, he left five brothers and three sisters: Nathan, Ben, Jim, Lewis, and Brice; Rachel, Emma Lynn, and Cora; and many other relatives and friends to mourn his passing. We feel in our hearts that our loss is his eternal gain. Indeed, we have lost a faithful father. We miss his pleasant countenance, his noble spirit, and bright example. He is not dead, but sleeping — in our memory he still lives.

On his monument, the children had these words placed beneath the emblem of the open Bible: "Our father, a believer in Christ, and a friend to his fellow-man, rests in peace."

Written by his eldest son,
William J. B. Edwards

WILLIAM GILBERT LINDSEY

Brother William Gilbert Lindsey was born October 12, 1879, at Oxford, Mississippi; and

died June 15, 1957, making his stay on earth almost seventy-eight years.

Brother Lindsey moved to Oklahoma while a young man, where he was united in marriage to Miss Nancy Lewis, April 23, 1905. To this union were born twelve children: eight daughters and four sons; one son died while a small child. He and his family came to Texas in 1908, where they lived most of the time since. He resided at Channelview, Texas, from 1941.

Brother Lindsey joined the Primitive Baptist church at the age of twenty-five, and his membership was with the Shepherd Fold Church, Houston, Texas, for the past eight years. He lived a very devoted and faithful life to the Primitive Baptists; and his home was always open to them, for he loved their company dearly.

His survivors are: his widow; three sons, James Thomas, Channelview, Texas, William Elbert, Highlands, Texas, and Gilbert Jackson, Globe, Arizona; eight daughters, Mrs. Alice McCutchen, Mrs. Irene Williams, Mrs. Della Ruth Waltman, all of Channelview, Mrs. Virgie Amalong, Mrs. Ellen Winters, of Arizona, Mrs. Emma Hodges, Richland, Washington, Mrs. Ruby Wilson, West Columbia, Texas, and Mrs. Mary Beal, McAllen, Texas. Also by two sisters: Mrs. Florence Shelton, Sacramento, California, and Mrs. Mary Heny, Kermit, Texas; and thirty-six grandchildren, twenty great-grandchildren, and many other relatives and friends who mourn his passing, but we believe our loss is his eternal gain.

The funeral service was conducted by the writer, and interment was in San Juanita Cemetery, near Channelview, Texas. Written at the request of the family.

(Elder) C. M. Haygood

JOSHUA S. ADKINS

Joshua S. Adkins passed away August 3, 1957, after a long illness, at his home on Mt. Herman Road, near Salisbury, Md. He was eighty years and twelve days old. He was the son of the late Joseph James and Catherine Holloway Adkins, who were members of the Indian Town Old School Baptist Church at Powellsville, Md.

Joshua Adkins was united in marriage to Miss Annie Freeney, January 10, 1900; and to this union were born five children. The first born, a son, died at birth. Surviving are his beloved widow, two daughters: Mrs. Margie Holloway, Parsonsburg, Md., and Mrs. Helen Tull, Salisbury, Md.; two sons: Kenneth S., of Ocean City, Md., and Conrad L., of Parsonsburg, Md. Also by six grandchildren, four great-grandchildren, one brother and one sister, Mrs. Anna Adkins.

burg, Md.; and several nieces and nephews.

Although he never united with the visable church, his walk and talk manifested that he believed in the doctrine of Salvation by Grace. He was always happy when he could have those who believed this doctrine in his home; and he loved to attend the churches, when, and as long as his health permitted him to leave home.

Funeral services were conducted at Holloway Funeral Home, by Elders Harold M. Bennett and Arthur Warren; and his body was laid to rest at Forest Grove Cemetery.

Written by a daughter,
Margie Holloway

MRS. MINNIE STANFIELD HARRELSON

We desire to bow in humble submission to the will of our Lord in removing from among us our sister, Mrs. Minnie Stanfield Harrelson.

Sister Harrelson was born August 22, 1878, and died September 29, 1957; making her stay on earth a little over seventy-nine years. She was united in marriage to T. T. Harrelson, who preceded her in death several years. She leaves one son, Wilber Harrelson; three stepchildren: Lester Harrelson, Mrs. Allie Blackwell, and Mrs. Beulah Neighbors; three grandchildren, and one great-grandchild; together with her church to mourn her passing. We sorrow not as some, for several years ago she gave reason of a good hope that Jesus died to save her from her sins; and was baptized into the fellowship of Pleasant Grove Church, Caswell County, N. C., by her uncle, the late Elder T. A. Stanfield.

The last eighteen months of her life was spent in a wheel chair, and she could not attend her church meetings; but she derived much pleasure from reading the experiences and editorials in the Signs of the Times. Each month she looked forward to receiving her paper, and often spoke about how much it meant to her.

Her funeral was conducted by her pastor, Elder J. Harvey Smith, and Mr. Cecil Callis, at Pleasant Grove Meeting House; and her body was laid to rest in the church cemetery beneath a mound of lovely flowers, to await the coming of our Lord. We believe she will be raised to see Jesus face to face, and changed to be like him, and be satisfied.

We desire a copy be sent to the family, one to the Signs of the Times for publication, and one be spread on the pages of our church

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., MARCH, 1958

NO. 3

IN GOD'S CARE

Now Israel

May say, and that truly:—

If that the Lord

Had not our cause maintained,

If that the Lord

Had not our right sustained,

When cruel men

Against us furiously

Rose up in wrath,

To make of us their prey,

Then certainly

They had devoured us all,

And swallowed quick,

For ought that we could deem;

Such was their rage,

As we might well esteem.

And, as fierce floods

Before them all things drown,

So had they brought

Our soul to death quite down.

The raging streams,

With their proud swelling waves,

Had then our soul

O'erwhelmed in the deep.

And blessed be God,

Who doth us safely keep,

And hath not given

Us for a living prey

Unto their teeth

And bloody cruelty.

Even as a bird

Out of the fowler's snare

Escapes away,

So is our soul set free:

Broke are their nets

And thus escaped we.

Therefore our help

Is in the Lord's great Name,

Who heaven and earth

By His great power did frame.

— *Psalm 124*

(Selected by Sister McPhail of Canada)

ALL THE PROPS KNOCKED FROM UNDER HIM

Arkansas City, Ark.

Dear Household of Faith:

"I will leave in the midst of thee and

afflicted and poor people, and they shall trust in the name of the Lord." (Zeph. 3-12)

It matters not how much silver and gold, or how much learning you may have in this natural world, you are very poor and afflicted when it comes to spiritual things unless you are brought by the price of redemption; and that redemption must come by and through Christ the Lord. The language of Christ to Nicodemus was that except a man be born again he could not see the kingdom of God. How can a man be born again when he is old? "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." "The wind bloweth where it listeth, and thou hearest the sound thereof but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit."

Again, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was in the place, came and looked on him, and passed by on the other side. But a certain Samaritan (which is Christ), as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine (which is spiritual comfort), and set him on his own beast (which is the way, as he was entirely helpless), and brought him to an inn (which is the church), and took care of him." Then he gave the innkeeper two pence to care for him. Now the two pence was every bit of expense that was

ever necessary for the poor fellow's care; and was paid by the Samaritan.

Now, dear ones, if at this point you will pardon this poor afflicted worm's own experience, I shall tell it in part. I was reared in a Methodist community where church, sunday-school, and every other kind of so called Christian religion was carried on just like they had down at Jericho; and I, being such a good boy, couldn't miss any church activities. But on a certain day an event came into my life which knocked every prop and ism from under me: I was completely robbed and beaten of every act and goodness of my entire life, and was left helpless and without hope in this world; and all the priests and Levites couldn't help. Yet from a clear sky came along the Samaritan, and placed me on his beast and carried me from my journey to Jericho to the inn, paying the price with his own precious blood for my stay. At this time my association began with the afflicted and poor people of old Antioch Church near Warren, Arkansas. And after a few years I was made by a greater power than anything on this earth (that is, natural or earthly power) to go to them and beg for a little back seat, so I could be near a people who worship in deed and in truth, singing songs and hearing the very gospel of good tidings preached to them. Up until then the manifestation of pure love and devotion had never been witnessed by me. When I asked for a little back seat, I was praying with all my might that some would say, No. I was so unworthy — too much so to be with a dear people who did worship a God of love and peace: yet somehow I was granted to enter the inn by the good Samaritan, and all the price paid.

That has been nearly fifty years ago; and yet by nature I still want to go to Jericho, but cannot get away from the inn.

Again, there was at Jerusalem by the sheep market, a pool, Bethesda, having five porches (the law and testimony), in these lay a great multitude of impotent people, waiting for the troubling of the

waters; for he who first stepped into the pool after the water was troubled would be cured of his ailments. A certain man who had been thirty-eight years trying to get into the water (what a natural faith), and when Christ spoke, and told him to take up his bed and walk, the poor afflicted man did not know who it was that told him, but he immediately obeyed the voice — just as every poor helpless creature does.

This is much longer than I had thought to write, but so many great and good things come from our Master — so many more wonderful things than we deserve, until I never know when to close. It is time for me to send in my renewal for the Signs. May the good Lord see fit to give each and every one of you guidance to continue writing the same gospel truths, and bless the household of faith everywhere who believe in the doctrine of salvation by grace as taught by all the holy apostles and prophets, to the end that Zion may be comforted and Christ glorified.

Very humbly and unworthy,
Ben Parrish

Elm City, N. C.

Dear Elder Spangler:

I am sending you a written prayer of a dear mother in Israel, Sister Mary E. Gardner, with her consent. I feel it to be a God given prayer on Thanksgiving morning. My wife and I arrived at her home, and the first thing she seemed to talk about was the impression she had when she got off her bed — her heart felt thanks and praises to God; which I feel she had most of the time.

Oh, if I could feel as thankful to my God as I feel this dear sister does, what a wonderful joy it would be to me. Please remember me and mine in your prayers. I am sending this prayer, hoping you will publish it in our dear paper that others may get comfort as I feel I have. An unworthy brother in hope of eternal life.

Rossie Williams

A PRAYER OF THANKSGIVING
(November 28, 1957)

Dear God and Father of our Lord and Saviour Jesus Christ, who has given us all things we have, we do thank thee this morning for all thy rich blessings — eyes to see, ears to hear, the air we breathe, the ground we walk on, and the friends we have; and all things we enjoy in this life, and a heart and tongue to praise thee on this Thanksgiving morning.

Thou art God, and hast given us to live to see this blessed day; and above all, thou hast given us a heart and mind to thank thee for the hope we have in Jesus the Blessed Lamb of God who died for our sins; and hast made known to us that He alone is the hope of our salvation, and that he has all power both in heaven and in earth to save thy people from eternal damnation; and to give them to love and trust in him in all their great tribulations and sorrows while here on earth, and make them willing to suffer for Christ's sake; and in distresses they are made able to say, Though he slay me, yet will I trust in him, for he is my all and in all; and 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.

May we praise and thank thee this day and every day, for thy blessed and wonderful gift to the children of men.

Mary E. Gardner

EXPERIENCE

R. F. D. 2,
Ruffin, N. C.

Dear Brother Spangler:

As I am alone so much of the time, I feel that I want to write a portion of my experience. I was reared in a Primitive Baptist Home, for which I am thankful. My mother was a member since my childhood, but my father never united with the church, yet was a firm believer in the doctrine of salvation by

grace. I do not remember a time when I did not love the Old Baptists, and I always went with my parents to the meetings; and many times when mother wasn't able to go, I went with my daddy. Our pastor then was Elder J. F. Spangler, and he and Sister Spangler often visited in our home and would spend the night. I would get around in the corner somewhere and listen to them talk.

When I was in my early teens, I realized I was a sinner, and wondered what would become of me if I should die; and I would often take the family Bible and go off somewhere alone to read it to see if I could find some relief. I went to some parties with my young friends, but it seemed that I could not enjoy them as the others did. When I was about the age of eighteen I was so heavily burdened I could hardly go on: I did not want anyone to see me crying, and often I would go off into a room to myself and shed tears.

I would go to meeting, and when they would break-up singing the closing hymn, the tears would roll down my cheeks and I could hardly stay in my seat. I wondered what my young companions thought of me. I loved those good people and wanted a home with them, but how could I ever ask for it. I went on in this condition, and in the year 1914 I was married at the age of twenty: I thought these things would be erased from my mind, but they never left me. Something would continually seem to say, Go home to your friends. I felt I knew where my friends were, but I couldn't go. I often would take my Bible in the dead hours of the night and go into the kitchen to read it when my husband was asleep. One night I dreamed I saw my dear old grandmother who had passed on. She looked so beautiful, and everything was white as snow. When I awoke an angel passed over my room. I believe the Lord has angels here in this world.

I continued to go to meeting, as it was my only enjoyment here; or at least it was the most comfort I had, to meet with those good people and hear them

sing, and to hear such good preaching. In the year 1918, I became so heavily burdened I did not know what was going to become of me. I wanted to go off somewhere by myself and beg the Lord to have mercy on me a poor sinner. On the fourth Sunday in May the same year, I went with my uncle and aunt to Dan River Church, thinking I would offer to the church that day. I enjoyed the meeting, but when they announced an open door and sang the closing hymn, it seemed I was sinking through the floor; and something told me I was not worthy. What a miserable feeling I was in! Yet some of the members came and shook hands with me. I went home with a heavy heart, and I could not tell my husband or anyone how I felt.

The next morning, while I was doing my housework, I heard a voice as plain as I ever heard anything. It said that if I didn't offer to the church the next opportunity, one of my children would be taken away: It was death if I didn't go. And the voice said, "Your sins are forgiven; go home to your friends." I looked around to see if I could see anyone; and I ran out into the yard. I felt like shouting aloud, for I thought surely this was the voice of the Lord Jesus Christ. I promised that if the Lord would forgive me for putting it off this long, I would not put it off another meeting. I was so happy, and wanted to tell my husband what I had heard when he came in for lunch; and he was happy too.

The next Sunday we spent the day with our dear Brother and Sister T. W. Rice, who have now passed on. After we had dinner, I went in a room alone and was combing my hair, not thinking anyone would notice me. Brother Rice came to where I was, and said to me that he thought surely I was going to offer to the church the Sunday before; and the tears rolled down my cheeks. I told him I felt too unworthy, and that I couldn't go. He said that Satan would

tell me that I was not worthy, but that my worthiness was in Christ Jesus; and that he hoped I wouldn't put it off another meeting, for they all knew me and I would be received. These were very encouraging words to me.

On the fourth Sunday in June, my husband took me to Dan River: they had a good meeting, and when the doors of the church were opened, and began to sing the closing hymn, there wasn't anything in the way. I walked up and gave the pastor (Elder J. F. Spangler) my hand; and he said that he had been looking for me for a long time. I told them a portion of what I have written, and they received me into their fellowship; and I was baptized the next day. It was one of the happiest days of my life. The sun was shining so brightly, and it was a beautiful day. I have never regretted that day: I left a burden there that has never returned; though I have been through many trials and sad disappointments since then. As I look back over my past life, it has been a mixture of joy and sorrow, but to me the church at Dan River has been one of the sweetest homes in the world. I know I haven't meant much to them, but they have meant so much to me; and I love them all. Now my husband has passed on, which has grieved me so much; and my life has been so lonely, for we spent many happy days together. The Lord has promised never to leave nor forsake us; and I believe He has been with me in some of my lonely hours.

I have a sweet hope that when my life here is ended, I shall meet my loved ones, who have gone on before, in that upper and better world where there will be no more sorrow, sickness, pain, or death, but all will be peace and love.

Brother Spangler, if you think this worthy of space in our paper, you may publish it; if not throw it aside. I would like for my children to read it when I am gone. I love the Signs of the Times, and hope to take it as long as I live.

A little sister in hope,
Mrs. C. S. Carroll

Odell Street,
N. Wilksboro, N. C.

Dear Editors, and the Household
of Faith:

If I know my heart, I would this morning speak a word that would honor our Blessed Saviour, and be a comfort to some traveler along life's weary road. I am thinking now of those who have traveled this road before us, and have left sign posts behind them, showing us, who are coming on behind, that we are not walking a strange road; and best of all, I believe the same road that Jesus trod before his sheep.

Jesus calls his own sheep by name, and goes before them and leads them. Jesus is the way, the truth, and the life; and outside of him there is no salvation. He is the great Shepherd of the sheep who are following, being drawn by the mighty power and loving kindness of God. "No man can come unto me," says Jesus, "except the Father which sent me draw him."

I can't read very long at a time, since it causes much pain in my head and shoulders, but I look forward every month for our family paper. I would enjoy seeing it come, even if I could not read a word of it, for I know what it stands for.

May the God of all grace bless you editors to continue faithful in the future as you have in the past.

Yours in hope,
(Elder) Roby Johnson

A THANKFUL SINNER

Dear Editors:

I seem to have a desire I can't get rid of without writing a few lines for the Signs of the Times. I have so many things to be thankful for, I hardly know where to begin; but, first, I will say that I am thankful that I am able to be up and going, and able to write my good brethren a few lines. I missed attending meetings but twice in 1956, and have missed none so far this year

(December, 1957), so, brethren and sisters, don't you think I ought to be thankful.

I have had many ups and downs in the journey of life. My mother was sick four years, and I waited on her; and my wife was sick nineteen years, and just before she died, I was in the hospital for five weeks and the doctors and nurses said I was going to die; but thank the good Lord, I am here yet. I see so many things I am thankful for: I have never been arrested, and have not had a fight since I was a school boy. If I live until the next second Saturday in July (1958), I will have been a member of Basham Church (Bedford County, Virginia) for fifty years; and if I have ever given the church any trouble, I don't know it.

One thing that I feel to be the most thankful for, is that I believe that salvation is by the grace of God; and that I have a little hope that I am in the number that Christ died for. When I was young, I became bothered about my salvation — whether there was anything I could do to obtain it; so I asked the God of heaven if there wasn't anything I could do, to still my little finger so I couldn't move it — and I could no more move it than I could fly; and this gave me a little hope. I was made to give up my case to the Lord long ago, and I know I can't help him any. He doesn't need any help, for He has all power in heaven and in earth and none can stay his hand.

I am thankful for the breath I breathe, and the water I drink, and the food I eat, and for everything He has ever done for me, and especially for the hope I feel He has given me, and the grace He has supplied all the days of my life. Bless His holy name.

I have been going to associations for about seventy years, and have seen the brethren and sisters glad to see each other, and meet in love and sweet fellowship. And I have heard much good preaching which the Lord blessed his ministers to preach at these meetings. May we not neglect the assembling of

our selves together, and may we watch as well as pray; and may God's all-seeing eye keep his people everywhere in that narrow path, and give them to love each other more and better the short time they have to stay here in this wicked world.

Dear brethren and sisters, I truly hope the God of heaven will bless you to live in peace, and in love and sweet fellowship; and to be at each other's feet — for that's the place to keep out of trouble. If you have a mind to do so, please remember me in your prayers. If saved at all, it is by the grace of God alone.

W. H. Simmons,
613 18th Street, S. E.,
Roanoke, Va.

(We have known Brother Simmons for more than forty years, and are glad to publish the above from him. We know he is sincere in his feeling of thankfulness for his many blessings, and in his desire for the welfare of the brethren. May the Lord continue his blessings toward him, and give him continued grace for all his needs. — J. D. W.)

ELDER RHUE'S EXPERIENCE

(Concluded)

In the course of time, a son was born to us, and I believe the Lord gave us his name, which was David, and he was to us the most beautiful child in the world and the flower of our home. By the time he was a year old he became very fretful and would have spells of crying and nothing seemed to satisfy him, until one day my wife gave him a small New Testament. He took it and looked at it with an expression of satisfaction and opened it and in his little way would read, then place it under his pillow and go to sleep. He kept this up as long as he lived, and I verily believe that our Heavenly Father in His infinite wisdom and tender mercy revealed the truth to our little babe at tender age. At the age of sixteen months he was taken sick, and just seven days later the Lord took him from us; and when I realized the end was near I walked and

cried unto God, begging him to bless the child to get well that he might live with us, yet confessing to the Lord that I was not worthy to be a father to the child and that was why He was taking the baby unto Himself. On the evening that he died, I stood by his little bed and saw him breathe his last, and Oh what agony of soul! What a wretch I felt to be! No mercy for me! I walked into the room where my companion was, and her condition was such that she could not realize that our baby was gone. This added to my grief, and I felt as one alone. The Lord was pouring out His wrath upon me, a vile, hell-deserving sinner.

There being a Missionary Baptist minister in the neighborhood where we lived, and he being an acquaintance of mine, we called him to conduct the funeral service, and I requested them to sing **Jesus, lover of my soul**; the first verse of which seemed to express especially my feelings far better than I could, and I well remember when they sang,

"Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last."

This was the very breathing of my soul: Oh Lord if there be mercy for one so vile as I, turn thy wrath from me, and let me feel thy pardoning grace, for I felt death upon me. I went on in this condition for several months, feeling that every step was bringing me to my destined end, death; after which I would go to everlasting punishment prepared for the devil and his angels. Many days would pass and I would wonder how I had carried on my work in a satisfactory manner, part of the time in such a frame of mind I did not realize what I was doing.

One evening I was returning home from work, something spoke to me and said, "This is the last day for you to live. Your soul will be required of you this night." I was almost overcome and words can not express how I felt. I looked at my companion and said to her in

my heart, "Farewell, I must soon go for my sins, and where I have to go I hope you will never come. I was not worthy of a son and I am not worthy to live with the one I feel that God has given me for a companion." After retiring that night I felt there was no rest for me, and late in the night, I do not know whether awake or asleep, I was traveling in a wilderness with my wife by my side, and there was a great storm raging and destroying everything as it went, and we had no place to go for protection and could not stand still, but had to continue going. I looked just ahead of us and there was a great river which seemed to be roaring as angry waters. Although my wife was at my side, we were not permitted to speak, and it was made known to me that when we reached this river it would be our final destruction. From this point I realized again that I was at my home in bed, and there was little rest for me.

The next morning I would not tell my wife what I had seen. We had reached a place where we could not agree at all in the Scriptures. I told her that I felt God had a chosen people, and I truly felt I was not one of them; if so it would have been different with me. I had tried my own works and they had failed, and I had tried to beg Him for mercy, but He would not hear my cries. She replied, "I hope the Lord will never let me believe such a doctrine as that. God would not be just if He did not give everybody a chance to be saved." I felt that the Lord had shown me that my companion was in the same condemnation that I was in, and we both were without any power to deliver ourselves from this awful condition. I went in this condition exactly one week, feeling every day would be the last; and on Wednesday night I felt I could not live till morning, and I was placed again in the same place I was before: where the storm had destroyed everything, and my wife was again at my side. I began to look around, and I beheld a beautiful scene where previously a storm had destroyed everything. I beheld a beauti-

ful grove of trees all the same size, and a voice spoke and said, "This is the planting of the Lord's hand". A gentle breeze, which seemed to be the Spirit of the Lord, was blowing and causing the trees to continue to bow in praise to this God; and I was caused to think of the river just ahead of us, the one which I saw when there before. I looked just ahead and saw a river, but instead of its being a black and raging water, it was a river of peace, the water clear as crystal; and there appeared a highway upon the surface of this river ascending toward heaven, and by this time my companion and I were on this highway going toward our eternal home. If not deceived, Jesus spoke and said, "This is what I died for, that you might live, and I have prepared this highway for my people". I began praising his wonderful name and began to tell my wife that this which we see and feel is what our blessed Savior has done for us poor, unworthy sinners; and I said, "Oh Lord, how could you come so low in mercy as to reach my case". Jesus spoke and said, "I came not to call the righteous but sinners to repentance."

I awoke in praise to my God, saying, "Bless the Lord, Oh, my soul, let all there is within me bless His holy name." I felt He had forgiven me of all my sins and had justified me before our Heavenly Father by His death on the cross, and had given me a precious hope in Him, that He had taken me into His fatherly care and heavenly keeping and would supply my every need for time, and in the end take me to my eternal home prepared for me and all the redeemed family of God. I was satisfied that my companion was also embraced in the love and mercy of our blessed Savior, and that she would be brought to the knowledge of the truth at His appointed time.

It was not very long before I began to notice a difference in the way her mind was being led, that she was in great trouble over her condition. It seemed to me that everything was in praise to my God, and I felt that He

was no longer just the God of the whole earth, but that He was my Everlasting Father and the Prince of Peace, and I could not praise His name enough for what He had done for me. I was blessed to know, I believe, that He was a God of all power, one that never tried to do anything, never wanted anything, too wise to make a mistake, too good to be unkind — so kind and merciful that He came to me when I could not go to him, and even gave me a will to accept what He gave. He worked in me both the will and the to do of His own good pleasure.

I remember soon after this great deliverance, while at my work, meditating on how good the Lord had been to me, and was yet, that I realized I had not done anything to deserve His wonderful favor. A voice spoke to me and said, "I have loved you with an everlasting love; therefore with loving kindness have I drawn thee." I saw as I had never seen before, how His hand and His counsel had before determined the very road I had traveled, and that it was by His grace that my life from the first up to the present had been preserved and that all my troubles and trials were appointed unto me to bring me to this good end: that I might confess His blessed name as the only name given under Heaven among men whereby sinners must be saved. This doctrine that God hath saved us and called us, not according to our works but according to His own purpose and grace, given us in Christ Jesus before the world began, was so plain to me that I thought I could tell everybody, and they would certainly see it and love this blessed truth, but I soon found out there was plenty of opposition to the truth, and this began to trouble me. I could not find anyone who had experienced what I had or believed what I did; so I tried to pray to the Lord to show me the true Church and who His people were. I feel that my prayer was answered.

I believe I could go to the very spot, where I was at work, where my mind for some time was taken from my work

and all natural things. I began to hear singing, and it was in praise to the one who I felt had delivered me from my sins and had given me a sweet hope of Heaven and immortal glory. Then as that ceased, I saw an innumerable company of people assembled and an old Elder, whom I knew when I was just a small boy, was standing and preaching to them and to me. We were rejoicing together, and I knew they were Primitive Baptists; and it then all passed out of my sight. I was left standing, gazing upward, shedding tears of joy. I looked around to see if anyone was looking at me, for I felt they would think I was crazy. I was so overjoyed that I went to a private place and there almost wept aloud in praise over how good the Lord had been to me. I wanted to tell my precious father and mother and all God's people that the dear Lord had revealed the truth to me. O how I wanted to confess to them that it was in ignorance that I had argued to them that the Old Baptists were wrong, that instead of that, the Primitive Baptists were the people who by God's grace, and grace alone, believed in the Lord Jesus Christ, and are those who constitute the true Church of God in every nation, kindred, and tongue under heaven. I was given such a great love for these people that I wanted to find them.

So I began to inquire as to whether there were any Primitive Baptists around where I lived. Finally one man told me there were, and that they would hold an association soon in Winston-Salem. I immediately wanted to go and take it all in. After I learned it would begin at eleven o'clock it worried me, for I did not see how I could get off from my work, as I usually had to work until noon on Saturdays; and when the time came, the Saturday morning for them to meet, I did not want to ask to be off to go to the association. Yet I desired so much to go. About ten o'clock my foreman came to me and said, "Well, Zennie, you have everything in good shape for Monday morning. You may go if you wish." I thanked him, and I

believe I thanked the Lord that He had put it into his mind to let me go that I might hear those people preach. As I started out of the department where I worked, he called to me and said, "Zennie, you remind me of a hardshell Baptist preacher." I turned and did not make any reply, but the expression sank deep in my feelings, and as I went up the street toward the place where the association was being held, I would try to keep the tears brushed away, that no one might see me shedding tears. I reached the place, entered, and took a back seat. Elder Samuel McMillan began preaching the Introductory Sermon, and it seemed to me that he was talking directly to me. He told my experience better than I could tell it myself. It was so amazing to me that he knew my travels so well; and it was so wonderful to me. It was wonderful that I had been led to the people who had been taught by the same God that I hoped had taught me. It was a feast to me.

When I arrived home, I told my companion that I wanted her to go with me the next day, that I had found a people who preached what I believed to be the truth, and that I wanted to go and spend the day. She agreed and fixed lunch for us. We went, and I shall never forget, it seems, as long as I live such wonderful preaching that I heard that day, and the sweet love and fellowship manifested among them. It was just as I had dreamed. I was satisfied they were the people of the most high God; and such a love went out for them that I desired to live with them; yet I felt separated from them and that the only way I could feel to be one with them was to be baptized, and I felt this was impossible. There was something about the preaching and mingling of those people that day that drew the affection of my wife to them in feeling. Yet she said she could not believe that God had a chosen people. But not long after that she confessed to me that she felt the Lord had revealed to her that He had a chosen people, and the ones she saw assembled together were His chosen, and

had been blessed to assemble in His blessed name. From that day until the present time, she has had no confidence in the works of the flesh. After some time, I feel the Lord showed me that I could not go before His people and ask a home with them until the time appointed by Him.

I would promise the Lord that if He would let me live until the next meeting day, I would go before those dear people and ask a home with them, but when the time would come I could not go; and I was not blessed to go until I was brought again to the end of all my strength. I fully realized that if I ever had a home with this people that I must be led by His unerring spirit. When I was made to know that I had nothing of myself to present to them, the blessed Savior of sinners, who said, "Without me you can do nothing", carried me before them. I remember but little that I said, but they received me into the fellowship of the Church. Then my wife came and related her experience and was received. Two brethren came and related their experiences, and the church received them. This was on Saturday before the fourth Sunday in June, 1930, and we were baptized the next day. As I came out of the water my burden was gone and what a day of rejoicing I felt! Surely the Lord had brought to pass what He had revealed to me long before it was manifested, and I would never doubt any more, and I would never go back to the old sinful world from which the blessed Savior had delivered me. I would continue to feast from the precious hope which my Heavenly Father had given me of Heaven and Immortal Glory. How little did I know the doubts and fears, sore trials and afflictions that awaited me in the future! How well do I remember the words of my father the first time I met him after being baptized. He said, "Son, I am glad for you and your wife, and also sorry for you too. Glad the dear Lord has been pleased in mercy to visit you and to give you a blessed hope in Him; and I am sorry for you, for you

have a hard road before you to travel". But he assured us that Jesus would never leave nor forsake His little ones, but would be with them even to the end, which I feel had been verified in our lives.

Although I have been led through many dangers, toils, and snares, and many times have wondered in my meditation if I was deceived in it all, the Lord has not forsaken us. I cannot separate my experience in receiving a hope from my calling to the ministry. I do not feel worthy of such a call and wonder much of the time if I am deceived. I must say that the way by which I have been brought thus far through life has not been my choice, for in nature I would have had many things different from what it has been. Therefore, I believe that the God of all Grace ordained the very road I have had to travel, that the steps I have tread, and the stations I have filled, my Father determined and wrote in His will; and that my Lord and Master has supplied my every need — not what I have wanted.

I feel tonight, as I write, that if God is mine

"Then from His love
He every trouble sends.
All things are working for my good
And bliss His rod attends."

Now I must come to a close. I have only hinted at what I have desired to write, and perhaps it is not worth the paper on which I have written it, but my experience is all that I have in this world — just a hope which I feel sometimes is sufficient to bear me across death's dark river, and bless me to sleep sweetly in the silent tomb until the glorious day when Christ shall come again to call for the Purchased of His Blood, out of every nation, kindred, and tongue, and people, and they shall come forth in His blessed likeness and be borne away upon His everlasting love to that eternal home in Glory. There He will present her, the Church, the Bride, without spot or blemish before our everlasting Father, to praise Him

forever in that world that shall never end.

A sinner saved by grace, if saved at all.

(Elder) Z. L. Rhue
Rhue Road,
Winston-Salem, N. C.

3347 Tutwiler,
Memphis 12, Tenn.

Dear Editors:

Enclosed is payment for the Signs, and also the obituary of our father. He was a lover and reader of the Signs for many years — as far back as I can remember; and I am glad to say that it has been coming to our home all the time, and we hope it will be ours to enjoy the remainder of our time. In its pages we read sweet letters which are comforting, for they tell the dealings of the Lord with the writers; which things so closely connect and are interwoven into ours. We are made to rejoice, and often drawn to send them a line in brotherly love and perfect agreement as to the way the Lord teaches his children. The editorials are so uplifting and strengthening, and full of the doctrine, when it pleases our Lord to give us understanding. Often we feel we can go for days on the strength of them.

How gracious is the Father to store up all the fulness of the God head in his Son toward his children; to supply all their needs in this world, and also in the world to come. How we desire to walk soberly and righteously in this world, but how we groan within when we can only exclaim, I know that in my flesh dwells no good thing; for when we would do good, we find evil present, to present confusion to destroy the doing of them.

I am so glad that it is written that the Lord will divide the sheep from the goats. He said to them on the right, Enter in ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, for I was hungry and ye fed me, and thirsty and ye gave me drink, etc. And they

asked when did we these things? They didn't know they had ever done anything good: but, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We feel to understand this, but, Oh, we can't feel that we can do anything right. Paul's words along this line comfort me sometimes: "How to perform that which is good, I find not." And, "O, wretched man that I am, who shall deliver me from the body of this death."

Thanks be to God for the love that is bestowed in the hearts of His people, of which I humbly hope to have felt when I first felt my sins forgiven, and the smiles of my Lord were upon me. It was so gracious, and I do hope and feel that I have tasted that the Lord is gracious. The exercise of my mind, and the joys and sorrows of my heart, and the sweet meditations that have been mind, as well as the understanding while listening to the preached word, is the reason of the hope that I have. Its worth more than every thing else, yea, more than ten thousand worlds like this; and it is all because he first love me.

May He give us strength for our day, and enable us to run with patience the race that is set before us. Pray for me and mine when at the throne of grace.

In hope of eternal life,
Mrs. Luther Campbell

R. F. D. 2,
Ruston, La.

Dear Editors:

I see my subscription is about due, and I am sending a check for renewal. I like the Signs so much, for I find so many traveling the same road I am traveling. I believe the good Lord does all things for his people as they journey this low ground of sin and sorrow.

I don't have a church to go to, since the nearest church to me is thirty-five miles away — I mean Primitive Baptist Church. There is another church close to me, but I can't go for that kind

of preaching. I can't write as I would like to. I am nearing my seventy-seventh birthday, and don't have much longer here on this earth, but I believe the Lord will guide all his people through this old world, and save them in the world to come.

I want the Old Baptists to pray for me. Yours in hope of the better world to come.

C. B. Stokes

Rt. 2,
Ripley, Tenn.

Dear Editors:

Enclosed is check for \$3.00 to renew my subscription to the Signs. The paper has been coming to our home for a long time, and my husband and I love to read the letters, and the writings of the elders. It is good preaching to us, for we believe the Old Baptist doctrine is the true doctrine — it gives God all the praise, and none to men. We do believe that all power is of God, and he gives his preachers the food that His little ones must have. When we hear a God called preacher tell our own experience, it gives us strength.

Farewell in the Lord to all the dear editors and writers. Pray for us that we may live faithful to our Lord. My husband joins me in this.

In hope of eternal life,
Joeb and Bessie Kerley

EXPERIENCE

1401 Mill Street,
New Madrid, Mo.

The first memory that I have of anything that befell me in this life, was back in the sweet hills of Alabama (where I was born in 1908) when I had typhoid fever. I was only a small child; and typhoid fever was then almost sure death, and I laid for weeks at the point of death. My parents had to carry water from a well a mile away because the

doctor thought our water was impure. My hair all came out, and my little legs were so weak they would not hold me up; and when I began to get better, I had to learn to walk again. I remember begging for food, but one was not given food then with typhoid fever.

The reason for my telling this is that I wonder why the Lord did not take me at that time; and what have I ever accomplished in this life that He spared me.

When I was about eight years old, serious things began to come into my mind. I would think about dying, and would go off and have a good cry about it, for it bore on my mind so heavily. Yet I went on just a happy-go-lucky little girl for some time; and when occasionally I would have serious thoughts again, I would ask my Dad to read some out of the Bible for me; which he would do. I remember going down in the big valley below our house when I would try to pray; and would also try to sing. The thought would come to me that I wanted this to come from my heart, as I was very sincere; and I would be very quiet not wanting anyone to know of my serious thoughts.

My father seemed to read between the lines, as he always said that I was a Primitive Baptist as he was, but I didn't know the difference between a Primitive Baptist and a Methodist. I went on like this for some time, rambling those beautiful hills and valleys, where nature in its beauty was manifest, and where the handi-work of God the Creator was displayed; and I enjoyed it. It seemed that one could get in close communion with God, and that He came down and walked there among the beautiful flowers; and there was no hindrance when one had a desire to pray — just steal away to some secret place and pour out your soul to the Father.

Time went on until I was about twenty-two years of age, when I really began to have serious thoughts. I had always gone to the Missionary Baptist church and Sunday-school, and my mother be-

ing a member there, I thought I had better join them; which I did. Then I really began trying to work and do good; and if any poor mortal ever tried, I believe I did. I wanted to stay on my knees, begging God for mercy; and I would try to pray every time I could steal away from my children for a few minutes. I even wished I was a beast of the field, and would not have to be brought into judgement. I saw the bottomless pit in a dream, and I was falling in; but I saw Christ the Rescuer just for a moment. But what a wonderful moment it was!

When I feel distressed out of measure, I recall these things. I searched the scriptures daily. I found that I was not a Missionary Baptist at all, and I believe I have been taught of God: that He is all and in all, and has all power and does his will and none can hinder him; that He is the all wise Supreme Being, and that all my works are as filthy rags before God; and like Paul, I am the chief of sinners. I am made to know that without the Lord's mercy, through his love for his people, the bride, that I shall sink forever into everlasting punishment. I find that the things I would do, I do not; and the things I would not do, that I do.

O wretched person that I am, who shall deliver me except my God: all praise and glory be to his matchless name forever. I feel like a stranger in this low ground of sin and sorrow, but hope to be kept in the strait and narrow way that leads to life.

In a dream not long ago, some people and I were going along, but the road was so rough and rugged; and the question came to me, Am I not one of God's children? Is this the reason the way is so rugged? Then the thought came that the way was not smooth and flowery, but full of trials, tribulations and persecutions. And I awoke to ponder the dream.

Dear ones, I am still struggling on the road, and I am made to wonder how long before the glorious day when the Lord will gather his children home to

sweet peace and rest.

In bonds of love to the household of faith,

Eunice Dean

Birmingham 8, Ala.

Dear Editors:

Enclosed is a \$5.00 money order; please renew my subscription for two more years. We enjoy the paper very much, and hope we will continue to receive it as long as we live.

Our sincere desire and prayer is that God will lead and direct you ever in the right way; and enable you ever to do what is right for the Old School Baptist. Remember us when at the throne of grace.

Mrs. W. R. Utley

Perrin, Texas

Dear Elders, and Readers of the Signs:

I want you to know that I certainly do enjoy reading your good pieces in the Signs. I am nearly eighty-nine years old, and can't go to meeting like I used to, but when I can, I enjoy everything. We have been having some good meeting lately — all sound preaching, like the Signs of the Times set forth in 1832: preaching a wonderful God, and a mighty Saviour, who is able to save to the utmost all that come to God by Jesus Christ. No man can come unto God but by our Lord Jesus Christ. My desire is that I will always be kept by his power, in the paths of righteousness, for his name's sake.

If there ever was a man in the world that loved Old Baptists, I believe I am one of them. If I know myself, they are my people. They preach salvation in the name of Jesus Christ; and when I hear a man preach salvation by grace, it kindles a love in my heart for him.

I desire to take the Signs of the Times as long as I live, and I enclose subscription price for another year.

Your brother in hope,
(Elder) C. Y. Osteen

1516 Rutland Street,
Houston 8, Texas

Dear Brothers Spangler and Wood:

Sometime ago (in the last letter of mine, published in the April, 1957, Signs) I promised, the Lord willing, to relate a couple of comforting experiences which I feel were of the Lord. I wish I could do so without the use of too many words, but I am so ignorant I must use many words to say so little. At the time of my promise, I referred mostly to, "Peace, be still". But there was something else which occurred several months before this that I would like to mention first.

For about fifteen years after I received a hope in Christ (if indeed my hope is not an illusion), I wanted so badly a home with the Old Baptists; and my desire for baptism was a great burden — and as time went on, the greater the burden. However, I realized my utter unworthiness even to touch the hand of one saint, or even to enter God's house. The nearest church of the absolute predestinarian faith and order was in Fort Worth, (or so I thought at that time), and felt that no other would satisfy me. A niece of mine moved to Houston, and joined the limited brethren, not knowing at the time they were of the limited faith. When I learned that she had been baptized, I felt as though I couldn't live without baptism and a home with the dear Old Baptists. I considered much about asking a home with them, so great was my desire to be baptized. There are several churches near Houston of the limited or conditional faith; and for this reason I thought of asking them to give me a home.

I knew I was just so utterly unworthy of a home with them, as I was with any others; so in my weak way, I begged the Lord God for guidance to direct me in the way He would have me to go — that which would be pleasing in his sight. I would beg, "O, Lord God, I am all undone; I know not what to do. I am so little, weak, and helpless: Have

and shows signs of much more use; but will it lead me to where I wish to go?" Where or what that place was, I gave no thought, but my destination lay at the end of the little, narrow path ahead. This I knew. Yet the other path was so very tempting, and I was in a perplexing situation. Then I heard so clearly, "The old path is the good way; walk therein, and you shall find rest."

I have searched the Scriptures, but have not found these exact words — not together in one verse, but have always felt and hoped that these words were of the Lord; for afterwards I realized I could not be satisfied with any other than the Old School Predestinarian Baptists. The desire for baptism seemed to burden me more than ever before: a great weight seemed to be resting, and crushing down on my head heavier and heavier, until I felt I could not bear it another minute. One day I turned to the 3rd chapter of Matthew and read of John the Baptist baptizing our Lord, and others (I often read of the baptizings); then I turned to the 8th chapter of Acts and read where the Ethiopian was reading of Esaias the Prophet. I read through verse 39; in verse 36 the Eunuch said, "See, here is water: what doth hinder me to be baptized?" So Phillip baptized him.

It seemed that for the Eunuch there was no delay — he was baptized then and there. I could not keep back the tears: "Oh, there is so much water — river, creeks — water aplenty. I, too, believe Jesus Christ is the Son of God." Then I heard a roaring, boisterous wind; and from out of this wind came a voice that seemed to be far away, yet perfectly clear, which said, "Peace be still". I do believe these words were from the Lord, for afterwards I was comforted, and felt that I would not leave this old low ground of sin and sorrow before being baptized, and having a home with the Old Baptists.

About four months later, the Lord (I hope) led me to the church; and I was received, and baptized one month later. On being raised out of the water,

mercy, Lord, for thou knowest; and I know I have no power of my own: I can do nothing without thee."

One afternoon, after such a plea, I fell asleep; and found myself traveling in a very narrow and straight path. I finally came to a place where another path turned off to the left at an acute angle. "Now" thought I, "what shall I do? I know this small path leading straight ahead is the one I should travel, but the one turning to the left is wider, the brothers and sister appeared like angels under the beautiful trees which grew beside the stream — "Spring Creek"; its waters flow from springs, and are clear, clean, and beautiful.

There is another incident I wish I could tell you about: I feel sure I was dreaming. Nevertheless, I found myself walking about and viewing Paradise — or was it Heaven? I wish I could describe or illustrate the marvelous, the extraordinary beauty of this wonderful place. I don't believe the best artist could do justice to that beautiful scene. I have told no one more than I have related here: I know I cannot describe it as I saw it. One precious old mother in Israel said to me, "Maybe it is meant only for you; it seems to be."

I feel the need, and desire the prayers of God's humble poor.

A little sister, I hope, in Him,
Harriett Little Gray

CHANGE IN CHURCH NOTICES

UPPER COUNTRY LINE UNION MEETING

The UPPER COUNTRY LINE UNION meeting is appointed to be held at McCray Church the 5th Sunday in March. The Meeting house is located on Highway 62, 7 miles North of Burlington, N. C. Brethren and friends are invited to attend.

STAUNTON RIVER UNION MEETING

The STAUNTON RIVER UNION MEETING will be held, the Lord willing, with Springfield Church, Route 29, Gretna, Virginia, the 5th Sunday and Saturday before in March.

Danville, Virginia March, 1958

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INDIGENT FUND

We trust that brethren and friends will not forget this fund, for by the donations received we are enabled to send the paper to many — many who otherwise would not have the privilege of reading it. — Editors

EDITORIAL

ELDER RUSTON RECOVERING AFTER SURGERY

All of our readers will miss an editorial by Elder Ruston this month due to his illness. He underwent surgery on January 9th, and we are glad to say that Sister Ruston writes that his doctors report that he is getting along fine. All the brethren and friends wish for him a speedy recovery.

Before going to the hospital, Elder Ruston wrote that he was in God's hands. How wonderful it is to realize this, and to be resigned to His will.

Sister Ruston asks that we express

their appreciation for all the loving messages they have received from brethren and friends, for it would be impossible to acknowledge each one personally.

J. D. W.

(Since the above was written, Elder Ruston has been able to return home from the hospital, and seems to be getting along fine. We hope he will soon be able to resume his many activities, including his editorials.)

ELDER SPANGLER

GETTING ALONG ONLY FAIRLY

Our readers have missed the writings of Elder Spangler since he suffered a heart attack more than a year ago, and many have wondered how he was getting along. He writes that he is getting along only fairly, and having good days and bad days.

His activities are greatly curtailed, and he has not felt equal to trying to write. The brethren and friends join us in praying that, if the Lord wills, he will soon be greatly improved.—J. D. W.

2 PETER, CHAPTER 1

(Article Number 3)

“Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall, For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.”

Shutting my eyes and mind to such

passages of Scripture as this will not remove them from the sacred canon, and it will not relieve the mind of the saints who become exercised about them. Undoubtedly, this is for the instruction of the children of God. I am certain that it is as good for a doctrinal examination of Holy Writ as any other portion of it. It may not sound right to us, and we may dismiss it with a shrug of our shoulders, but it is still there. Telling what a thing does **not** mean, may be, and often is, easier than telling **what** it is about. Yet, that kind of excuse is not sufficient for the yearning soul.

We may find a dozen Scriptures that tell us about our election being sealed and finished before the world was made, but here is one that commands the making of the thing sure. The dozen are important in their places and far be it from me to try to undo them, explain them away, lessen the force of them, or any other way say and write anything that is considered derogatory to the authority and preciousness of the Scriptures. At the same time, this one has as much authority behind it as the others, and, if rightly understood, is as precious as are the others.

I am sure that God is not waiting to see whether we will make our election sure or not. If so, then he has not elected us to salvation in Jesus Christ before the world was created. It will not do to write an untruthful statement in order to sustain another position. God's word is settled in heaven (Psalms 119:89), and in his eternal mind he knows now what he knew before he created the world. To him, our election is as firmly established as is his throne; it is as sure as the pledged blood of Christ until the actual shedding of it, and as much now in looking back to it as when the saints were looking forward to it.

I am not as bitter about secret societies as some are, because the Old Baptist in particular, and God's children in general, belong to a fraternity that far surpasses them all. It has a pass word and a watchword and a handshake

that tells more than any learned while twisting the Lion's tail in secret fraternal halls. The methods utilized in teaching the fraternal secrets of earthly organizations are thought out by poor mortal men and thus are marked by failures, limitations, shortcomings. The reception of those secrets and the applications of them in advancing the welfare of the society, are likewise the work of poor fallen men and they are marked by the same marks of earthliness as are the teachers. These secrets have been divulged at times and it has always caused much displeasure when it was done. I write about a kingdom and a secret that none have ever known save him to whom it is revealed (Rev. 2:17). It is so inevitably and inexorably fixed by the God of all creation that none have ever revealed that secret. No man has ever taught this secret to another, although ninety-nine and nine-tenths of the religious world keeps harping on it being that way.

All of the members of His body have the secret. The secret of the Lord is with them that fear him (Psalms 25:14). The Lord puts his fear in them (Jer. 32:40). Fear is the beginning of wisdom (Psalms 111:10). This is so precious to the Lord's humble followers. It is the same doctrine taught in our text, which doctrine ascribes unto the Lord as having given us all things pertaining unto life and godliness. How good the Lord is to usward, in working all things after the counsel of his own will to the end that we have the secret. Again and again let it be said that the giving of the secret, the maintenance of the secret, as well as the keeping of it from being revealed to others, is of the Lord and all is wrought in us by the various gifts of the Spirit, all of which pertain to life and godliness.

This must be made sure in some way and to some one. Unless there is a recipient there cannot be a revelation. The fact that election was in the purpose of God; the fact that we have been elected, must be made sure in some way. Again, let us look to our election and

calling; and in passing let it be said that the calling and the election are of equal importance. Both are to be made sure. In one sense, a thing already done, cannot be made any more sure. What God did in eternity will not do us any good unless it is revealed to us. I will not know that you have the secret unless you make it known to me. How are we to do that? Go back and read, beginning with the fifth verse of the text. That is God's way that he has given you to make your calling and election sure. Sure to Whom? To God? No, for God elected us before the world was and called us in time. Certainly we cannot make it sure to him that did all of the work thereto, but we do make it known to our brethren in the Lord. You cannot know an Old Baptist by the way he ambles down the street; you cannot know one by their disposition and personality; nor can you know them in any other way save by the fruit they bear.

How many have you known that fell during this fruit-bearing? How many have fallen by the wayside that were adding as it was multiplied to them? To me, not any. I have known some who fell in the estimation of the enemies of the truth; I have known some that have been hounded to death by the false brethren (even in the flesh) who tread under their footsteps all that is holy, just and right, but they only fell to the false brethren, not the church of Jesus Christ.

This is God's way of giving you a welcome into the folds of his kingdom. If God has multiplied unto you, it follows as an established fact that you have done the adding together of the various gifts. If God had determined to do the multiplication and had left the addition to the volition of your will, or to any other haphazard chance system, he would have multiplied to you a mass of good things that would have gone to waste. But not by such as that are we known; it is not by a doctrine of chance that we have a door opened to us. We have a door opened unto us, only as we make our calling and election known. I

want you to notice the combination of the work of God to usward. This door of entrance is ministered to us. It is ministered to us by the same administrator that begin the first administration to us. It is by him that gave us all things, and put all of these adding gifts in us and caused them to abound. He opens only to those that bear his workmanship. He blesses only those to go among the people of God that show forth the praise of God. If you believe that this is not the truth, I suggest that you see how soon the door will be closed to you after you have begin to talk about your works. I do not know of anything that will cause the closing of an Old Baptist pulpit to a person any quicker than for him to come telling about what he has done or can do for the Lord. You can get into **any** religious body in the world by telling of your ability to perform good works, but you can be shut out of the church or kingdom of Jesus Christ by telling about them.

As I come towards a conclusion of the things found in these fourteen verses of this chapter, I am looking for some instruction concerning what my portion is in this passage. If I am a child of Jehovah, I have, as a matter already recorded, been given all that has gone forth. In this I have obtained precious faith with Peter; grace and peace has been multiplied to me through the knowledge of God and Jesus our Lord; I have added to my faith the other gifts of the Spirit, and this adding, by me, has been because of the things being in me and abounding, causing me to work out that that God has wrought in me. The total result has been that I have not been barren nor unfruitful in the knowledge of the Lord. My being enabled to do this has resulted in my making manifest or making sure my calling and election (not to God, but) to my brethren. This bringing to manifestation the work of God in my heart and mind and soul has opened a door of entrance among the Old School Baptist everywhere. I say, if I am a

child of Jehovah, this has been done for me and in me. Now is my part ended at the end of the eleventh verse? As a minister (and I am if all of the above has been made mine), does that that Peter speaks of as applicable to him as an apostle and elder, become applicable to me? Am I to do as he did? Am I to be negligent in putting my brethren that have obtained like precious faith with me, in remembrance of these things? Or am I to do like Peter? I am to do one of three things: 1. I am to do all in my power to follow in the footsteps of Peter and the other apostles; 2. I am to ignore the way they conducted themselves as ministers of the New Testament, saying, in the meantime, that the conduct of the ministers in particular, and the children of God in general, does not have a thing to do with the travel of the church in time; 3. I am to hew me out a set of rules that suit me, regardless of how the apostles did. You may say that my logic is not sound nor scriptural. If it is not, why?

Is it right for me to have the desire towards my brethren that Peter had towards his? If it is, is it not also right for me to do as he did about the matter? If it is not, why? If it is right for me to have the same interest in my brethren as he did, and to do the same thing about it that he did, then it is right for me to put them in remembrance of the duties that are enjoined upon the children of God. If it is not right — the very idea of bringing up such a question, to wit, that it is not right for me to do towards my brethren as Peter did his.

Peter met the very objections that I have met when I have encouraged and admonished the children of God, to wit, "There is no use of it for they know their duty; they have the matter in their heart, leave them alone, God will see after them doing his will." Peter knew that they knew these things, and knew that they were established in the present truth, but he thought it meet to stir them up as long as he lived in the clay tabernacle. I think this very thing,

also, that it is meet that I stir up the pure minds of my brethren from time to time. I, too, know that shortly I must put off this tabernacle, for I, too, have been shown this, and while I live, and while I have the present mind that I do have, I will, as blessed of God, preach the word, and while doing it, I will, continuing to be blessed of God, be instant in season and out; and I will also, reprove, rebuke, exhort with all long suffering and doctrine. If any one tells me that it is wrong to reprove, I will, with equal authority, tell them that it is wrong to preach the word; and if any one tells me that I do not have any authority to rebuke and exhort, I will suggest to them that we not have any more preaching of the word, since the plain unequivocal statement of inspiration would not mean anything anyway.

This is answering the request of Brother and Sister Fred Cobb.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

Will Elder Ker give his views upon the subject of having organs in Gospel Churches?
 Donald McKay,
 Scotsville, Nova Scotia

"Praise him with stringed instruments and organs." (Psalms 150:4)

We quote the above Scripture as a basis of such remarks as we may be enabled to make concerning the request of brother McKay. We want to be sincere in all that we do, and withhold nothing that we may have from those who want to know the truth and order of God's house.

Doubtless, in the minds of some, the text above mentioned would establish their idea of having musical instruments in the house of God. Such was the case in olden times, therefore such Scripture is recorded. But the house of God that had instruments of music in it was the house which was made "a den of thieves" by those who worshiped

with such things but knew nothing of worship in spirit and in truth. That people could not sing one of the Lord's songs in a strange land, neither could they use their harps outside of their own country, because their worship was to be performed there.

When God commanded Moses to make the tabernacle in the wilderness, he told him to make all things according to the pattern shown him in the mount. That tabernacle was constructed in sections convenient for the time that then was; it was put up and taken down as the Lord commanded; its stakes were often removed and its cords often broken. That tabernacle was not the spiritual house of God, but "a wordly sanctuary." It had its own peculiar furniture, and in it God was worshiped in the burning of incense; in it the blood of beasts was offered by the high priest, once a year, for the sins of Israel. After this, David desired to build an house for the Lord, but could not because he was a man of war, but Solomon, David's son, built an house to the Lord. The house was magnificent; that temple, its furniture and instruments of music all filled their place as shadows of better things to come. Therefore that house was not the spiritual house of God, neither was the worship in it spiritual. The temple Solomon built was the pride of Israel, but the time came when they went into captivity, and their beautiful house with all its instruments of music was destroyed; thus was shown that that house, like the tabernacle in the wilderness, was not to abide; it was rebuilt, however, by Zerubbabel, but at last was destroyed in the final destruction of Jerusalem, never to be rebuilt again, because in Christ all types and shadows are fulfilled. And, now, instead of the tabernacle Moses made, or the house Solomon built, or the house rebuilt by Zerubbabel, we have the spiritual house of God, built by our antitypical Solomon and Zerubbabel, the Lord Jesus Christ, upon the rock (revelation), "and the gates of hell shall not prevail against it."

Our High Priest does not enter into the tabernacle, made with hands, once a year to offer for our sins, but he has entered heaven itself, not with the blood of goats and calves, which could never take away sin, but by his own blood, "having obtained eternal redemption for us."

The spiritual house of God is not built of such material as was used by Moses and Solomon, which required the work of men's hands, but it is built of "lively stones," (men and women) "for an habitation of God through the Spirit."

As the temple, under the law, was a figure, it was right and according to that law to have musical instruments in the church which then was. But "the priesthood being changed, there is made of necessity a change also of the law." The law therefore of this dispensation demands no such things as were commanded and observed under the old covenant.

The text at the head of this article was in place, literally, as a commandment of the old covenant. The worship of God in the temple was not complete without instruments of music, but let us remember that all such things were destroyed with the temple in the destruction of Jerusalem.

The church of God now would be as justifiable in building altars and offering sacrifices to God, or in establishing a priesthood of men, or in burning incense, or in adopting any other form or ceremony of the old covenant, as it would be to put into service stringed instruments and organs, and call them a part of our worship or a help in any sense of the word.

The harmonious strains of musical instruments in the temple, under the old covenant, were only a figure of the prayers, and praises of thanksgiving of the spiritual stones. These all sing the same song in perfect harmony of voices, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

The nations round about could not

enter into the worship with Israel under the law, neither can the unregenerate now enter into the spiritual worship of God, or learn the **new** song.

Some say the children of Old Baptist parents go elsewhere to preaching because there is nothing to attract them to Old Baptist meetings, and to counteract this let us have organs in our churches and train our children to sing; this will make it interesting for them. This idea that organs in our churches would attract our children and young people, and thereby give us larger congregations and help to increase our membership, is but a notion of the natural mind; this is conclusive, since everything pertaining to it is **natural**. If this be the kind of interest it requires to bring them in, would it not be better for the church to have them remain outside? In the training and culture of our children, we should take them with us to meeting, beginning in their infancy and continue to take them while they are under our care. This cannot make them the children of God or cause them to love his doctrine, but it will cause them to **respect** the house of God and also the religion of their parents. If a child, even though grown to manhood or womanhood, respects its parents as it should, it will go occasionally to hear the doctrine they love, even though for the child there is nothing of interest in it. In this, we are glad to say, we speak from experience as well as from observation.

If Christ, the truth, the life and the way, who is preached, is not the attraction which brings men and women into the church membership, it is better off without them. Is God as able now to add to the church such as shall be saved, as he was in the days of the apostles? If so, why not trust in him? believing that every plant must be planted by him, and that he waters them every moment lest any hurt them. Surely every plant that he "hath **not** planted, shall be rooted up." Do, brethren, let us be consistent, and not attempt to remove the ancient landmarks, but let

us "ask for the old paths, where is the good way, and walk therein." O the pride of the heart of man to desire large congregations to preach to; if we should think for a moment we would **know** that unless the Lord brings them in **prepared** to hear, we had as well talk to as many trees in the forest.

Naomi was a beautiful figure of the church, and Ruth was a perfect figure of all who are brought to love the church of God. Naomi told Ruth that there was nothing to be gained in following her, she was poor, had no sons, was a widow empty and desolate, she had no stringed instruments or organs to attract her, and that if she followed her she could only expect poverty and affliction. This did not turn Ruth away, but instead, her **devotion** for Naomi caused her to say, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Thus is the work of God made manifest. (Moses was likewise blessed: he was made to forsake all the riches and advantages of Egypt to suffer affliction with the people of God.) Such was not the case with Orpah, she did not follow Naomi when she learned there was no attraction, nothing to be gained by going with her; no stringed instruments, no organs, no trained choirs where she could make a display of her knowledge and ability. We rather think Naomi was better off without her; what do you think? If you agree with us, then you must also acknowledge that the church of God is better off **without** those who are brought in by the attraction of the **organ**.

May the dear Lord enable us to look upon Zion, the city of our solemnities; here we shall see a **quiet** habitation, here we shall see our High Priest, his table spread with his flesh and his blood. Under the law, if a man ate of the flesh of the sin offering or drank of its blood, that man should be put to death, but **now** Jesus, the great sin

offering, says, "Except ye eat of the flesh of the Son of man, and drink his blood, ye have no life in you." When we look upon Zion we do not see, or hear the sound of the organ or stringed instruments; the attraction there is the "glorious Lord," who is "unto us a place of broad rivers and streams; wherein shall go no galley with oars, (creature works) neither shall gallant ship (worldly attraction) pass thereby. For the Lord is our judge, the Lord is our lawgiver, the Lord is our King; he will save us."

The apostles entered into these glorious and spiritual things, hence we find no example or authority in the New Testament for instrumental music in the Church of God. Without a "thus saith the Lord," we could as well adopt any other notion or idea of man and establish it in the house of God, as we could the organ.

If we abide in the apostles' fellowship, we must abide also in their doctrine and practice; to forfeit one means to forfeit all. Therefore, if the church should institute the organ, sooner or later it would be swallowed up with error; then wherein would we differ from the nations round about?

Our heritage here is affliction, poverty, persecution, hated of all men for Christ's sake, a little flock, our name cast out as evil, not reckoned among the nations of the earth, a peculiar people, doubts, fears, temptations. But the promise is that we shall at last come off more than conquerors, through him that loved us and gave himself for us.

If we could, by changing the order of the apostolic church, become like other people, where would we find evidence that we are the church of God, children of the heavenly King?

In our thoughts of trying to steady the ark, let us not forget the experience of Uzzah, who met death in attempting to help the Lord. May the Lord enable us to worship him in spirit and in truth, and to be satisfied with the goodness of his house.

We are glad to say that in our eastern associations the subject of having an organ has not been mentioned by any church. May God keep us in the faith, and show others who have been overtaken in the fault, their error.

The church is not to sing now "with stringed instruments and organs," but with the spirit and with the understanding also.

(Editorial by Elder H. C. Ker, March 1, 1906; re-published by request.)

MARRIAGE

Joe H. Holton, of Wickesburg, Alabama, and Miss Tillie Messer, of Bonifay, Florida, were united in marriage by Elder J. J. Collins at County Line Baptist Church, November 16, 1957.

ORDINATION OF DEACONS

Martinsville, Va. Jan. 18, 1958

The Church met at Martinsville and after prayer and preaching a Presbytery assembled to look into the qualifications of Brothers Chester Hagood and Arthur Potter for the office of Deacons.

Elder J. P. Helms was chosen Moderator, Elder P. E. Ingram, Clerk, and Brother Rufas Williams to be Spokesman for the Church.

The Presbytery was composed of Elders J. P. Helms, Jim Hollandsworth, Leonard Brammer, and our Pastor, C. E. Turner. Visiting preachers were Elders R. A. May, H. W. Wray, and Licentiate Rufas Brown.

Visiting Deacons were F. W. Prillaman and L. T. Nichols, of Smith River Association; S. A. Slaughter, Boyd Wyatt and W. J. Oaks, of Stanton River Association; Gold Minter and W. N. Tilley of Upper Country Line Association; T. R. Plybon, John Turner, John Clark, T. O. Minter, E. V. Poff, Jamie Cooper, Tom Turner, N. G. Brammer, Jim Perdue, T. S. Dodson and Roy Maxey, of Pigg River Association.

The Moderator opened the procedure by offering prayer. He then expressed his feelings as to the grave responsibility confronting the Presbytry. Elder Jim Hollandsworth read from 3rd Chapter of 1st Timothy concerning the qualifications of Deacons. He then proceeded to question the Spokesman regarding the candidates.

The Presbytery being satisfied a motion was made by Elder Brammer to proceed with the ordination. The motion being unanimously carried, the candidates were individually questioned at some length as to their belief on points of doctrine and the deportment of a Deacon. Their answers were pleasing and in accord with sound doctrine.

The Presbytery being satisfied, proceeded to lay hands on the candidates. While the hands of the Presbytery were upon the candidates, Elder Leonard Brammer offered the Ordination Prayer. Elder C. E. Turner then delivered the Charge.

The Deacons thus ordained were then delivered back to the Church.

Minutes were read, approved and adopted.

Elder J. P. Helms, Mod.

Elder P. E. Ingram, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Since the last session of the Virginia Corresponding Meeting, our heavenly Father has seen fit to remove from our midst, and from the scenes of his mortal labors, our esteemed brother, Elder Arnold H. Bellows, and

WHEREAS, Elder Bellows was a frequent visitor with us, and was blessed to preach the unsearchable riches of Christ, contending earnestly for the faith once delivered to the saints; and his passing is greatly felt by us; therefore

BE IT RESOLVED, That we bow in humble submission to our Father's will, desiring to be reconciled to our loss, which we feel is his eternal gain; and

RESOLVED, That we extend our deepest sympathy to Sister Bellows and the other members of his family; and that she be given a copy of these Resolutions; and that a copy be sent to the *Signs of the Times* for publication.

Done by unanimous consent of the Virginia Corresponding Meeting, held at Frying Pan Church in October, 1957.

Elder John D. Wood, Moderator

Arthur L. Carter, Clerk

L. D. Duke, Assistant Clerk

RESOLUTIONS OF RESPECT

WHEREAS, God in His infinite wisdom, and according to his most righteous purpose, has called to himself our beloved friend, Mrs. Virgie Harrison, wife of our beloved Pastor;

and

WHEREAS, He, by the same wisdom and purpose, has called our dear Pastor, Elder R. L. Harrison, from the loneliness and emptiness of this world, to inherit the kingdom prepared for him from the foundation of the world; therefore

BE IT RESOLVED, That we bow in humble submission to the will of Him who is too wise to err, and too kind to be unjust.

Done by order of the church while in session on Saturday before the 4th Sunday in November, 1957.

J. W. Barnes,

Union City, Tenn.

RESOLUTIONS OF RESPECT

WHEREAS, Our Heavenly Father, in his infinite wisdom, saw fit to call our dearly beloved sister, Martha Reed, to be with Him, on November 23, 1957. She was a devout Christian and strong believer in salvation by the grace of our Lord and Saviour Jesus Christ; therefore

BE IT RESOLVED, That we, as the Martha Grace Church, bow in humble submission to the will of God, who doeth all things well; and desire to be reconciled to His divine will. And

RESOLVED, That the church extend sympathy to the bereaved family: may the blessed Holy Spirit comfort them in their sorrow. And be it further

RESOLVED, That we send a copy of these Resolutions to the family, and a copy be sent to the *Signs of the Times* for publication, and a copy recorded on our church book.

Done by order of the church while in conference, December 1, 1957.

(Elder) J. W. Shipman, Moderator

Minnie Lee Williams, Church Clerk

MEMORIAL

WHEREAS, Since we last met in associate capacity, it has pleased our heavenly Father in His infinite wisdom to remove from this low land of sorrow our beloved brother and faithful, able minister of the Word, ELDER ARNOLD H. BELLOWS, of the Lexington-Roxbury Association, and

WHEREAS, Elder Bellows often visited with us in our associations and churches, and came declaring, with power and earnestness, the unsearchable riches of Christ, feeding the sheep

and the lambs of the flock with that pure manna from above, accordingly strengthening us in our most holy faith and teaching us the sound doctrine as believed by God's elect, and

WHEREAS, We of the Delaware Association, deeply conscious of the loss to us and to the other associations and churches, whether our brother served as pastor or as visiting minister, in the exercise of the gift with which he was so richly blessed; and bowing in humble submission to the will of Almighty God, thanking Him for the gift of Elder Bellows in the ministry of the Word, and mindful of his interest in the welfare of Zion, his fatherly admonitions, his humble forthrightness, his teaching of the deep things of the gospel of Christ, and feeling our bereftness in the passing of one who has so faithfully served as undershepherd, teacher and minister of the Word, therefore, be it

RESOLVED, That we send this tribute, in the memory of him whom we have loved and cherished, to his bereaved companion, Sister Florence Bellows, and that this memorial be printed in our Minutes, and a copy of it be sent to the *Signs of the Times*.

Done by the unanimous voice of the Delaware Association, September 8, 1957.

Elder D. V. Spangler, Moderator
 R. S. Jarman, Clerk
 Charles B. Osborne, Assistant Clerk

OBITUARIES

MRS. VIRGIE CRAVENS HARRISON

Mrs. Virgie Cravens Harrison was born September 20, 1885; and died August 30, 1957. She was married to R. L. Harrison on December 27, 1906; and to this union were born four sons: Boyd L., Rives, Tennessee; R. V., Martin, Tennessee; James, Savannah, Georgia; and Dennis, Memphis, Tennessee. She is survived by her husband, Elder R. L. Harrison, the four sons; and one sister, Mrs. Marie Ludlow, Mobile, Alabama.

After a light stroke, she grew worse for two weeks, and died in the Obion County General Hospital, Union City, Tennessee. Elder J. N. Darnell, of Cadiz, Kentucky, was called to preach her funeral. Her body was laid to rest in the Cane Creek Church Cemetery.

also

ELDER R. L. HARRISON

Elder R. L. Harrison was born May 24, 1887; and died November 8, 1957. In 1906, he was united in marriage to Virgie Cravens (whose obituary appears above).

In 1924, he and family moved from the Harrison home in Obion County, Tennessee, to Martin, Tennessee; and after five years they moved to Memphis, and lived there six years. He first realized himself to be a great sinner at the age of sixteen; and while living in Memphis, he was given a hope in Christ, and asked for a home in the Primitive Baptist Church, and was baptized by Elder J. W. Kirtley, the pastor. In 1937, he and family moved back to the Harrison home; and he united with Cane Creek Church by letter. In 1947, the church recognized the gift that God had given him, and he was liberated to preach; and in the same year the church called for his ordination to the full work of the ministry. In July, 1947, a Presbytery composed of the ordained strength of Western Kentucky, and West Tennessee, after careful examination, ordained him to the full work; and the next day, the 4th Sunday in July, 1947, he was called to the care of Cane Creek Church, and baptized three into the fellowship of the church. In October, 1947, he was made Moderator of the Bethel Association; and in 1955, he was called to the care of Boaz Chapel Church, Grove City, Tennessee.

All these charges he faithfully kept until God said, Enough, my son; come home and rest. Elder H. G. Brown, of Memphis, was called to preach the funeral; which he did to the comfort of all the bereaved at Cane Creek, and to those who mourned the passing of our very dear Pastor and Moderator.

May God bless his sons; and may He send us an under-shepherd of His own choosing.

J. W. Barnes,
 Rt. 3, Box 169,
 Union City, Tenn.

WILLIAM HENRY KILLINGSWORTH

The subject of this sketch was born in Geneva County, Alabama, March 31, 1906; and died near Midland City, Alabama, December 4, 1957, after a brief illness. He is survived by his wife; three sons: Ray, William, and Wilbur Lee; and one daughter: Lenora. Also by his mother and two brothers: John and Adis.

Funeral services were conducted by Elder J. J. Collins at Goodwater Church, Wicksburg, Alabama. Interment was in the Goodwater Cemetery on December 5, 1957.

(Elder) J. J. Collins

MARTHA JANE REED

Martha Jane Reed was born January 10, 1871, in Booneville, Missouri; and died Novem-

ber 23, 1957, making her stay here nearly eighty-seven years. She was married to Brother John S. Reed, in Grayson County, Texas, September 3, 1885; and to this union were born five children, who survive: Joe, Luther and Lee, of Justisburg, Texas; and Sister Hattie Woodard, Justisburg, and Sister Lillie Contrell, Lubbock, Texas. Also surviving are six grandchildren, six great grandchildren, and two great great grandchildren; and one half-brother, S. L. Rilley, of Oklahoma; five half-sisters: Mrs. Ellis Hardin, of Oklahoma; Mrs. Blanche Davenport, of Oregon; Mrs. Stacy Dobson, and Mrs. Mency Wilhite, of Oklahoma; and Mrs. Lucinda Sewell, of Utah.

Brother and Sister Reed moved to Justisburg in 1905, where they lived and reared their family. Brother Reed died in 1949. They both united with the Primitive Baptist church at Snyder, Texas, in 1899; and were strong believers in an allwise and never changing God. Sister Reed was in a wheelchair for several years before her passing, and for several months had to be lifted to and from the chair. Her sons, Joe and Luther, who lived at home, were faithful in their care of her.

Funeral services were conducted by her pastor, Elder J. W. Shipman, and Brother L. M. Hammet (? — Ed.) at Martha Grace Church house, Justiceburg. She was laid to rest beside her husband in the Justiceburg Cemetery.

Written by request of the family by one who knew her all her life.

Mrs. J. W. Shipman

NANCY MORRIS CASEY

Sister Nancy Morris Casey was born May 9, 1893, and departed this life October 20, 1957. She was united in marriage to Albert Casey November 24, 1912, and to this union were born one son, George L. Casey, who resides near her home. She leaves to mourn her departure, her husband and son, three brothers and four sisters: William and Frank Morris, Pilot Oak, Kentucky; John Morris, West Point, Miss.; Mrs. Eula Norman, Milburn, Kentucky; Mrs. Mattie Douthitt, Mayfield, Kentucky; Mrs. Eunice McNeil, Wingo, Kentucky; and Mrs. Ruth Moon, Fulton, Kentucky. And also one grand-daughter.

She professed a good hope in Christ and united with Zion Primitive Baptist Church of Christ, Mayfield, Kentucky, the second Saturday in August, 1928, and was baptized by the writer. She lived a quiet and devoted life and will be greatly missed by all. We feel that she fought a good fight and kept the faith without wavering, and has fallen asleep in her blessed

Saviour, to await his second coming when he will gather his children from the four corners of the earth to be in his image, and see him as he is, and praise him world without end. This is so wonderful that we sometimes wonder why we should want to stay here in this world of sorrow and trouble; but we are pilgrims journeying in a strange land, looking for a city to come whose maker and builder is God.

May God reconcile all those who mourn and fill her absence with His presence. Her unworthy pastor conducted her funeral in the presence of a large congregation, and she was quietly laid away to rest. Written by request of her husband.

(Elder) O. W. Perkins

MRS. MARTHA ANN LEATHERWOOD

Mrs. Martha Ann Leatherwood was born April 1, 1870, at Maryville, Tenn., and passed away October 1, 1957. She was the daughter of Mr. and Mrs. A. J. Thomas; and was united in marriage to A. Leatherwood on November 27, 1886. To this union were born five children, three of whom survive: Mrs. Pearl Jones, Littlefield, Texas; Mrs. J. C. Hodnett, Rising Star, Texas; and O. Leatherwood, Rising Star, Texas.

Sister Leatherwood and her husband united with the Primitive Baptist Church at Sabine, Hunt County, Texas, November 16, 1890, having come to Texas in 1889. They were the first ones baptized by the late Elder J. C. Sikes. In 1902, they moved to Brown County, Texas, and united by letter with Macedonia Church of Rising Star, where their membership remained until death.

To know Sister Leatherwood was to love her: she was kind, patient and pleasant to talk with, but not afraid to speak her mind. We shall miss her at Macedonia church — her kind admonition and encouragement. In trials and tribulations to see the faith she manifested, was encouraging. A mother in Israel has been called home, where there is no sorrow, sickness, or pain.

May the God of all grace, and the Father of mercies, comfort her children and relatives, and reconcile each of us to His will; and cause us to think upon and remember the example she has left.

Services were conducted by the writer, and Mr. Putnam, a friend of the family; and she was laid to rest beside her husband in Blake Cemetery, to await the second coming of our Saviour. Written by request of the family.

(Elder) C. U. Landers

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., APRIL, 1958

NO. 4

A PRAYER FOR INWARD LIGHT

Shadow and darkness are unknown
Where'er the light of God has shone;
Spirit of truth enlighten me,
Thou great unrivalled brilliancy.

Shine in me Lord with power divine,
So inner radiance shall be mine.
For God is love and Christ is light,
Where Jesus is there is no night.

Oh light, oh life, oh love of God,
Illuminate each opening road,
Then shall I walk devoid of fear,
Emmanuel himself is here.

O. J. Aston
(England)

PARAPHRASE OF PSALM 23

The Lord, He is my shepherd, I shall not lack supply,
In pastures green and pleasant, content He bids me lie.

Down by the streams He brings me, where waters gently glide,
My soul restores with cordials, whene'er I faint or slide.

In righteous paths He leads me, for His own great name's sake,
And shows my faltering footsteps the road that I should take.

Though through death's gloomy shadow I walk, He's with me here,
His rod and staff my comfort, No evil thing I fear.

My enemies with wonder behold my table spread,
My cup all running over, while oil anoints my head.

On all my life His goodness and mercy He shall pour,
And in His temple grant me to dwell for evermore.

O. J. Aston
(England)

427 Topeka Avenue
Topeka, Kansas
November 1, 1957.

To my precious sister in Christ our Lord,

Margaret Taylor
Pleasant Hill, Mo.

Your kind and more than welcome letter came a few days ago. I was so pleased to be remembered by you, unworthy as I am. I have gotten to the stage where it is really difficult for me to wield a pen, and for that reason I have almost quit trying to write, except to my children. I do hope that you and our other good brethren will not construe my neglect to mean that I have lost interest in you. There was a time when I really enjoyed writing and reading, but now my eyes, as well as my hands, are failing me. I do beg the forbearance of my dear kindred in Christ, for if I am not deceived in myself, I love them as much as ever I did.

I am happy to report that I am in my usual state of health, but I get so lonely at times I go and lie down on my couch, just to while the time away; so I spend much of my time in meditation. I am enclosing a poem I composed some few years back. You may have seen it before, if so, I must beg your pardon for imposing it on you again. I would like so well if you and your noble husband could visit us more frequently. We did enjoy Elder Eason's visit so much and also all the other visitors at our last meeting. I regret more than anything else my having to give up my visits among my dear kindred in Christ. Write me again, dear sister, and believe me true if you can count me worthy.

Yours in hope,
(Elder) L. L. Schenck

A POEM

Have you ever heard the story,
(In the Bible it is told.)
How the blessed Lord of glory
Came to earth in days of old.

How He came to save His people
From their sins, the story goes,
And to ransom His disciples
From the world and all its woes.

Have you ever heard the story
Of the suffering of Christ,
And the glory that should follow
When our Lord was sacrificed.

With His garments dyed and gory
When He bowed His head and died.
Have you ever heard the story
Of a Saviour crucified.

Have you ever heard the story
How they laid Him in the tomb.
How He burst death's bars asunder
And ascended from its gloom.

Have you ever heard the story
Of the victory He won
As He rose from earth to glory
When His mission here was done.

Have you ever heard the story
Of a Saviour and His love,
Bringing many sons to glory,
Have you ever felt that love.

Bringing many sons to glory,
How I love that blessed theme.
Have you ever heard the story?
Praise! Oh, praise His holy name.

RESPONSE

Yes, I think I heard the story,
When a lad of tender years;
When it pleased the Lord of glory
To wipe away my tears.

And I think I heard the Angel
When He came to me by night
And lay upon my pillow,
And it filled me with delight.

For His form was robed in glory
And His words were few and sweet,
As He told to me the story
Of a Saviour good and great.

"Lo! Thy sins are all forgiven."
Were the only words He said.
Then He flew away to heaven;
Yea, the blessed scene had fled.

But it was a wondrous story
Comprehended in that line,
All the attributes of glory
Were vouchsafed to me as mine.

And it filled my heart with wonder,
And I never can forget;
And I often sit and ponder,
For it lingers with me yet.

More than forty years have drifted
Since that vision came to me,
But my burden has been lifted
And my spirit now is free.

For those blessed words were spoken
And the story sweetly told,
And the tidings gently broken
To a sinner lost and cold.

I should love to tell the story,
But, alas, I cannot speak,
Yea, my pencil seems to falter
And I find I'm very weak.

It is not for man to utter
Words unspeakable as these;
We can only seem to mutter,
And our efforts cannot please.

But that Angel robed in glory,
He has borne the tidings sweet;
He has told the blessed story
Which no mortal can repeat.

For that Angel, (It was Jesus)
He has paid His sacred vow;
He has died to save His people;
He is crowned with glory now.

(Elder) L. L. Schenck

Rt. 4,
Reidsville, N. C.

Dear Brethren:

Here is a letter I received from a member of Bannister Springs Church. She says, "If you think this letter worthy, I want it published; or enough of it to ask the brothers and sisters to pray for me — all who feel to."

I visited her; and she is unable to attend her meetings.

(Elder) H. W. Wray

Rt. 1,
Chatham, Virginia

Dear Brothers and Sisters:

I hope I am worthy of saying brothers and sisters: I am not worthy of calling the Lord's name. If you think I am worthy of being prayed for, I want all the brethren everywhere who have a mind to, to pray for me. I am afraid I cannot pray, and it seems that the

Lord does not hear me. Ask Him, if it can be his will, to heal me; I have suffered long and the doctors cannot help me. I just want a little rest; but if it is his will, I am willing to take it.

I desire to live right, but so many things step in my way; and it seems that I can't. I have been thinking of good and bad ever since I was eight years old, and I am now eighty; and yet I can't live like I want to. I feel like I am alone in the world; and I want so much to go to preaching and cannot. I desired to write Bannister Springs Church last Sunday, but was too sick.

I cannot say what I want to, so will stop. Hope you will remember me in your prayers.

Your sister in hope,
Emma L. Farmer

1102 W. Clarendon Ave.,
Phoenix, Ariz.

Dear Brother Spangler:

My mind still dwells on sin, but I did have a thought a few weeks ago that I hoped I may be able to write on **faith** before I leave this world. Now, I have to be content, if I can praise Him in this. Of course, this is what has been revealed to me: I haven't communed with anyone, and haven't wanted my mind to dwell upon it so much, but it is His work and it has been with me often; and at times a great deal for several years. Things have come to me from time to time, so I have to tell it the best I can. I have put off writing, but not to write would be quenching his Holy Spirit, and makes me very unhappy.

To start, I don't say God is the author of sin. Why? because I have never read it in the Bible; neither have I read that God is not the author of sin. Both statements are positive statements by man, and hence enticing words of man's wisdom, trying to add something to His Holy Word; therefore, should be shunned. I am interested in what His Word states, and not what man thinks it

should state. I love the truth; and the past three Signs are all to His praise; as are all in a general way. I doubt if there is a more sound religious paper to be found. As I am a subscriber, I think I should be able to express myself occasionally, if it doesn't please man. The main thing is to receive peace from Him.

His holy prophets never made either statement; his Son our Lord and Saviour didn't; and his Apostles didn't: so I don't see how anyone in these times can feel qualified. I am not interested in arguing, but I like to read and hear the truth.

As you know the Scriptures, I will not quote much besides that I have quoted or made reference to previously. Part of quotes: "And I have created the water to destroy." "I create evil." "My hand hath formed the crooked serpent." As to man, he created him perfect or upright. Jude says, the angels that sinned left their first estate, but I have never read where Satan, the Devil, or the Serpent, has changed from the original nature. I think the serpent typifies satan's nature; so you can't call either good, and the Bible says what is not good is sin. And John says "For the devil sinneth from the beginning." The serpent blasphemed or lied before Eve ate of the fruit. Matthew 1st chapter says that the angel of the Lord said to Joseph, "For he shall save his people from their sins." The angel didn't say from their iniquities, or anything else but sin. From the way I read the Bible, Adam and Eve had already stopped eating of the fruit, but the sin had taken hold of them. I wanted to say when the Lord spoke to them after the transgression, which is also sin, but sin goes much deeper. David said he was born in sin, or conceived in sin and shapen in iniquity. He wasn't born in transgression — he had to act, or do them.

When I die, I will cease to transgress, but sin will still exist in the world, unless the world should come to an end. Our Saviour could not save us from

nothing, but he did save us from something; and that something was sin. He did exactly what the angel said he would do; and by that we escape the penalty of Hell, at least eternally. Jesus was concerned with sin his entire sojourn here on earth; and dealt with it until all things were put under his feet. When he said, I create evil, it didn't state all phases of it, but covered the entire subject. Many writers write of the power of sin — I don't believe you can take sin out of the power of darkness as long as this world stands. Paul was speaking through the Spirit in Romans 7:23, "And I see another law in my members," etc.; and he was speaking about sin. It was an invisible thing which he was, but he saw it just the same. I can sense it to a degree at least.

No one knows the mind of the Lord, or everything that He did before time — and He needs no excuses made by mere man: his righteousness goes on.

If it is his will, I hope I may be enabled for my mind to dwell on a more beautiful subject. Certainly heard a good sermon yesterday. I feel very fortunate to be able to hear his Word proclaimed, and to get my Signs of the Times. It is wonderful to think that His Kingdom shall never be destroyed. Written in love. A brother, I trust, in hope of a better life.

Harry T. Vories

6 Brighton Street,
London, Ontario,
Canada

Dear Elder Spangler:

Enclosed is money-order for five dollars; please renew my subscription to the Signs of the Times. I enjoy reading them very much.

I am sending you a letter I received from a young brother. It shows he is being taught by the Lord. The letter was very sweet to me.

For some time my harp has been hung on the willow, and I could not sing the Lord's song in a strange land.

How often I wished, "I had the wings of a dove; then I would fly away and be at rest." But, no, we must wait our appointed time to leave this world of sin and sorrow. I had little desire to read my Bible; and when I did, it was a sealed book to me.

"How strange is the course that a Christian must steer:

How perplexed is the path he must tread."

If we know anything of His saving grace, we are taught precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little. Sometimes we are made to thirst and to cry for the living water. "Oh, Lord save or I perish." How wonderful it is when He draws near and feeds us with the bread from Heaven! Then there is peace and joy.

I go back many years when I was first made to hope; and to, "Wait patiently for the Lord. He inclined his ear and hear my cry. He brought me up also out of an horrible pit; out of the miry clay. And He placed my feet upon a rock, and established my goings. He put a new song in my mouth, even praise unto our God." So it is at the years unfold: we learn a little here and a little there. We always cling to our little hope, "Which we have as the anchor of our soul, both sure and steadfast; and which entereth into that within the vail, whither our forerunner is for us entered."

Oh, Lord, keep us from sin and unbelief; make us humble, and keep us at the feet of our brethren. Lead us in the paths of righteousness for thy name's sake. To thy name be all praise, honor, and glory forever.

In a precious hope,
Lollie Campbell

Farmerville, La.

Dear Sister Campbell,

It is through much weakness that I am trying to answer your wonderful letter that gave me so much comfort.

If you got any comfort out of my article in the "Signs", then give the praise to the Almighty God, and not to this poor, vile sinner. I feel that it is only through the Lord that I will ever write or say anything that will be food and drink to God's little children.

I have many doubts and fears, and I have been cast down time and time again, and I wonder if the Lord has forsaken me. This hope I have gets very small at times, and I fear that I have been deceived into thinking I have been given a hope.

Oh! How this song seems to fit my experience!

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

As I think about this song, then I think about all the trials, tribulations, doubts, fears, conflicts, sorrows, and other troubles I go through.

Paul said, "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." (Romans 8:28) These troubles we go through do not seem good to us, but they are good for us. Christ learned obedience through suffering, and so must we. When one is sick, he has to take medicine that doesn't taste good, or be given shots that do not feel good. This may not be good to him, but it is good for him. We have to be shown that God has all power in heaven and in earth, and that without him we can do nothing.

"And the Lord said, My spirit shall not always strive with man, for that he also is flesh." (Genesis 6:3) When that Spirit leaves one, then he is helpless, and cannot walk the walk that he desires to walk. Peter told Christ that he would never deny him. But when the Spirit left Peter, then he denied Christ three times. When the Spirit came back to Peter, he wept bitterly because he remembered the words of Christ: "Ver-

ily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice." (Matthew 26:34) Peter wept because of his sins and because he couldn't do the things he would. Paul said, "For the good I would, I do not; for the evil that I would not, that I do. Oh, wretched man am I, who shall deliver me from this body of death?" If we could do good works of our own selves, we would praise our selves instead of the Lord. We would pat our selves on the back and boast how good we are. I believe that the Lord works these good works in his little children, and shows his power unto them.

Oh, dear little one, I wonder if you have felt that this earth is nothing but a vale of sorrows and that this earth is not your home. If so, then we both feel the same. This song is very comforting to my poor soul:

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

No tranquil joys on earth I know,
No peaceful, shelting dome;
This world's a wilderness of woe,
This world is not my home."

So, dear Sister, if we never meet upon this earth, then may we meet in that place where there are no tears, heart-aches, pains, sorrows, trials, tribulations, or any other troubles; but where everyone praises almighty God for this great and wonderful salvation.

Oh, how I long for that day when "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (I Thessalonians 4:16-17)

Write me when you have a mind to do so.

Yours in hope,
Woodrow W. Hudson, Jr.

Check, Virginia

Dear Elder Spangler:

I enclose a letter written by Sister Catherine Houchins, which was very comforting to me. If you feel it would be good reading in the Signs, you may publish it.

Yours in bonds,
(Elder) S. L. Moran

“I MUST GO”

2720 Cove Road, N. W.,
Roanoke, Virginia

Dear Elder and Sister Moran:

I think I can rightly say that I begin this letter in considerable fear. Today I have had much to consider and think about. The thought was, how much harm, offence, etc., have I been allowed to do in my talk and conduct — have I made all around me feel bad by appearing in their midst? I know that I have not meant nor felt to hurt anyone in any sense. I worked until 11:30 last night; and I awoke at 6 o'clock and started to arise and get ready to come to County Line, but then I thought, No, I have already said I wouldn't try to go to this meeting. I tried to go back to sleep but something disturbed me so that I had to get up. I ate breakfast, and rushed to catch the bus in order to come. Why? “I must go”, I kept saying.

When I got out of the car at the church door, and saw Deacon Nolen moving around, getting the house warm, etc., a feeling that I had come home arose within me. Home! How much it means! My heart began to look at the place anew. As each one came in, there was something that said, Its love and praise to our Redeemer. I was glad I was enabled to come; so if I did hurt any in any sense, it was not because I wanted to hurt.

Since I left all the little things undone that I need to do in order to stay on my job, I came back to work at these. And, as I worked, I looked at the setting

sun, and marveled at its beauty. I looked again, and my hands fell idle, for these words appeared: “By His hands and according to His purpose.” And what you said that in all your going you felt it had not benefitted any, nor helped anyone: yet you yourself had been the receiver of comfort and consolation. The colors and hues of the sunset changed momentarily, and I again thought, “By His hand and according to His purpose, Elder Moran has been enabled to comfort many.” I know you would not have me say it in any other sense, or try to give you credit for it. The sunset became softer and more beautiful; and again, “By His hand and according to His purpose.”

The beautiful sunset faded into the darkness of night, but His word fades not away; nor does it become void. I believe I wrote, or told you, once of how the humbleness of your preaching affected me: or I tried to say it. There is much said at times about the preaching of this one, or that one; praising this one or that one, and condemning another. The manner in which preaching is done concerns me. Humbleness is not put on or taken off. We are made humble, or else there is none. It is not in fine clothes, nor in rags. If you pride yourself because of your huble appearance, it is no longer humbleness. I believe it is like one said to me long ago: “If an old feed sack is bragged on as a sign of humbleness, your pride is as much as fine silk you take pride in.”

If like the poor Publican, not worthy to even lift our eyes to Heaven; if like John, not worthy to touch the shoe laces of Jesus; if like Jesus, able to reach out and heal the sword's wound, instead of harming worse; if like Paul and the other Apostles, we see and feel our unrighteousness, that testimony of humbleness heals, and causes no hurt to any. Whom did Jesus heal when the sword slashed an ear off? How did Paul testify of his understanding of the unregenerate? What have any of us to boast of? It must not be done in a boasting manner. The truth must be pro-

claimed; and in that proclamation must be confession and testifying, and declaring of God and his wonderous works; but not boasting. Even Jesus boasted not. What have we that we did not receive? It being a gift, what does it do to me, and for me?: "Simply to thy cross I cling."

And I thought, How did I get there? Am I not still just clinging, and cannot let go of it? The Cross — His Cross! There is something here that is not just "a" cross. If I had language at my command, I still couldn't express it plainly, or as I feel I am brought to behold it. How needy am I! The temperance in all the testimony of God and his Son in the Scriptures, is something to think about; or it is to me. Temperance akin to Charity — how much it is needed! It should beautify, comfort and rest the weary and burdened ones that see what harsh, contemptuous, and boastful manner in which the truth is tried to be delivered, by those who do not know the truth. Christ being the Truth, and in him all fulness dwells, yet there was no boasting, no pride in what he was or knew, but went to the Cross with burdens so heavy, and entered into death for us. — "By His hand and according to His purpose."

We spoke of the word, Counsellor. I wish I could tell you how He has appeared to me in that way. Counsellor: I am so in need of counseling so much of my time, and there is none to go to; but He can condescend to my low estate. We read the words as written in the Scriptures; and to me they appear in healing, in mercy, in love, and in power, and fill my hungry soul to the brim momentarily. I cannot keep it — and it is best that I become hungry that I feel my need; which is sure, if we have beheld Him in any of these titles: "And his name shall be called **Wonderful**" Has it appeared that way to me? How did it affect me? Can I boast of it? Does it not overwhelm me? "**Counsellor**". Again I ask the question, "Can I boast? Has it not helped and comforted me? "**The Mighty God**." Oh, doesn't it bring me

down to my true level and lumpish condition before Him; as well as enabling me to praise and honor Him! His power, yes, mighty and great; awesome and awful, yes; and glorious in sight. **The Everlasting Father**; the best of all; for "all is combined" in that Everlasting Father. And so "special" to His little children. "**The Prince of Peace**." "My peace I give unto you, not as the world giveth." Oh, that peace! Peace with God, when it was so needed in our despair, and destruction was upon us.

Yes, He is God. He is our life. He is life.

As ever,
Catherine A. Houchins

(As we read the above excellent expressions by Sister Houchins, we were given to consider the admonition of the Apostle Paul in 1 Corinthians 11:28: "But let a man **examine himself**, and so let him eat of that bread, and drink of that cup."

If we were given to "examine ourselves" each time we are assembled with the saints for worship; and each time we come to partake of the Lord's Supper; as well as each time we "give our opinion", there would be no one to find fault with but ourselves. — J. D. W.)

1712 Riverview Ave.,
Rocky Mount, Va.

Dear Elders Spangler and Wood:

I am sending a letter that I received from a young man who is in the Service. I think it is worth space in the Signs, and I would appreciate it if you will publish it. I feel that he has a sweet hope in Christ Jesus.

Your brother in hope,
(Elder) P. L. Plybon

THE FUEL — THE FIRE

Onna Point, Okinawa
December 8, 1957

Dear Mr. and Mrs. Plybon:

Thinking of you folks today, I would

like to write a few words. Hope you all are making out and enjoying many blessings. I have thought I would try to write for sometime now, but words seem to fail me to put forth what I would like to, as I feel my own weakness and inability. I have difficulty writing, so hope you will understand what I try to say. I think these matters are of the Spirit and we simply just can not attain unto them with our natural mind. I received a letter from you lately and am glad you are still mindful of little old me. Sometimes along the way I have many tribulations but I'm bound to believe that in some sort of a way that such troubles work something for me that I most need. I know I got sick here the other week, and now I am glad that I did. It made me think of an old song which says, "God moves in mysterious ways His wonders to perform." O how true! If we be His, we need not fear anything but His wrath, for he will not spare the rod on our sins but He chastens us for our own good. If He did not chasten us, how soon we would go astray. I say not long, for in this flesh dwells no good things.

In my recent illness I got to feeling very badly, and I believe, if I'm not in error, I did desire to hear the Gospel. There was none to speak it, but nevertheless I was fed. I continued in a very sad way for several days reading a line or two from the Bible occasionally, but to no comfort. **The Bible is true, but it is just the fuel; and the fire is missing, as it seems to me, if understanding is not revealed.** As I was sitting on the side of my bed, it came to my mind, For His arm is not short that it cannot reach; neither is His ear hard of hearing that He cannot hear. It came to me in such a sweet manner that it made me exceedingly happy for a moment. As I remember I sang a song without sound, but nevertheless it was good and comforting unto me. It was praise unto the Lord, for He is great and kind and merciful. His ear heard my supplication and His arm was not short that it could

not reach even poor little me. I've heard that when two or more are gathered in His name that He is in the midst; this time I believe it was just He and I, and that makes two.

If I could describe these things in their fulness, they would be exceedingly beautiful and of such great consolation. But I find myself very weak, and my arm is short that I cannot reach even myself; and since it cannot reach even myself, I am most sure it cannot reach anyone else. But these things concern me very deeply as I attempt to praise His name with glory and honor. I like to tell those that can receive it what great things the Lord hath done for me, whereof I am glad and thankful, I hope. I find no pleasure in discussing such things with people who cannot receive them, for light hath no fellowship with darkness. This is not to call myself light and other people darkness, for I am not the judge, but this is a basic principal that Light, which is Christ, hath no fellowship with darkness, which is nature and carnality.

There is another scripture that I have had in mind for several days, which says, "We know that we have passed from death unto life because we love the brethren." I believe this is true when love is manifest in its fullness and truth. When one is begotten again unto a lively hope and the spirit of God which is love and truth is manifest within, I believe then we do love the brethren; and while it lasts, though for a season, we can say I know my Redeemer liveth, which is knowledge of salvation. I used to hear people of the Missionary faith say they knew that they were saved, and used this text as proof, saying they loved the brethren; and it looked sensible to me too, but I do not believe that now. In our natural state of mind we do not love one another with that everlasting love as it is in Christ, but when He plants the incorruptable seed within the hearts of His people, and then from time to time for a season quickens it unto a lively hope, this is the true love that is everlasting; and

we (or shall I say His people, since I feel unworthy to claim apart, but yet do wish it could be so) can feel that we know that we are saved, and that our Redeemer lives. This is very sweet to me when I am given to behold it in righteousness. But that is not in my control, so I just have to go along and hope that the Lord is mindful of me, and that I will do nothing that I should not do.

When left to myself I soon find myself out of the way, but for Christ's sake I would that He would chasten me back into the strait and narrow way that leads to life eternal. Much of the time I don't believe that I desire Divine things as I should; but I am hoping some day that this old man, who is so sinful, will be taken away in the matter of death, and then in the last day, when Jesus comes back again to gather His saints, He will fashion this vile body like His own glorious body to be carried into that eternal inheritance which is Heaven: to be at rest and in peace with all the joys of heaven to last forever and ever. That will be all we will ever have need of, or will ever look for, and that will be a plenty.

I used to hear this old doctrine preached years ago, and I just wondered what those old people thought they were doing, but they knew very well, and it was I that did not know. They knew that man shall not live by bread alone, but by every word that proceedeth out from the mouth of God, but it was I that did not know about that. I've heard Old Baptists criticized for preaching the same thing over often, but I say that truth is truth; and as the stomach hungers for food of its kind, so does the heart hunger for food of its kind. I believe this is true. I would to God that He would make me to hunger after righteousness more, for as sure as one hungers, is how sure he will be fed. As long as one does not hunger there is no need to feed. The whole man needs no physician, but the sick man is he who needs a physician; and this sick man is the one that is aware of

his sins, but is unable to help himself. The great physician is Christ who pardons his sins and makes all well with him. What a glorious time then!

Well, Mr. Plybon, I just had an urge to write a little and this is what I've written; so I hope you will understand what I tried to say, and pardon my errors. Hope I may hear from you all again pretty soon. Until then, fare ye well.

I would that the Lord bless thee well.

A friend,
Jimmy Holley

THOUGHTS AT CHRISTMAS

This is written as Christmas Day approaches. It is written with a heaviness of heart and to some degree with shame. For weeks before the twenty-fifth of December, commercial advertisements spread before the people the wares of those who would profit financially by the occasion. Thousands of merchants throughout the land who will tell you frankly that Jesus Christ was an impostor, will still spend thousands of dollars for advertising to get their Christmas goods before the professing and unprofessing people. The echo from the chimes in the churches and from public buildings during this season seems to say "mockery, mockery, mockery."

I would be the last to belittle the person who honestly believes that Christ was born on December 25th, and who sincerely and befittingly observe that day as the birthday of our Lord and Saviour. Perhaps millions of people believe that day marks the birth of Jesus Christ. If they do, their belief is based on tradition and on what generation after generation of their people believed. But the plain fact and truth is that there is no proof to be found anywhere that Christ was born any time near December 25th. The scriptures are silent as to the date, or even an approximate date. It would seem reasonable to assume by the silence of the scriptures as to this matter, that his-

torians of that day did not consider the event of any particular significance; or that there is a significance to it, not revealed in GOD's dispensation of HIS providence, for a wise and holy purpose known only to GOD.

The occasion we know as Christmas, observed as Christ's birthday on December 25th, did not originate as a celebration of HIS birth date. For centuries after Christ's ascension to the climes of glory, there was no celebration of HIS birthday. The Christmas we know originated and had its beginning in paganism a long period of time after Christ had been to earth and gone home to HIS Father. The so-called Christian world may thank the Catholic church, if any thanks be due to any person or group, for ushering in December 25th as the date of the birth of our Saviour and the institution of Christ's Mass; which became shortened to Christmas. The Catholics started it, the Jewish merchants saw its potentiality, and have long financially profited by it at the expense of the gullible Gentiles.

What are we to do though, and where can we stop? Our parents, as loving and kind as we are kind and loving parents, and their parents and grandparents ahead of them, taught each succeeding generation that Christ was born on that date, and felt that some sort of observance was proper and fitting. Today, we do not see how we can tell a three year old child or grandchild that there is no Santa Claus without ruining the child's life forever. Our parents told us there was one; and the day we learned differently some how or other we did not blame our parents, although it seemed like life was no longer worth living. If in some way or other we could divorce Santa Claus and the commercialism that attends his visit at this season of the year, from the celebration of the birth of our Saviour at the same time, the heresy and deceit would not loom so convicting to our conscience; and the little falsehood we tell our children about Santa Claus, because we love our children, would not

prick our minds and hearts quite so hard.

This is written a few hours before our President boards his personal plane to fly to Paris where a host of representatives of many European nations, together with our President, will discuss preparation for war on a colossal scale, while the clerics and the choruses from the pulpits of thousands of churches chant, "Peace on earth and good will to all men." No one can doubt that I trust that a loving GOD will safely keep Mr. Eisenhower on his trip there and back; and I assume that no one will do so. But that does not keep me from wondering how long a patient GOD is going to tolerate the world wide mockery engaged in by the higher order of HIS creation, mankind. Realistic looking imitations of every conceivable weapon of destruction are prominently displayed by our merchants to be bought by parents as presents for their boys on the day of the celebration of the birth of Christ. Our President and the representatives of other nations take days for discussion of those death dealing machines of war, of which our children's toys are imitations. The hum of the machinery in the factories where these weapons are made, drowns out and stills the voices of the choirs in the churches as they sing, "Hallelujah to the new born King."

I will agree that this has been an expression of gloomy thoughts on the occasion of another Christmas. Frankly, I am not so concerned as to whether Christ was born on December 25th, or on any other particular date. The only thing that causes me concern, not only at this season of the year but at all times of the year, is "Has Christ been born in my heart?" A faint hope, sometimes brighter than at other times, that HE has been born in me, is all it seems to me, that keeps me from plunging headlong into a bottomless pit of despair.

Hubert T. Faulk
325 West Missouri,
El Paso, Texas

Salem, Mo.

To the Household of Faith:

I wish to be brief in this writing, yet there is so much in my heart I wish to say about the kind, loving, and gentle Jesus that I hope I love and adore. He has done so many things for me, and blessed with blessings both seen and unseen. Yes, this Man-of-God has come to me in times of trouble and filled my soul to overflowing with joy unspeakable. Once He appeared to me and took me in his arms, and we walked and we talked (through the most beautiful fields of flowers and verdure) with the most enchanting words wholly unknown to human speech, or to this world.

Then again, when seemingly I was in great grief (over sin) and lying prostrate, He came to me, and stretched himself beside me, speaking words in a language that this world knows nothing about; yet I understood every word perfectly, and all my cares were gone. I even forgot my companion and my children that were the delight of my earthly existence, for I was living in a realm far superior to this one. When I come to death, if I can only feel His blessed presence as I did at those times (and others), I certainly will be wafted home in the most glorious capacity that mortal man could ever desire.

But today I am near my seventy-eighth birthday, and it seems God has hidden his face, and Satan has come as a roaring lion trying to overthrow my faith in God; often saying, "Is there a God; tell me, is there?" Then it is that I remember the Creator in the days of my youth — Lord of Lords and King of Kings: none like him, none to be compared, but God of all, and over all; and all the power Satan has, is given him from God, who is the power over all powers.

There is no end to this subject, so I submit to the household of faith, and Signs of the Times, my best love. May you live long to edit our most excellent paper. The September number was exceedingly good; and they all declare the

whole counsel of God. May God bless the editors, writers and readers.

A needer of mercy, and Christian prayers,

Mildred Turner

Pittsburg, Texas

Signs of the Times:

I am enclosing \$5.00 to renew my subscription to the Signs of the Times for two years. Mrs. Hull and I enjoy reading it every month.

We both believe the doctrine of the Old School Baptists; and enjoy meeting and being with them, though we do not feel worthy of their kindness and hospitality. We have never asked for a home with them, but that is our faith; and, if we know anything, we love their doctrine.

We believe that God foreknew all things before the foundation of the world, and believe that He has all power both in heaven and in earth. We often hear Elder Lambert, Elder Rhodes, and Elder Spears, and many other brethren preach; and we enjoy their preaching so much.

May you be given health, strength, and wisdom from above to carry on your good work.

Sincerely,

W. M. Hull and Wife

R. R. 1,

Walkers, Ontario, Canada

December 15, 1957

Dear Elder Spangler:

I have had a strong desire to write you ever since you visited us in Canada at our Lobo meeting, in 1956. The Lord enabling me, I hope to write some of my exercises of mind around that time.

During the Summer I had such a restful mind, I wondered if my pathway was too easy. When at Sister Mortimer's, in Bala, Muskoka, the end of July, where we had preaching by our dear

pastor, Elder Ruston, many of our precious friends were gathered and we sang favorite hymns of those present. Among them was, "Nearer My God To Thee". As we sang, "E'en though it be a cross that raiseth me", I felt that that was the true desire of my heart. At the same time I secretly prayed that needed strength be given me to bear whatever it might be. After my car was stolen the fourth Sunday in August, I remembered my exercise of mind when singing "Nearer My God To Thee", and wondered if that was an answer to my prayer.

Then at our Lobo meeting, which I was privileged to attend through the kindness of a dear sister, each hymn, psalm and paraphrase that were sung, as well as each sermon preached, seemed to be especially for me; which melted me down with gratitude for God's mercy to such an unworthy creature. I hope I was prepared to receive what God had prepared for me. In the morning before the police phoned to say they had located my car, I was secretly thanking God for the exercise of mind that had been wrought in me during the absence of my car. My mind was, "Have thine on way, dear Lord; but do undertake for me." Job was my companion, and I felt to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Also with Eli: "It is the Lord, let him do what seemeth him good."

May our blessed Triune God so bless each of my cross providences to me, that my rebellious nature may not be allowed to harden my heart; for I know rebellion hardens the heart.

My prayer for you editors and associate editors is that God may give you strength to carry your responsibilities, and wisdom to rightly divide the word of truth without the fear of man. Truly we have much to thank God for in raising up those to carry on with our dear family paper. It is such a comfort to so many.

If it is the Lord's will, I hope you may be spared, with sufficient health to visit

us in Canada again. If not deceived, I am your sister in a blessed hope,

Flossie Bishop

NOTICE TO THOSE INTERESTED
IN THE FUNDS OF
THE PRIMITIVE BAPTIST HOME

At the annual meeting of the Board of Trustees of the Primitive Baptist Home it was noted that the expenditures during the year 1957 for the Needy Fund exceeded our income from interest and dividends, and it was suggested that the churches, as well as brethren and friends who are interested in this cause, would be desirous of donating to our funds if their attention should be directed to it.

It should be noted that all the trustees and officers serve gladly at their own time and expense, and that all donations, income from trust funds, amounts received under wills, etc. are applied strictly for the benefit of the cause.

All donations should be addressed to the treasurer, John D. Wood, Box 186, Manassas, Virginia.

Have you remembered the Home in your will?

CONTRIBUTIONS TO THE
INDIGENT FUND
(To February 1, 1958)

Mrs. Robert E. Richardson, Ariz. \$5.00; Mrs. Tom Strickland, Ala. .50; Mrs. Ray Hawling, Va. \$2.00; Verda Machesney, Kan. \$5.00; A. W. Mariner, Va. \$6.00; Elmer Hastings, Md. \$8.00; W. R. Wallis, Miss. \$7.00; Richard Turner, Okla. \$2.00; Mrs. Robert Watt, Canada \$3.00; Beckie McLaughlin, Canada \$1.00; Mrs. David Reid, N. C. \$2.00; May Morris, Md. \$3.00; Friends, N. Y. \$10.00; Lettie S. Jones, Mich. \$5.00; Eld. George Ruston, Canada \$20.00; Mrs. C. M. Richardson, Va. \$5.00; Phyllis McClannahan, W. Va. \$3.00; Mrs. John T. Perryman, Okla. \$2.00; David Turner, La. \$7.50; H. T. Faulk, Texas \$2.00; Elizabeth L. Froude, Mich. \$2.00; Joseph A. Johnson, Tenn. \$5.00; Flossie Bishop, Canada \$2.00; Durwood Bradley, Texas \$25.00; Elizabeth Walker, Canada \$5.00; Mrs. Lena Langford, Okla. \$1.00; Harry Vories, Ariz. \$5.00; Mrs. H. M. Taylor, Sr., N. C. \$5.00; Mrs. Eliza Turner, Va. \$2.00; Bertha Evans, Va. \$1.00; Katie Ragan, Tenn. \$2.00; John J. Smith, W. Va. \$2.00; Loyd C. Spikes, Ore. \$2.00; Mrs. E. K. Morris, N. C. \$2.00; Ethel M. Werner, N. J. \$7.00; Minerva Dunlap, Maine, \$2.00; Ebenezer Baptist Church, N. Y. \$100.00; Mrs. Marion Mulholland, N. J. \$2.00; Mrs. Jessie C. Jones, Ala. \$2.00.

Danville, Virginia April, 1958

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

TO

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INDIGENT FUND

Contributions to this fund enable us to send the Signs to many who otherwise would not receive it.

ELDERS RUSTON AND SPANGLER IMPROVING

Elder Ruston continues to improve after surgery, and is able to gradually resume the care of his churches. We have an editorial from him which will appear in the June issue. This will be good news to our readers.

Elder Spangler is somewhat improved and has attended a meeting or two, though has not attempted to speak recently. We trust he will soon be able to be active again.

J. D. W.

EDITORIAL

“EVERY ONE THAT LOVETH IS BORN OF GOD.”

The heading of this article is a portion of the 7th verse of 1 John, 4th

chapter. Please get your bible and read the entire chapter before reading this treatise any further. Now, let us meditate together upon the wonderful doctrine of LOVE.

This epistle is written to the BELOVED. Those who are embraced in the dear love of God are the ones addressed. John is writing to them whom he loves. The ones who can hear these admonitions of John are in possession of a love that the world knows nothing about. The world cannot hear these glorious things because they are of the world and not of God. John said, “. . . He that is not of God heareth not us.” (1 John 4:6) This is sufficient reason for limiting the subjects of address to the BELOVED. He said in the same verse, “He that knoweth God heareth us.” This fact is sufficient to encourage John to exhort his brethren to love one another. He knows that his words will not be in vain because they will heed his admonitions. He is confident that they will be successful in this venture, “Because greater is He that is in you, that he that is in the world.” He writes with the assurance that the beloved will be enabled to rightly try the spirits.

The text says, “Everyone that loveth is born of God.” He bases this statement upon the glorious truth that, “God is LOVE.” He does not leave us to surmise concerning those who love not. He emphatically says, “He that loveth not knoweth not God”. When we are confronted with such plain statements we have a well-marked rule to use in trying the spirits. We can do it well when we are provided with the love of God in our hearts which enables us to see the marks. No one who loveth is excluded because the text says EVERYONE. Then, love is the testimony of the Spirit of God. Everyone who is in possession of the Spirit of God loves God and loves those who are begotten of Him.

The text says, “Everyone that LOVETH”. Let us, then, apply the well-marked rule to ourselves. Do we love

God and those who are begotten of Him with that perfect LOVE? We must properly examine the term, love, before we can give a true answer to this vital question. Some may consider love as a feeling of warm personal attachment or deep affection for another or others. Others may regard love as outward expressions of benevolence in words and acts which benefits others. Some considers love as the internal emotion, while others consider it as the outward acts. I am persuaded that perfect love, in its full and proper sense, is the union of the two schools of thought. I do not believe that either wishing good or doing good to another could properly denominate perfect love. Some perform outward acts of benevolence only because they see others doing them. They may do these acts in order to gain a higher reputation from their fellowmen. Others may think they are in possession of warm and deep affections for others; yet, this feeling and seeming devotion be so weak that it is not manifest in their actions. Some do good in order that they may receive good from another. Actions motivated by selfishness could not fit in the category of perfect lovely actions.

“The LOVE OF GOD is shed abroad in our hearts by the Holy Ghost which is given unto us.” (Romans 5:5) Everyone who is born of God is in possession of this love of God. “. . . God is love: and he that DWELLETH IN LOVE dwelleth in God, and God in him.” (1 John 4:16) The love of God is a strong and an abiding love. This love is so strong that it makes us not ashamed to manifest it in our talk and actions. It inspires us to feed the hungry, clothe the naked, and visit the sick. It will cause us to surrender personal ambitions in order to devote our time to the welfare of others. The Love of God is the only element that is strong enough to result in the complete abandonment of self in our deep devotion to others. This is in accord to Christ’s commandment: “This is my commandment, that ye love one another, as I have loved

you. Greater love hath no man than this, that a man lay down his life for his friends”. (John 15:12-13) If we love one another as Christ loved us, we will lay our lives down for our friends. This means the complete surrender of our personal ambitions and selfish interests to the extent of sacrificing reputation for the benefit of others.

Do I lay down my life for my friends? What type of questions come to my mind in determining whether or not I shall attempt a certain venture? The following group of questions belong to the category of selfishness: Will I gain a higher reputation by doing this? How will this action affect my prestige? Will it tend to cause people to think that I am careless concerning the class of people with whom I associate? How will this venture help me financially? Will I lose or gain? Will it cause people to consider me unstable or unestablished? How will it affect my reputation of being firm? Such questions are the fruits of pride and have their origin in the carnal mind. This type of reasoning is known by the whole universe. Every intelligent person is acquainted with such questions in determining his actions. There is a love that “passeth knowledge” which puts all such questions as the above in the back-ground. This love will cause you to lay your life down for your friends. It will cause you to love them as He loved you.

Do I lay down my life for my friends? Jesus “made Himself of no reputation.” (Phil. 2:7) If I love as Jesus loved, all questions concerning my reputation will be dis-qualified. This love makes me willing to sacrifice reputation for the welfare of my friends. Jesus associated with publicans and sinners, which was certainly against His reputation. When the Pharisees and Sadducees, who thought themselves to be above association with such people, accused Him, He did not cease His attention to them. Even in the house of a Pharisee He gave words of comfort to a woman, who was a sinner, in the midst of a flood of accusations. He made it plain that

He came to save those who were least esteemed among men. God chose the foolish, the weak, the base, and the least as objects of His love. He "took upon Him the form of a servant". I will take a servant's place when I am motivated by that love — even to washing the feet of my friends. I will be found doing the things that servants do for the welfare of my friends. I shall never forget the lasting impression that I experienced when a highly refined lady stooped low enough to shine my shoes. Jesus "humbled Himself" to perform many services to the poor, the halt, the maimed, and the blind. He administered to those who were in prison. Am I too good to visit a prison? Am I willing to lay down my life for the less-fortunate?

I have visited in homes for the poor. My heart has burned within me as I have listened at the experiences of those who have sacrificed their own personal ambitions in order to provide a real home for the poor, the diseased, and the aged. I have lamented my own carelessness while observing the untiring acts of servitude of those who have used all their savings to provide food, clothing, and shelter for the helpless. They have not only laid down their financial security for the less-fortunate, but they have, also, laid aside their occupations and professions in order that they may serve with their hands. They lay down their lives for their friends. Jesus "became obedient unto death."

Those who love will risk their own lives for their friends. There have been those who have died in the attempt to rescue others. Many have gone through flames of fire to keep others from burning to death. Some have run into the path of vehicles to snatch loved ones from their pathway. Some have plunged into dangerous currents of water in attempt to save from drowning. Some have died in battle in order that their loved ones might enjoy freedom. Those who are filled with such devotions will not stand idly by and allow loved ones to be the subject of ridicule. Love flies

into action without awaiting decision based upon reason. Good reasoning and sound logic is disregarded when perfect love abounds. When this love is prevalent you will not wait to consider what people will think of your actions. You will not take time to discourse at length upon how much you love before acting. Talking about love and love in action are two different things. You may proclaim from the mouth your great love for others, yet, you prove by your actions that it comes only from the mouth and does not originate in the heart. I have more confidence in the ones who act it out, and is quiet, than I have in ones who uses up his time in talking about it.

You have heard it said, "Love is blind". Actions prompted by love may be rightly considered to be unreasonable, illogical, and unintelligent. They may be considered foolish when measured by the rule of natural reasoning. Did you ever do anything for anyone when afterwards you wondered why you did it? Then, after meditating for a long time, you came to the conclusion that the act was foolish and unintelligent. You pondered the puzzling question, Why did I do it? I am persuaded that it was love, over which you had no control, which prompted you to perform this act for your friend. Can you control love to the extent that you can give it to whom you decide upon after much reasoning? Can you control it to the extent that you can withdraw it from anyone, or ones, that you naturally decide to be to your best interest? Anyone having this idea of love knows nothing of the Love of God. This love controls you. You cannot give or withdraw upon volition of the natural will based upon logic and reason. If you have been born of God you love those who are begotten of Him. He is the one Who determines the objects of your love. You can truthfully say about many persons, I love them, but, I cannot explain why.

This love is strong enough to include your enemies in your embrace even

though they despitefully use you. You pray for them while they are cursing you. It is certainly unreasonable to render good for evil. Love alone could be responsible. Jesus said, "Love your enemies". He could not have meant for you to love them whom you hate. This would be a contradiction and an impossibility. The meaning of this command is that you love those who hate you. Can there be room for hatred in the heart possessed with God's love? If you only love those who love you, your love is no greater than the love the world has. Why? Because the world loves its own. Do you do good only to those who do good to you? Do you speak kindly of those who speak well of you? If your answer is, Yes, to these questions, your love is not the fruit of the Spirit of God. Do you speak evil of those who speak evil of you? Do you attempt to retaliate by severely criticizing the ones who criticize you? If this be your condition there is no evidence of godly love. God said through His inspired writings, "Vengeance is mine, I will repay, saith the Lord." The Lord does not put vengeance in the hearts of His people to administer to those who deserve it.

The commandment of Love is strong enough to hold up all the law and prophets. Jesus said, "Upon these two commandments hang all the law and prophets". The first commandment was to love God. The second was like the first, "Love thy neighbor as thyself". Then, "Love is the fulfilling of the law". When you love, His commandments are not grievous. Jesus said, "If ye love me, ye will keep my commandments". The person who complains of having to make such great sacrifice in order to keep the commandments of Jesus, proves by his complaints that he knows nothing of godly love. Love is the quintessence of all points of the law and prophecy. Love does not teach you to violate, nor lightly consider, any point of the law of God. It rather provides the desire to walk in His statutes. The Ten Commandments, which are nega-

tive commandments, are based on the principle of love. Anyone having the love of God in his heart could only desire to keep them all.

The Love of God is so pure that it makes manifest the vanity of pridish natural reasoning. Pride is one idol of the heart that requires godly love to make it manifest to the person who tries to hold on to pride. When it is made manifest, you pray God to "tear it" from my heart. Do you fall back into the rut of inactivity because people censor your actions? I have complained of being illy treated and have tried out for sympathy. I have been hurt and have given vent to my feelings by sitting down and pouting as Jonah did. It took pure love to teach me that all of this was hurt pride. I may cry out that I am forced into the, "rut of sitting on the 'stool of do-nothing', in order to please some of my friends". This is a cry from pride because I was criticized for doing something when I thought they ought to praise me for it. Love has branded my pride as vain. I am thankful to God's love for this lesson. Now, I can rejoice and be exceeding glad when men revile me, persecute me, and say all manner of evil against me falsely. These revilings, persecutions, and false accusations were experienced by the prophets, Jesus Christ, and His disciples. His followers are experiencing them today. If my actions are prompted by love, then, my persecutors are falsely accusing me. If these accusations be false, they can do me no harm; but, rather work for the success of my endeavors for good. If I do things in order to be persecuted I am asking for revilings. Such actions deserve persecutions, and accusations against me could not be considered as false accusations.

Love will not permit us to sit on the "stool of do-nothing". It spurs us on to action in the face of persecutions, revilings, and false accusations. It causes us to do good unto all men, especially the Household of Faith. It will cause us to walk humbly before one

another. Love teaches us to strive for peace. It will cause us to work for the uniting of those of like precious faith. It dispels the idea of setting up bars of non-fellowship because of some trivial difference in opinion or expression. It causes us to look for the good instead of the evil in our neighbors. It enables us to count our blessings instead of thinking upon the things that tend to be against us. Those possessed of the love of God do not have time for whisperings, backbiting, slandering, tale-bearing, and fault-finding. Love prompts positive thinking, talking, and acting for the good and peaceful welfare of Zion and all of its inhabitants. May this love enable us to think upon the true, the honest, the just, the pure, the lovely, things of good report, and also virtue and praise. (Phil. 4:8) May we talk about His wonderful goodness to the children of men. May we converse upon the good characteristics of our associates. If we fail to find something good to say about a person, say nothing. "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law". (Romans 13-10) "Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law". (Romans 13-8) May the Lord enable us to try the spirits by the rule, "EVERYONE THAT LOVETH IS BORN OF GOD."

E. J. L.

VOICES OF THE PAST

"He being dead yet speaketh"

THE GOD, MAN, AND MEDIATOR

"For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified in due time." (1 Tim. ii. 5, 6.)

In answer to repeated inquiries of brethren who seem to be searching after truth, but without intending to set up our views as a standard of orthodoxy for others, any farther than they may find them in the scriptures of un-

erring truth, we will offer a few remarks on the text at the head of this article.

We understand the apostle in our text to declare that there is one God, Man, and Mediator in the person of our Lord Jesus Christ; no less, nor any more; and in this declaration Paul is sustained by many other portions of the word of God. But, perhaps in no other portion is the divine mystery more clearly presented in so few words.

First. THERE IS ONE GOD. That this declaration is strictly true, whether applied to Father, son, or Holy Ghost, or to Father, Son and Holy Ghost, we do most solemnly and sincerely believe. But that it is a true and faithful testimony of the Lord Jesus Christ, is what we design more particularly to show. Not that we know or have known any Old School Baptist ever to have denied the position; but rather because the theme is so grand and heavenly, that no saint can fail to feel a vital interest in it. When we declare our faith, that there is **one God** in Christ, we mean a **whole**, undivided and undivisible God; all the fullness of the Godhead embodied; that there is not an attribute or perfection of the eternal deity that does not belong to Christ.

Nor can we conceive, in the absence of any of the essential attributes of the eternal Godhead, how we could either worship him or rely on him for eternal salvation without involving the guilt of idolatry. The scriptures affirm of him, that "God was manifested in the flesh,"—That, "In him dwells all the fullness of the Godhead bodily,"—That "He is before all things, and by him all things consist." "He is in the Father, and the Father is in him." "He and his Father are one." We no more believe that his Godhead is derived from the Father or Holy Ghost, than we do that the Godhead of the Father and Holy Ghost was derived from his; hence we reject the Arian notion that he is a begotten God; or that he is in any way whatever a dependent God, either for his being, attributes or perfections. To say that his

Godhead is an emanation, creation or derivation, is with us, equivalent to a denial that he is the "True God, and Eternal Life;" for if he be not the true God, it must follow that he is either a false God, or no God at all. And if he is Eternal Life, he must have eternally existed; and if it be admitted that his existence is eternal, it cannot be denied that he is self-existent, independent and from everlasting.

Second. HE IS ALSO THE MAN CHRIST JESUS. We believe that our Lord Jesus Christ in his incarnation, became as perfectly man, as in his Godhead, he is, and eternally was God. Of the pre-existence of his humanity to that of his advent into our world, we know nothing. We have found nothing in the divine record to convince us that his humanity existed until "he became" (by a s s u m p t i o n) "flesh, and dwelt among us." We have read, that "His children being partakers of flesh and blood, **he also himself** took part of the same;" that is, the same flesh and blood that his children had partaken of prior to his incarnation. That "He was made of a woman; made under the law, that he might redeem them that were (not are) under the law." That "He took on him not the nature of angels; but he took on him the seed of Abraham."

And if we be Christ's, then are we the children of Abraham, and heirs according to the promise. Of his humanity, he had a body which was conceived in the womb of the virgin Mary, brought forth as a babe in Bethlehem, which grew up to manhood, was susceptible of the feelings of our infirmities, sufferings, sorrows and death—that, so far as his humanity was concerned, he was made in all points like his brethren. In this body he was born, lived, died on the cross, was buried, arose from the dead on the third day, and afterwards ascended up into heaven. And in that identical body was seen of Paul, as one born out of due time; and by John on Patmos, as the very individual that was once dead, "but be-

hold I live forever more, Amen, And I have the keys of hell and death."

Third. We hold that he is, and was, and is to be, the only Mediator between God and men. And that his Mediatorial existence was before there were any fountains abounding with water—before the habitable parts of the earth were made, or the mountains were brought forth; even from everlasting. As Mediator we believe that he existed from everlasting in equal union with the Godhead and the church, and in support of this sentiment we have his own words, most solemnly uttered, **John xvii. 21, 22, and 23.** Our text declares the existence of "One Mediator between God and men," even as it declares the unity and identity of the Godhead. One God, and one Mediator. Without a Mediator between, we can conceive of no connecting link between God and any of the creatures he has made. So inconceivably great must be the disparity between God and men, that there can be no way of access to God, but through a Mediator; and a Mediator must necessarily imply two parties between which he mediates, and our text declares the parties, namely, "God and men."

To represent them both as the central point of union, it behooved him to be made of a woman, for being perfectly God before, he, to duly represent that nature in which his people had sinned, was made under the law which they had transgressed. "His children being partakers of flesh and blood, he also himself likewise took part of the same." Thus as fully identifying himself with men, as he was before fully identified with the Godhead. But from the text last quoted it will be seen that the flesh and blood in the present composition of his children, no more constituted them his children, than his incarnation constituted him the Mediator. His children existed in him as his children, before they partook of flesh and blood, or else he could not **also likewise**, or in like manner, have partaken of the same flesh and blood which they had previously partaken of; that is, previous-

ly to his incarnation.

As a Mediator he existed as early as Job's day, or else Job was mistaken when he said, "I know that my Redeemer liveth." If he lived at that day, he certainly existed, and that was more than fifteen hundred years before his incarnation. And if he lived as a Redeemer, or Mediator between God and men fifteen hundred years before his advent to the world, where is the difficulty in conceiving that he filled the Mediatorial office or character at the date of the creation of the world, and as the scriptures represent, before the foundation of the world? That redemption is ascribed to him as the Redeemer, involves his mediatorial character, for it was "to redeem us," (men) "unto God." But in the absence of his Mediatorial existence before the world began, can any mortal tell how the church was saved and called with an holy calling, not according to their works, but according to his own purpose and grace which was given us in Christ Jesus before the world began?

Do we find it recorded in the scriptures, and do we actually believe that the church was chosen **in Christ Jesus** before the foundation of the world, and predestinated to the adoption of children, and made accepted in the Beloved, and that we received an inheritance **in him**, being predestinated according to the purpose of him who worketh all things after the counsel of his own will? Can we read and believe this, and yet disbelieve that the Mediator between God and men existed until Christ came in the flesh? Does the name Christ signify **the Anointed of the Father?** and the name Jesus signify **the Savior of his people?** and can it be supposed that he existed as the Anointed, and the Savior, before his mediatorial existence? If these characters do not belong to his Mediatorial existence, in what does his Mediatorial character consist? And yet the express testimony of the scriptures affirm, that the purpose and grace of God, including the salvation and holy calling of the saints

was given to the saints, in Christ Jesus, before the world began.

And we are farther instructed, by the same unquestionable authority, **that spiritual blessings in heavenly places in Christ Jesus, were given us according as He (God) hath chosen us in him before the foundation of the world.** By this testimony we know that no spiritual blessing was, or ever will be given to men, only as they were chosen in Christ Jesus before the world began. If, then, neither Christ Jesus, nor his people in him existed before the foundation of the world, no spiritual blessings ever have or ever will be given to men. But, we are told, He existed as God; very true. This we most sincerely believe; but did he not also exist as Mediator between God and men? Or, is it understood, that God blessed us in God, and that God chose his people in himself, without any reference to a Mediator?

For a thousand worlds we would not utter a sentiment conflicting with the doctrine that Christ is God; but what we wish to contend for, is, that he is also as really "The Mediator between God and men." If we are mistaken in this view, where shall we look for that covenant which is ordered in all things and sure? Who is God's "Chosen," with whom God says he has made that covenant? Where is that man of his right hand, whom God has made strong for himself, and on whom the inspired Psalmist prayed God to look? In whose name was the whole family in heaven and earth named? And how was the New Covenant of grace and salvation ordained in the hand of a Mediator, if no Mediator existed before the world began? Will it be contended that God, in his own Godhead, was the Mediator between himself and men? If so, how are we to account for the language of our text, at the head of this article?

However this subject may appear to those who are more enlightened than ourself, with our limited conception of divine things, it does certainly appear that the Mediatorial existence of Christ

embraces the existence of all the election of grace; so that when God said, "Behold my servant whom I uphold, mine elect in whom my soul delighteth," he spake of Christ as his Anointed, and of all the church in him, as God's elect; who, viewed in Christ, are the delight of the Father. We admit that the term, **servant**, had reference to his revelation in the flesh, when he should come to do the will of him that sent him, and to finish the work; but we cannot view Christ in any sense as the **elect**, separately considered from his people; for we are expressly informed that they were chosen in him before the foundation of the world; so that the terms, **mine elect**, embrace the Head and body of him whom God has given to be the Head over all things to his church, which is his body, the fullness of him who filleth all in all.

Fourth. This divine Mediator gave himself a ransom for all. All of whom, or of what? If for all that have sinned, then all men, and all devils are ransomed; and we are assured that the **ransomed** of the Lord shall return and come with singing and everlasting joy unto Zion. But this cannot be, for the scriptures positively teach us that wicked men and devils shall be otherwise disposed of, and where the smoke of their torment ascendeth up for ever and ever. Yet it is clear that in giving himself a ransom Christ had a specific object in view. He "gave himself a ransom for many." And although he has withheld from us the exact number of persons redeemed from the earth they shall be testified in due time. That is, as we understand our text, all for whom he gave himself a ransom, shall be identified, by the unquestionable testimony of the Holy Spirit, who, in due time, (or at the appointed time) shall quicken, regenerate, and seal them with the Holy Spirit of promise.

But for this **sealing**, or testimony, by which all the residue of the members of Christ's body shall be finally identified, we must wait until **due time**, and we may rest assured that as soon as

the time appointed of the Father arrives, or falls due, according to the eternal purpose, the Holy Ghost will search them out, and make them manifest as the ransomed of the Lord, with such demonstrative testimony as shall be convincing and unanswerable. May it be the happy lot of the writer and readers of this article, to stand identified with the ransomed of the Lord, when the Spirit's testimony shall have sealed all the heirs of immortality, and when the Great God, our Savior, shall descend from heaven with a shout, may we be found among them who shall rise first, and meet him in the air. And when the Son of God shall deliver up the kingdom unto God, even the Father, may be found in him, not having our own righteousness, and in full chorus swell the loud notes of that immortal anthem of praise unto God and the Lamb, which shall be the untiring and interminable employment of all the ransomed of the Lord in a world without end.

(Editorial by Elder Gilbert Beebe, November 1, 1851.)

MINUTES OF ORDINATION AT RIVERVIEW CHURCH

In response to request by this Church a presbytery assembled at Bassett, Va. Jan. 25, 1958 to look into the qualifications of Brother Seth Hollandsworth and ordain to the office of Deacon if found qualified. The Presbytery was composed of Elders O. K. Tench, William Holland and P. E. Ingram, together with the Ministers of Riverview Church. They were Elders C. E. Turner, Jim Hollandsworth, P. C. Turner and Leonard Brammer. Elder J. T. Turner of the Smith River Ass'n was also present.

Deacons present were P. G. Divers, E. V. Poff, W. H. Simmons, H. T. Dudley, T. O. Minter, R. P. Maxey, L. C. Hunt, H. C. Brown, D. L. Simpson, R. C. Dalton, L. R. Willis, Perry Stone, Bobby Bernard, Sylvanus Carter, Rufas Stone, Chester Hagood, R. L. Wright, N. G. Brammer, T. R. Plybon and Jamie Cooper.

Deacon N. G. Brammer was selected as Spokesman for the Church; Elder C. T. Turner, Moderator, and Elder P. E. Ingram, Clerk. The Moderator began the deliberations by ask-

ing divine guidance in prayer. Elder Tench read instructions from 3rd Chapter of 1st Timothy concerning the qualifications of Deacons. Questioning of both the Spokesman and the Candidate were led by Elders Tench and Brammer. All questions being answered favorably, the candidate was requested to relate some of his experience and desires to be a servant to the Church. He responded by speaking beautifully on his dreams and visions.

The Presbytery being satisfied, a motion by Elder Tench, seconded by Elder Brammer to proceed with the Ordination, was unanimously carried.

While the hands of the Presbytery were on the kneeling candidate, Elder William Holland offered the Ordination Prayer. Elder Jim Hollandsworth delivered the Charge; and Brother Seth Hollandsworth was delivered back to the Church an ordained Deacon.

The Minutes were read and approved; followed by prayer.

Elder C. E. Turner, Moderator
Elder P. E. Ingram, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased God to take from our midst, since the last meeting of the Salisbury Association, our beloved brother, Elder Arnold H. Bellows, who visited us many times, preaching the unsearchable riches of Christ to our comfort and edification; therefore

BE IT RESOLVED, That we humbly bow to the will of God, and desire to be reconciled to his holy will; be it further

That we extend our sympathy to Sister Florence Beebe Bellows, and that a copy of these resolutions be sent to the Signs of the Times for publication.

Done by order of the Association in session with Indiantown Church, October 23, 24, 1957.

(Elder) D. V. Spangler, Mod.
Maude T. Laws, Clerk
Wm. S. Adkins, Asst. Clerk
Handy B. Truitt, Asst. Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Since we last met the Salisbury Old School Baptist Association has lost four members, to-wit:

Deacon Ananias Hastings, of Little Creek
Sister Laura Callaway, of Salisbury
Brother Charles M. Littleton, of Snow Hill
Sister Iona Truitt, of Snow Hill

BE IT RESOLVED, That we bow in humble submission to our gracious Heavenly Father's will, desiring to be reconciled to the loss of very precious members from our midst; and be it further

RESOLVED, That the Salisbury Association extend its sympathy to the bereaved families; and may the grace of God enable them to look to Jesus for comfort in their hour of need, and be it

FURTHER RESOLVED, That we send a copy of these Resolutions to the Signs of the Times for publication; and a copy made for our minutes.

Done by order of the Association in session with the Indiantown Church, October 23, 24, 1957.

(Elder) D. V. Spangler, Mod.
Maude T. Laws, Clerk
Wm. Adkins, Asst. Clerk
Handy B. Truitt, Asst. Clerk

OBITUARIES

MARTHA J. MYERS DEAN

Sister Martha J. Myers Dean passed away November 10, 1957, at the age of ninety-three, at her daughter's home in Trenton, N. J., where she had been living for several years.

Surviving are a daughter, Miss Anne Dean, of Trenton; five sons: Harry F., Trenton, N. J.; Joward A., Atlantic City, N. J.; Samuel E., Flemington, N. J.; Charles L., Belvedere, N. J.; and John K., Harrington, Delaware; together with nine grandchildren, and eleven great grandchildren.

Sister Dean was baptized June 7, 1885, at Welsh Tract Church into the membership of the Salem Old School Baptist Church in Philadelphia, by the later Elder Joseph L. Staton. She remained a true and faithful member for over seventy-two years — until the Lord was pleased to take her home. She attended her church regularly until the last two years of her life. She was strong in the doctrine, and was a great inspiration for those who visited her. Toward the last she was totally blind, but her vision of heavenly things was so great that all who knew her realized a great pleasure in many conversations they had with her. At her passing, many were made sad; nevertheless we desire to say, "Thy will be done."

Funeral service was held in the Holcomb Funeral Home, Flemington, N. J., by the writer; and interment was in Rosemont Cemetery.

(Elder) H. M. Bennett

MARCUS S. SMITH

Marcus S. Smith, of Hartford, Alabama, died suddenly Sunday December 29, 1957. He was a native of Newton, Alabama, and had a large circle of friends. He was most active in educational life, and was a firm believer in Christ.

He is survived by his wife, Mrs. Mary J. Smith; two sons, Jack and Jerry P.; one daughter, Mrs. Lorene McLamy, of Crestview, Florida; three brothers, Alvin, Sumpter and Marlin; one sister, Mrs. Eula Raines; and five grandchildren.

He held an important position with the Houston Hotel in Dothan, Alabama, and was active in civic affairs. Funeral services were conducted at Hartford Methodist Church December 30th, by Elder J. J. Collins, and the pastor Mr. J. S. Lock. Interment was in Hartford City Cemetery.

(Elder) J. J. Collins

MOLLIE MAE BOYER

Sister Mollie Mae Boyer passed away November 4, 1957, at the home of her daughter, Mrs. Edwin Roach, Georgetown, Delaware. She was the daughter of John H. and Sena Rector Hackler, and was born August 13, 1881.

Sister Boyer leaves two children by a former marriage to mourn her passing: Earl F. Chafin, Philadelphia, Pa., and Mrs. Inez Chafin Roach, Georgetown, Delaware; also five grandchildren, and five great grandchildren. At an early age she lived near Roanoke, Virginia. She united with the Salem Old School Baptist Church, of Philadelphia, and was baptized October 13, 1956, at Hopewell, N. J., by the late Elder C. W. Vaughn, the pastor.

She was loved for the truth's sake by all who knew her, and was firm in the doctrine of salvation by grace; and her faithfulness in her love for the church and brethren was well manifested.

Her funeral was conducted by the writer in the funeral home at Georgetown, and interment was in a burying ground nearby.

(Elder) H. M. Bennett

INDIA ROWLAND JARMON

In precious memory of our beloved Sister, India Rowland Jarmon, who departed this life February 24, 1957, after several years of lingering illness. She was born December, 1874, in Liberty Grove, Maryland, the daughter of William Hopkins Rowland and Sarah Margery Hanna, who were members of Rock

Springs Primitive Baptist Church, Lancaster County, Pa. Her maiden sister Cassandra, and brother, Doctor William Rowland, preceded her in death.

Having experienced a work of grace by the Holy Spirit revealing unto her Jesus Christ as the way of her soul's salvation, and with it a desire to confess before the world, according to the Holy scriptures, her faith and hope in Jesus as her Saviour, she went before the Ebenezer Primitive Baptist Church of Baltimore, Md., asking for baptism and membership. She was joyously received and baptized on Sunday, June 13, 1909, by Elder Joshua T. Rowe.

On November 25, 1912, she was united in marriage to William Jarmon, son of George Warner Jarmon and Sarah Ann Brittingham, near Berlin, Md., who were members of Primitive Baptist Church at Indiantown, Md. To this union was born one daughter, Sarah Margery Jarmon.

Soon after her marriage, Sister India requested a letter of dismissal from Ebenezer Church, for membership in the Wilmington Primitive Baptist Church. She was received by unanimous vote, and remained a true and worthy member until death. Sister India was one of deep conviction in the doctrine of predestination, election, and salvation by grace. She was a sweet singer, having a voice that gave melody rarely exceeded. Her judgments in matters pertaining to the order and discipline of the Church was always sound and reliable. When storm clouds overshadowed, as well as when sunshine prevailed, Sister India stood steadfast with the church to defend and protect her from all evil.

She fell victim to the dreaded disease of cancer quite a few years ago, which required removal of one breast. After a few years, it became necessary for a return to the hospital for more treatments. Slowly but steadily her strength was sapped from her robust physical body for some five years, until she was reduced to a mere skeleton. In all her suffering and failing health, Sister India did not murmur or complain at her lot, but accepted it as being the will of her Heavenly Father, and in a Christ-like manner reconciled herself to endure it, "being a partaker of Christ's suffering, that when His glory shall be revealed, she might be glad also with exceeding joy".

On February 24, 1957, the death angel came to call her spirit home and relieve her physical body of all its suffering. The funeral service was held in the church house, 1304 Jefferson Street, Wilmington, Delaware, conducted by her pastor (and writer of this sketch) concerning one who merited the love and fellowship of all Primitive Baptists, and who died in the faith of a crucified and risen

Saviour. Interment was in West Nottingham Cemetery, Md., only a few miles from her birthplace. May the God of love console and comfort the dear husband and daughter left to mourn their great loss, and all other kindred and friends who share with them this sorrow, we pray in Jesus' name and for his sake.

(Elder) Cyrus E. Benson

ANANIAS HASTINGS

Brother Ananias Hastings was born in May, 1868, and died October 13, 1957; aged 89 years. He was married to Miss Nora E. Hearn, of Salisbury, Md., February 17, 1892; and they were the parents of four children: Elijah W. Hastings, Richmond, Va., Lester F. Hastings, Gunboro, Del., Blanche E. Wallace, Philadelphia, Pa., and Howard B. Hastings, Upland, California. Left also to mourn his passing are eight grandchildren and five great grandchildren.

He lived in Gunboro Hundred for sixty-six years. He and his first wife were members of the Smith Mills Old School Baptist Church, being baptized the same day by the late Elder A. B. Francis. He was a devoted member, always filling his seat unless providentially hindered, and served the church as Clerk for nine years. He was a member for sixty-two years.

His first wife, Nora E. Hastings, passed away March 6, 1933; and in August, 1934, he married Miss Nannie Grace Holloway, of Salisbury, Md. He then moved from his farm in Delaware to live near Salisbury, Md. Sister Grace Hastings departed this life February 3, 1956. She was a member of the Salisbury Old School Baptist Church. She and her husband were very faithful in attending church services as long as her health would allow.

Brother Hastings has been missed very much by all of us; nevertheless we hope to be reconciled to God's will in taking him to his eternal home. Funeral services were conducted by the writer, and interment was in Smith's Mill Cemetery.

(Elder) H. M. Bennett

MRS. ANNIE TURNER NEBLETT

Sister Annie Turner Neblett, widow of Thomas E. Neblett, died January 10, 1958, at the age of ninety-one, after a brief illness. She was a daughter of the late Joseph B. and Caroline Ringo Turner, who were early settlers of Turner's Station. She was the youngest of thirteen children. After the death of her husband in 1942, Sister Neblett lived with her daughter, Mrs. Mary Watkins, of Smithfield, until two years ago, when she

lived at the Castle Hotel. Surviving are, one son, W. O. Neblett, Waddy, Kentucky; and one daughter, Mary Caroline Watkins, Smithfield, Kentucky; and nine grandchildren.

Our sister received a hope early in life, and was baptized into the fellowship of the Bethel Predestinarian Baptist Church, near Shelbyville; then came to Cane Run Church by letter, where she remained about ten years. Then with the other members of Cane Run she joined the Sulphur Fork Church. She truly was a pillar of the church, and attended regularly until old age and delicate health prevented.

I especially will miss her, for we knew each other well. We lived neighbors for many years, and I was her pastor for over thirty years. We all mourn for her but we do not wish her back. Soon many of us will hear the summons, and bid adieu to this world of sin and trouble, hoping for the home which Jesus has prepared for us.

Her body was taken to the Ricket's Funeral home, where services were held by two local ministers. She was laid to rest in the Cemetery at Smithfield beside her husband, to await the call of the Master in the Resurrection. May the good Lord reconcile all of us; and may peace reign with all the family, and the brothers and sisters who survive.

(Elder) George L. Weaver

MARTHA S. HAWK

Martha S. Hawk, our sister in Christ, was born February 20, 1863, and passed from this life January 14, 1958; making her stay on earth almost ninety-five years. She was the second daughter of M. V. and Sally Ann Dykes, of Grundy County, Tenn. She came to Texas at the age of twenty, where she was married to Wm. L. Hawk, at San Marcos, July 7, 1886.

She and her husband united with the Old School Baptists over sixty-three years ago, and by the grace of God adorned their profession by a godly walk and conversation to the end of their journey. Brother Hawk was called home forty-five years ago. "Aunt Mattie", as she was affectionately called, is survived by the following children: Mrs. M. J. Culpepper, Mrs. V. O. Hatcher, Joe Hawk, J. M. Hawk, H. V. Hawk, Mrs. C. M. Jones, Mrs. Wm. Milligan, and Mrs. Ed. Roberson. Also by one brother, J. M. Dykes; eighteen grandchildren; forty-five great grandchildren; and six great great grandchildren. She made her home with her daughter, Mrs. Ed. Roberson, for many years.

Funeral services were conducted by Elder E. B. Ault, her pastor, assisted by Elder H. L. Ballard, and Brother Gerald Shipman; and

interment was at Stockdale, Texas.

BE IT RESOLVED, That Mt. Olive Church has lost a loved and faithful member; and that we bow in humble submission to our Father's will. We feel that our temporary loss is her everlasting gain; and

BE IT RESOLVED, That a copy of these resolutions be spread on our church book; and a copy to each of the children; and also a copy to each of the children; and also a copy be sent to the Signs of the Times for publication.

The adove adopted by Mt. Olive Church February 16, 1958.

Elder E. B. Ault, Pastor

SISTER HAZEL A. KOEHLER

Sister Hazel A. Koehler suddenly departed this life on January 13th, 1958, at her late home in Duart, Ontario.

She was a daughter of Eber and Annie (Gillies) Jeffords and was born May 12th, 1892.

On January 7th, 1914, she was united in marriage to Louis C. Koehler and they were blessed with a daughter, Marion (Mrs. Ernest Guyitt) and a son, Ernest A. Koehler. These, with their father and four grandsons, remain to mourn their loss.

Sister Koehler, like many of the Lord's dear children, had lived without any desire for better things, until the Lord brought her into great trouble of mind. It was then that she began to attend the Covenanted Baptist meeting, humbly seeking and longing for comfort, for she felt that those who met there were the Lord's people. The dear Lord saw fit to deliver her from her burden and among the Scriptures which were given to her were the words in Job 23:6. "Will he plead against me with his great power? No; but he would put strength in me." In the strength he gave her, she came before the church with an experience of grace and she was joyfully received by her brethren as a candidate for baptism. She was baptized by the writer at Tyrconnell, Ontario, on June 8th, 1930.

It was her delight to entertain her brethren and friends in her home, in which she was kindly assisted by her husband and family. Although her health had failed in recent years she was always in her place in meeting when well enough, and sometimes when she was hardly fit. We shall sorely miss her, as will also her dear family. Only God can reconcile them to his sovereign will. Owing to her pastor's illness, Elder J. P. Helms of Vinton, Virginia, kindly came to officiate at her funeral, for which we were very thankful, as

he had for years been a welcome visitor in their home. He spoke very comfortingly from Romans 8:28. "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Interment was in Duart Cemetery.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

George Ruston

MISS REBECCA LEWIS

The subject of this notice, daughter of Mr. and Mrs. J. D. Lewis, of Tyler, Texas, was born September 13, 1941; and passed away June 9, 1957, making her brief stay upon earth a little less than sixteen years.

This charming young girl met with a fatal automobile accident at Athens, Texas. She is survived by her parents; two sisters: Penny Jo, and Linda; and one brother, John. Her maternal grandmother is yet living, and also her maternal great grandparents, Elder and Mrs. S. C. Davenport, of Miniola, Texas. All were made sad indeed at her sudden removal from them. The writer, however, trusts (as he has some good reasons to hope) that she has gone from the evil to come; that her spirit now is resting in the paradise of God, awaiting the coming to earth of her blessed Redeemer and Saviour, to quicken her body, together with all the bodies of God's chosen people, out of a state of death into a state of life eternal, and blessed immortality. What a wondrous, joyous, and blessed hope is this!

Rebecca, from what I am told, was an unusual young person. She was blessed with a mind toward heavenly things; it being observed that she had shown no little interest in Old Baptist meetings on several occasions. The Lord doubtless saw fit to endow her with a deep, penetrating mind, with observation that was quite above the average for her age. It is sad indeed to have to give up our precious off-spring, but we feel sure, dear ones, that God both knows and does at all times that which is best. Bless his Holy Name!

Funeral service was conducted by Mr. Shuttleworth at Tyler, Texas; and interment was in the cemetery at Miniola, Texas. This has been written at the request of the deceased's mother; and the writer wishes her dear parents, her brother and sisters, and other loved ones, to know that his heart is with them in the deepest bonds of sympathy and tender feelings; and prays for the mercies of God to be with them all.

(Elder) John Lee Smith

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., MAY, 1958

NO. 5

THE ADVENT OF CHRIST

Lord of all lords and King of Kings
What wondrous love is thine;
Of all the songs that angel sings
No theme is more divine.
From heaven's high courts where all is bliss
Thou did'st to earth come down;
And came to such a world as this
To wear a thorny crown.
Here righteousness and mercy meet,
Here hope and peace are found;
Unloose the shoes from off thy feet
For this is holy ground.
Lift up your heads, ye men of earth,
Explore love's boundless sea;
Eternity its hour of birth.
Its limit deity.

O. J. Aston
(England)

BE STILL (Psalm 46:10)

God is our refuge and our shield,
Our armour on the battlefield;
The universe He does control,
Be still, my restless, anxious soul.
Though hills depart and mountains fall,
Though threatening storms thy heart appal,
Though hope may die, and comforts fail,
Be still; for faith shall yet prevail.
Should deep to deep relentless cry,
On Him whom waves obey rely;
Should fire consume, and fears increase,
Be still; for He shall be your peace.
Let sun be darkened and the way
Be hid — it leads to cloudless day;
Jesus Himself the path has trod,
Be still; and know that He is God.

O. J. Aston
(England)

Memphis, Tenn.

Dear Elder Wood:

It is a little past time to renew our subscription to the Signs; and how thankful I do feel for the truth and doctrine set forth in this best of all

papers. It has been such good reading lately; or maybe I have just been blessed with a mind to enjoy it. I am sure it is good reading at all times.

Brother Griffin had such a wonderful editorial in the January paper; and yours in the February was also wonderful. It is such a gift to be able to reason and explain what the Scriptures teach, so that one so weak and ignorant as I can feel and understand, and see beauty and comfort in them. For, Oh, so many times, I read without understanding, and find so much condemnation in them; and there seems to be no beauty nor comfort for me. Yet they are there — always the same scriptures.

"There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh but after the Spirit." Often I think: If I were in Christ Jesus, then would I walk after the Spirit, and not after the flesh; and if I were walking after the Spirit, these words of the Apostle Paul would apply to me, and comfort me.

Sometimes I keep right on reading — I read and read as though I think I may find something that will make my heart glad, or see that they do not condemn me. Other times I just close the book, and groan in sadness of heart: desiring to read, desiring the things of the Spirit, but they are gone. Then comes the awful question: "Did I ever have the Spirit?" It is something so mysterious: I never knew how to obtain it; and if I did, (and my hope is that I did), then I don't know how to retain it.

But I am glad to believe that it makes no difference whether we are pleased with our walk, or our ways; or have little or much understanding, if He has ever given us of his Spirit, then we will

receive everything we need in this life, be it little or much. If we need knowledge, we will receive it; if not, we won't. If He has given us Christ, then has He not given us all things that pertain to life and godliness?

I often wonder why I complain, and wish I could know and understand more: If He has given me a blessed hope, it is far more than I deserve; and that hope is everything I need, for it is Jesus.

Brother Wood, we enjoyed the account of your visiting among the Baptists in many states; and we remember your visit here with pleasure. Your text in the 4th chapter of Galatians, concerning "the heir", I think I will always remember. I read it several times afterwards. We hope you all come this way again.

It is wonderful to have such gifts sent our way: Elder Biggs from Nashville, and Elder Darnall from Cadiz, Ky., were here the second Saturday and Sunday in January; and how good it was to hear their words. They were glad tidings of great joy. One of them spoke from the third chapter of Ephesians, and the fellowship of the mystery. And isn't the fellowship of each other also a mystery? Such a blessing: the love and fellowship God's children have for each other.

We had such a good visit from Brother Griffin and Sister Griffin in the Spring. We will never forget the good talk in our home while they were here. And he was so gracious and kind to write us; and we feel that he was lifted up to beautiful heights, and would love to share it with others, if and when you have space . . .

Your sister in Christ, I hope,
Mrs. Lucille Young

Covin, Alabama,
July 17, 1957

Mr. and Mrs. Edward Young,
Memphis, Tenn.

Dearly Beloved in the Lord:

We have intended to write over since we had the privilege of enjoying the kindness and hospitality of your home

and the fellowship extended to us by the little church at Memphis. But procrastination, that arch enemy of the Lord's people, coupled with a busy life, and intermingled with the surging, rolling, smothering waves of this world, have prevented it.

I am sure that it is not for lack of remembrance, as we are often traveling in reminiscence among the saints that we have sojourned with from time to time. What a scene arises to view as we look back among those we have assembled with. Many of the early ones have stepped ahead to that haven of rest where storm clouds never rise; but as we look back at the ones that we have travelled with, it is with fond joy and satisfaction that we view them as one train of followers. As I meet new ones in the family of God, I find myself wishing sometimes that we could all be on a special train traveling to glory, and picking up new ones as we go along. And when I have these thoughts, I wonder if that isn't just the way that it is.

If this is descriptive of our travel, beginning with us it was a lone road. It seems that when God reveals himself to a poor sinner, that he or she does not realize that this has always been the Father's way of dealing with his people, but rather we think that no one has ever been as undone as we. Really, it is the first one to have been dealt with that we know about. We had heard, by the hearing of the ear, that the way of a pilgrim was through much tribulation, but none of it had ever happened to us; and when it did, we thought that none had ever gone over such rough and stormy ground that we were having to traverse. As this is shown to our astonished vision we are made to think that none has ever been here before.

Generally speaking, it is not long until we begin to talk to some one about the way we have come. This is the prevalent way of God in leading us hither and yon among his people. This is our comfort while in this vale of sorrow. What would it be, were we denied the association of the saints? I know that

I am the poorest of all the flock, even if a member of the flock, in expressing my gratitude to our heavenly Father for the wonderful blessing of assembling together as we do. As we meet together, perhaps for the first time, and begin to go back in retrospection, lo and behold, we find that we all have traveled the same road.

Jesus is at the head of this marching church of God. We are following him. "I give my life for the sheep, and they do follow me," is the word of our Redeemer. I think I know what brethren mean when they say that they do not mind being hailed as the people that sit on the stool-of-do-nothing. But why say that? Our precious Redeemer did not intimate that we do. Why must we adopt as our language, and as our doctrine, what the world would put into our mouth and what they say is our doctrine? The prophets and the apostles, who were chosen as leaders among the flock, did not talk that way. Why should we? There is a highway, and a way. This highway is to travel on, and Jesus is the Way of our traveling. No matter how good the road may be between Memphis and here, you could never get here unless you had some means of traveling. The same thing is true about that highway. It was as good before I knew it was there as it has been since (as I hope) it has been shown to me. But Jesus is the way, both as to entering it, and traveling home; and I protest most solemnly against any doctrine advocated by any that we get on the highway by merits of the blood of Jesus and then travel by the merits of our works. This highway stays open all of the time, but I cannot travel without the Pilot directing things.

This highway does not have detours, right and left turns, and absolutely no turnabouts, — no turn tables. It has many places of rest along the way, but the places of rest are in Jesus, and it is he that moves us to sit in the shades of the Rock, to lie in the green pastures, to pause besides the still waters; and it is equally he that says, "Let us go on,"

for I know that none of these that have ever traveled in this highway have turned back.

This highway is straight in Jesus, but to us it is winding and turning. It has a lot of low places, sometimes a high place, sometimes quick drops, sometimes it seems that we have lost our way; and sometimes we are in doubt as to whether it is the highway we thought it was, but always, ever and always, when we finally emerge into the light again, it is the same precious thoroughfare. It is always upwards, always forward and upward. The thing in the travel that seems to us to be against us (Gen. 42:36) will work around to where everything looks alright. (Gen. 45:28) It, like Jacob's ladder (Gen. 28:12), reaches from earth to heaven and immortal glory. Always going forward and upward (I Kings 6:8; Ezek. 41:7), knowing that this is not our stay place, this is not our home. This travel is preparatory to glory; this world is the dressing room for the final entry into the heaven of heavens of the Bride of Jesus Christ.

What songs of joy have flown on the heavenly breezes as the children of God have run in this way. They were picked up out of a miry pit, and placed in the way, their goings being established, and the song being placed in their mouths, even praises to his name. As we travel this road we must lay aside the weights and sin that doth so easily hamper our going forward. We may try to carry along a few of the most treasured things of earth and of an arm of flesh, but ere long the voice of our beloved will cause us to count them all as loss that we might win him. As long as we are carrying these weighty (yet worthless) things our concern will be on them. The command is to lay them aside and look to Jesus. Both commands must be obeyed, but not at the same time. The load is first gotten rid of. When the load is gone then the looking begins, looking unto Jesus the Author and Finisher of our faith.

They sang the old song as long as

they could sing it. When the new song is given them they sing about grace. It used to be works, but all of that work and all of that singing never did put a pilgrim on the high way of holiness. Strange as it may seem, when in the old way, singing the old song, they **knew** they were on the glory road, but now having been placed in the new and living way, they often hope against hope that they are on the way home. How strange is the path that a Christian must tread.

We are well aware that:

"A few more rolling suns at most,
Will land us on fair Canaan's coast
And we shall praise him for his grace,
And see our glorious hiding place."

And as we approach the evening of life, the lights of the city show a little clearer. What a wonderful thing it has been, and what joys; and O what fond anticipations await us! Even now, dear children of God, time is constantly unfolding the things of this life and taking them from view. But there is no protest, for heaven is coming a little nearer. The things that one time seemed so important are not now worth retaining; riches of this world are not important anymore, for our time of needing them is so much shorter. As the things we once thought so necessary are being **enfolded** and carried from view, there is a power most glorious to behold that is **unfolding** to our sight things that are not to be revealed — they are only known by he or she that is nearing the portals of rest. As the lights of the city get a little clearer and the things of time a little dimmer, the footsteps hasten towards the last day of dull mortality.

Ah, yes, we are nearing home. A few more days on the toilsome journey and we shall see the King in all his glory. But that is not all. Ah, never, no never. If that were all, I'd have nothing to write to you about. If that were all, I'd never feel any desire to come to Memphis any more. Tears dim my eyes as I sit at the typewriter, but they are caused by joy as my cup runs over

at the heavenly prospects in store for the children of God. Not only to see the King in all his glory, but to be like him, to spend eternity in his glorious presence with all of the blood washed through. There we shall never hunger anymore, never to know the keen anguish of thirst, but to bask in the sunlight of his love forever and forever.

And then we will not long to see each other, and we will not make long visits over the highways of men, but we shall all be together to rejoice in our Saviour's love. As I have typed these words to you, I do trust that I have been getting crumbs and sups at the table of the Lord.

I do not know, as I conclude, whether I have written this letter for your benefit or that this was the Lord's way of giving me a small glimpse into the marvelous love of God. Be that as it may, I felt to write to you.

We would always be delighted to have you people visit us, and when you feel to do so, to write us. When it goes well with you, remember us to the King.

Lois joins me in love and fellowship.

William D. and Lois Griffin

P. S. Do not forget that the time of our association is drawing nigh. It is assigned to our home church, Harmony, and is only about six miles from our home. We are looking forward to seeing a goodly number of the dear saints from Memphis.

It will not be long until the time of the crossing will come, and we will quit this yearly going from place to place. But it is not alarming, it does not throw a damper on our feelings, for if what we preach is so, and it is, it will not be long until we move into an association that will never break up.

I am glad of this. I am glad, as I walk among the city of the dead at times, that they have only gone out ahead of us and that we are coming after them. They have gone home, and we are going home. They have filled the little niche in the time state allotted them; we are filling ours. They have ar-

rived and we will arrive. Their having arrived will not deter our arrival. They have gone to sleep, but it is just a night of rest. We will soon go to sleep also, and it will just be a night to us. We will all awake in his likeness, and there will be no knowledge of a difference in the length of night. May the Lord be praised for his wonderful works to the children of men.

“WEIGHED IN THE BALANCES”

Cadiz, Kentucky

“*TEKEL; thou art weighed in the balances, and art found wanting.*” (Daniel 5:27)

Mr. and Mrs. W. A. Bowden,
Benton, Ky.

Dear Brother and Sister in Christ:

If I had the hand of a ready writer, and the mind of Christ, I would like to go down with you into the deep waters and do business. Your letter, Sister Effie, makes me believe you have been led to do business in deep waters — deeper than I can wade.

Yes, the weights and measures is a wonderful subject. Indeed, I had never had much thought on the subject until I received your letter a few weeks ago; and it has been on my mind ever since. I am afraid to write on it, for I know that unless the Lord God directs my mind, it will be of no comfort to anyone.

Now we know that in the world we have scales to weigh things; and we get the weight from the beam. Without the beam the scales could not, and would not balance. “Tekel; thou art weighed in the balances, and art found wanting.” Could the law be the scales, and Christ the beam that gives the answer? By the law we are always found wanting; but when the law is balanced in Christ, the right weight is recorded on the beam (Jesus).

No wonder one of old said, “For the stone shall cry out of the wall (God’s power), and the beam out of the timber

shall answer it.” (Habakkuk 2:11) What is the answer?: Holy Father, “All thine are mine, and mine are thine; and I am glorified in them. And now I am no more in the world (timber), but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou has given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.”

Dear child of God, when you are put on the scales (law) you are always found wanting — the scales will not balance: the only thing you can see is condemnation until your eyes are opened. Then the scales begin to balance and you see the beam clearly, which is Christ Jesus the Lord. And then you can say with Solomon, “A just weight and balance are the Lord’s: all the weights of the bag are his work.” (Proverbs 16:11) Then Christ Jesus is glorified in you, and his joy is fulfilled in you.

This makes us, if I can be one, want to ascribe the greatness unto our God. He is the Rock, his work is perfect, for all his ways are judgements. A God of truth, without iniquity: Just and right is He.

Yes, the stone cried out of the wall. What did it say? “The stone which the builders refused has become the head stone of the corner. This is the Lord’s doing: it is marvelous in our eyes.” (Psalms 18:22) Yes, it is marvelous when the scales balance in Christ; and we hear him say, “I have finished the work which thou has given me to do.” What God doeth shall stand forever — nothing is added to it or taken from it; and he doeth it that man may fear before him. “Then cometh the end when

he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him." (1 Cor. 15:24-27)

This is enough, and we can then say with Paul, "who can lay anything to the charge of God's elect." Christ died and rose again: the scale is balanced in Him.

Sister Effie, give our love to the brethren and friends of the Soldier Creek Association. Hope you are much improved by now . . .

As ever, your unworthy servant with a sweet hope.

(Elder) J. N. Darnall

"And it repented the Lord that He had made man on the earth, and it grieved him at His heart." (Genesis 6:6)

My attention was drawn to this scripture by one whom I feel is very much exercised in the word of God from the beginning to the end, that is, to find out, and to be comforted with the facts or the truth of salvation by the grace of God. I am sure this is the desire of all the subjects of grace that have had an experience in such. It seems to be a fact, that where there is such an experience, there is a hope established within the being: a hope of salvation by the grace of God. Never before, perhaps, had they ever realized the meaning of the word **grace**, or at least the importance of it.

Right here I want us all to stop and think upon the subject of grace. The first thing we might say while thinking, is that the whole need not a physician. Therefore, if we were whole there would be no reason for thinking about a physician, or his remedies for disease, but if we are attacked with

a disease, even in nature, and a doctor administers a remedy for our illness, and it cures, naturally we feel grateful to him. It is possible, and likely probable, that we without such an experience would never have the feeling of faith we have in the doctor.

Now in thinking about our condition in the flesh, as poor sin sick worms of the dust, and having tried every remedy available without any results, if Christ then appears on the scene and says, "My grace is sufficient for thee," then is the word grace a "charming sound, harmonious to the ear, heaven with the echo shall resound and all the saints shall hear." The thought I am trying to present, is that without the sin sick condition we would not know how precious the word grace is. Therefore God, knowing all things before time, and knowing the outcome of everything before it comes to pass, it was that He thought the way of eternal life into existence, just as it has come to pass, that all things should work together for good to them that love God, to them who are the called, according to his purpose. They that are called, are called out of darkness into the marvelous light of God, that they should show forth praises unto Him. This is the outcome of the second birth. They that are in the spirit and not in the flesh, praise His name for the works of grace. With all these facts before us, I believe we can say it is good for it to be just as it is; that is, to say the first man Adam was made a living soul; the last Adam was made a quickening spirit. "Howbeit, that was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Now we hope we are agreed with God that it is good for us to have things as they are, according to his counsel from the beginning: first of the earth, earthy, then we hope, of the heavenly. Now having our senses exercised, we hope to be able to discern both good and evil, and can say amen to God's ways.

Now as we think of the law having a shadow of good things to come, and

not the very image of them, we can look at the whole book as being a perfect thought of God's before it came out in print, and that there was no mistakes in the making of it that God should be sorry for. Every thought he had fulfilled its purpose. We must not think of the scripture we are using to write about, as setting forth a thought, that God made a mistake in the making of man, because he had turned out to be wicked. The man and everything else God made performed just as he thought he or it would. To my understanding the natural man does not and cannot enter into God's word with a spiritual view or understanding. Therefore, they must try to reason out things by the letter which killeth. We have on record the sickness and death of Lazarus, Mary and Martha's brother. When Jesus asked them where they had lain him, they said unto him, "Lord, come and see." Jesus wept, manifesting a sorrowful or sad feeling, on which occasion he stayed away from them until their brother had died, that the glory of God might be manifested in the raising of Lazarus from the dead. This signifies to me the salvation of dead sinners through Jesus Christ our Lord. Is it not true that we can look back on our subject and see where God brought forth the incident of Lazarus which came to pass in the gospel dispensation, as fulfillment of the shadow? It is true, that Christ as God in the flesh did manifest his love for his people by weeping; t h e r e b y signifying he was grieved at his heart. Nevertheless it was for their good and to the glory of God that the Son of God should be glorified thereby.

God signified in the 6th chapter, verse 14 of Genesis, by the building of the ark, the love he had for his people he had made; also carrying out the plan of salvation by the grace of God, which grace Noah found in his eyes. I believe also at the birth of Noah, it was spoken of him as being the one that should comfort them because of the ground which the Lord had cursed.

(Genesis 5:29) To me he is a type of Jesus in this day as our Comforter, because of the curse. "For as many as are of the works of the law are under the curse." The result of the law is condemnation, but there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

As we now think of the subject "And it repented the Lord that he had made man on the earth, and it grieved him at his heart," we understand by God's foreknowledge, or as he had thought so it came to pass, that men began to multiply on the face of the earth and saw that the daughters of men were fair; and they took them wives of all which they chose. Everything worked out just as he thought, or spoke it into existence, that it might work out to this end as having a shadow of good things to come, (which have come to many thus far as we see it). For the good things to come, we refer you to Luke 17:26-30. "And as it was in the days of Noah so shall it be also in the days of the son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of Man is revealed." Which reminds us of the works of God in the day of revelation. Certainly the days of the shadow and the substance must agree that the glory of God is manifested in either day in salvation, by the grace of God.

The word repented means, remembered with sorrow; and as God who is love, and having loved his people whom he had made, it would seem that at the time of their destruction either under the shadow or under grace, there would be a manifestation of sorrow and grief,

even though it was for the good of all his people in every dispensation. Anyway, we find Jesus, who was God manifested in the flesh, weeping at the time of Lazarus's death. And in the subject used we find God in a sorrowful condition and grieved at his heart.

This letter I have written may not be a very plain explanation of the subject used, but I have tried to put my thoughts down on paper concerning it, be what it may. I am trusting that God will at all times direct my mind in the ways of righteousness for his name sake. Amen.

(Elder) H. M. Bennett

Route 2
Farmerville, Louisiana

Dear Children of God,

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise my love, my fair one, and come away." (Solomon's Song 2:10-13)

These are the words of our Lord and Savior Jesus Christ speaking to his bride, his church. His church is composed of his children, the elect according to the foreknowledge of Almighty God even before the foundation of the world. "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 the glory of his grace, wherein he hath made us accepted in the beloved." (Ephesians 1:4-6)

The choice was made by Almighty God, it was not and is not made by man, and was not made according to any good

works we have done of our own selves, but it is according to the purpose and grace of God. "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:" (John 15:16) "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." (Romans 9:11) "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God; No 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." (Ephesians 2:8-10)

Now, back to the text. "Rise up, my love, my fair one, and come away." To me, this text is dealing with the experiences of God's little children. There are seasons of rejoicing and there are seasons of sorrow. There is a winter season and there is a spring season. There is a rainy season and there is a season of sunshine. "To every thing there is a season, and a time to every purpose under the heaven:" (Ecclesiastes 3:1)

"Mixtures of joy and sorrow
I daily do pass through;
Sometimes I'm in a valley,
And sinking down with woe,
Sometimes I am exalted,
On eagles' wings I fly;
I rise above my troubles,
And hope to reach the sky."

Dear Saints of God, can we rise above our troubles and sorrows when we get good and ready? Do we have the power to do that? No, in no wise, no. We can only look to the Lord for deliverance. (Psalm 18:2) When the Lord speaks, it is done; and when the Lord commands, it stands fast. Notice that the words of the text say, "Rise up."

"I waited patiently for the Lord; and he inclined unto me, and heard me cry. He brought me up also out of an horrible pit, out of the miry clay, and set

my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God:" (Psalms 40:1-3) Brethren and Sisters, have you experienced this? Have you felt to be sinking in your sorrows and troubles? Have you ever been so cast down, that your strength has failed you, and you felt the end has come for you, and all you can do is beg for mercy from the Lord? Have you cried as David did? — "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?" (Psalms 13:1-2) "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" (Psalms 22:1) "Save me O God: for the waters are come and in unto my soul. I sink in deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried; mine eyes fail while I wait for my God." (Psalms 69:1-3)

"Rise up, my love, my fair one, and come away." Come away from what? Come away from your worries, your sorrows and troubles — because "the winter is past, the rain is over and gone." The Lord does not forsake his little children. Christ said, "I will be with you always, even unto the end of the world." "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, **I will never leave thee, nor forsake thee.**" (Hebrews 13:5)

Dear ones, you may feel to be in such great darkness that you wonder if you will ever see light again, but the Lord is watching over you, even though you do not feel his presence. "O Lord, thou hast searched me, and known me. Thou knowest my downsitting and mine uprising, thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo, O Lord, thou

knowest it altogether. Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there." (Psalms 139:1-8)

It is through the Love of God that he has drawn his little children from the world, and it is through this love that he always watches over his beloved, his elect; and never forsakes them. There is no love that can compare to the love of God. It is an everlasting love and no man can destroy it. Christ said, "No man can pluck them out of my father's hand." "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." (Jeremiah 31:3) "Behold, what manner of love the Father hath bestowed up us, that we should be called the sons of God: (1 John 3:1)

The good shepherd knows his sheep, watches over them, and takes tender care of them. Also, a good husband will provide for his bride and will take tender care of her. Christ said, "I am the good shepherd, and know my sheep, and am known of mine." (John 10:14) "Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah 40:10-11) "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys: I will make the wilderness a pool of water, and the dry land springs of water." (Isaiah 41:17-18) — "Blessed are they which do hunger and thirst after righteousness: for they shall be

filled." (Matthew 5:6)

The Lord teaches his people to wait for him. It is through our sufferings, trials, tribulations, etc., that we have been led to wait upon the Lord to deliver us from this valley of afflictions, from the dark and stormy season, or from the rainy and winter season. His children are taught to "Stand still and see the salvation of the Lord." — "Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:30-31)

It is through tribulations that we are taught to patiently wait for the Lord. "And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5:3-5)

The Lord is with his little ones in their down sittings and uprisings; in their seasons of rejoicing and their seasons of tribulations; in the dark and stormy season, and in the season of sunshine; in the winter and spring season; and in the seasons of joy and sorrow. Dear Child of God, be not dismayed, the Lord never forsakes the cries of his people. Remember the words of our Lord and savior, Jesus Christ: "I will be with you always even unto the end of the world." Also, the words of David: "I cried unto God with my voice, even unto God with my voice; and he gave ear unto me." (Psalms 77:1) — "I waited patiently for the Lord: and he inclined unto me, and heard my cry." (Psalms 40:1) — "In my distress I called upon the Lord, and cried unto my God: he heard my voice out of his temple, and my cry came before him, even into his ears." (Psalms 18:6)

"My beloved spake, and said unto me, Rise up, my love, my fair one, and come away. For, lo, the winter is past, the

rain is over and gone;" Oh! How wonderful and joyful it is to our poor hearts when the winter and rainy season is over, when our seasons of conflicts, sorrows, tribulation, distress, and other troubles are over. (Even though it is for a short while) "The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;"

Naturally speaking, spring is a very pretty season. It seems that everything comes to life again. The plants grow, the trees bud and grow new leaves, the flowers appear upon the plants, and the birds sing.

How wonderful it is to be raised from the great darkness and led to rejoice and meditate upon heavenly things. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" (Ephesians 2:6) The singing is very pretty and wonderful, and Oh, What a joyful sound! And how wonderful the preaching is to our poor, hungry, thirsty souls! During this grand and glorious season, we are lifted up above all of our worries, sorrows, and troubles upon this low ground of sin and sorrow, and made to sit together in heavenly places and feast upon these fat things — these things that man cannot attain unto; nor we can receive it when we would, but we can see and know that this spiritual food and water comes from Almighty God. Many times we have begged just for a few crumbs of this mercy, and many times we have felt so hungry, thirsty, and faint, and to be so alone and blue and to be in such great darkness, that we wonder if we will ever see light again; and we wonder if the Lord has forsaken us. It has seemed that our troubles have become so great, that we feel the end is near, and it is time for us to die, and we do not know where we will go. We try to read the Bible, but it is a sealed book; we try to pray, but no words we can find, and all we can do is to cry unto the Lord, and say, "Lord, have mercy upon my poor soul." And when we are raised from this winter and rainy sea-

son, and the Lord says, "Rise up, my love, my fair one, and come away. For, Lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise my love, my fair one, and come away." — and he puts this new song in our hearts and leads us to drink freely upon heavenly things, then we love everybody (even our enemies), and we sing praises unto the Lord for his free grace and mercy, and for the many blessings he has given us. We then feel so happy that we do as Paul said, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;" (Ephesians 5:19 And we feel so close to the Lord that we can say as David did even though we are in great danger (naturally speaking), and even though we are surrounded by our enemies and we may even be at the point of death: "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." (Psalms 23)

I hope I have written the truth, and if anyone gets any comfort from it, then may the Lord be praised.

Yours in a sweet fellowship,
Woodrow W. Hudson, Jr.

Vernon, Alabama

"And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7)

In this beautiful picture painted by the hand of the Most High God, I see Mary, as mother wisdom, placing upon the Holy Child, the cross he must bear.

"Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for everyone,
And there's a cross for me."

This is not the cross made of two pieces of wood. He went a mourner all his days because of the polluted and sinful hearts of his loved ones. To even look upon sin was a cross from the most holy place he had descended; much less taking it upon himself to bear it into the land of forgetfulness.

I have heard it said that Mary picked up some of the clothes the servants had washed the cattle off with, to wrap the babe in. Not so to me. Mary was careful about her child, and I believe had prepared that needful wrapping to be used at the time appointed. She had pondered these things in her heart; therefore there was no haphazards about it. The love of a mother for her child is such that she prepares for its appearance, and would not suffer filthy rags to be put upon it. The manifold wisdom of God was such that this Holy Child Jesus was completely protected, nurtured, and fed in the secret of Mary's womb until the time of deliverance, that the mighty and wise of the world knew it not. Neither do they know it now — they just hear about him. Dear Child of God, when your sins have mounted before you as a monstrous cross, and you see no way of escape; then can feel that Jesus has been born to you a Saviour, don't tell me you are not ready to receive him with joy and meekness, and not with filthy rags.

"Wisdom hath builded her house, she hath hewn out her seven pillars: she

hath killed her beasts; she hath mingled her wine; she hath also furnished her table." (Proverbs 9:1-2) All that are blessed to eat at this table are dressed in a special uniform, with all filthy rags left behind. **"And she laid him in a manger."** — the place prepared for him in eternity. "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation, . . ." Not tossed, but laid, securely in a manger. Can this sinful heart of mine believe He has been laid for my foundation — a precious corner-stone to rest upon? Sometimes I can say with David, "He hath placed my feet upon a rock, he hath established my goings, and put a new song in my mouth". Sometimes I am so shut up in darkness I fear I am on sinking sand. This is the cross we must bear while crossing the desert, and oasis of our voyage. When I can witness with David, I feel to say:

"All ye earth shout and sing,
For Jesus is born our priest and king:
He died, he died to free our soul;
He lived, he lived to make us whole."

"There was no room for them in the inn". The whole family was shut out — they had no place with the high and mighty of this world. He had come to the poor; and the poor he dwelt with, for Joseph and Mary were so poor they had nothing to offer for a sacrifice but two doves. Joseph and Mary were just as secure as Jesus himself, for the whole family must be taken care of, — and was in this instance, for not even a beast rebelled against them. The poor today have nothing to offer but two doves, which automatically separates them from the rich institutions of this world. They still have the same offering this almost two thousand years: that is not what I call progressiveness in riches. Not one enlightened child of God would give this poor offering of two doves for ten thousand worlds like this. It can't be bought nor sold.

"My sheep hear my voice; and I know them, and they follow me." This voice has said, "Fear not, behold I bring you

good tidings of great joy, which shall be to all people; for unto you this day in the city of David a Saviour, which is Christ the Lord." His sheep hear his voice, and the weary child of God receives it as good tidings: If He had said, Maybe it would be good tidings of great joy, it would not have been joy to the helpless one who cannot even lift his eyes toward heaven. That is not the balm of Gilead; but there is balm in Gilead, and also a physician that has never lost a case, no matter how bad the disease. This anointing balm of Gilead is a healing balm, and the myrrh gives a sweet odor.

"The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intends of the heart." (Hebrews 4:12) You would not volunteer to run against a two-edged sword, for fear of hurt; but when it is applied, it does exactly what it says it does — it divides asunder soul and spirit, and leaves a breach no man can span. "Neither is there any creature 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. Seeing them that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession." We cannot hold fast to this profession until this word, "Let", is spoken unto us; then we can no more hinder than when God said, "Let there be light, and there was light." This "let" is not spoken to everybody. If so, it would be effective upon all in such a manner they could understand: "Unto you this day in the city of David is born a Saviour." Which is the exceeding greatness of his power to usward who believe according to the working of his mighty power which He wrought in Christ when He raised him from the dead; and set him at his right hand in the heavenly places. And I believe these heavenly places are the sweet meetings with Jesus from time

to time while traveling here in this time world.

Not only was He laid in the manger, He was also laid in the tomb, with no more to molest him than when He was laid in the manger. He was laid in the tomb with power to rise the third day. No more consoling words could have been said to a weary soul than when the angel said, "Come see where the Lord lay." When I am blessed to see where that precious body lay for my sins, I feel to sink to the ground in shame that I have been so forgetful of his goodness to me. He had only to call Mary's name, and she knew he was the Master. What can we answer him when our name is called, but Master?

How heart warming, and soul soothing it is to just feel for a short time that He, the Holy Child Jesus, was laid in the tomb for our sins, and raised into glory for our justification! Not as this gainsaying world would have us believe — that this just man is wooing and pleading with us to believe and be saved. "The kingdom of God is not in word, but in power." As the poet said:

"A form of words, though e'er so sound,
Can never save a soul.
The Holy Ghost must give the wound:
And make the wounded whole."

Then let us, "press on toward the mark for the prize of the high calling of God in Jesus Christ." It is certainly not in man. May we be found in Him not having our own righteousness, which is of the law, but that which is through the faith of Jesus Christ: the righteousness which is of God by faith. "Faith", we read, "is the gift of God."

In Bethlehem a Saviour born,
Who in the manger lay:
The Son was given to Adam —
The little babe of clay.

Wisdom drew the wonderous plan,
And dressed the little babe
Sufficiently to gulf the span
That mortal man had made.

The gulf not only did He span
But closed the breach between:
Forever then was sealed the plan
That Wisdom had forseen.

Our security rests therein —
With Jesus it's no task:
His grace sufficient for all sin
That you in glory bask.

If I could know he called my name
The day he called all saints,
My soul would no more be in shame,
And I no more would faint.

I have for many years enjoyed the Signs, but since I have been unable to attend meetings since early October, it has been a greater pleasure to me than I am able to tell. Also I greatly appreciate the visits of my dear Baptist friends. God has wonderfully blessed me. I am, as the poet said:

"A beggar poor at mercy's door,
Lies such a wretch as I.
Thou knowest my need is great:
Lord hear me when I cry."

(Mrs.) Maggie Lee Hayes

DELAWARE RIVER ASSOCIATION

The DELAWARE RIVER ASSOCIATION will be held with the Kingwood Old School Baptist Church at Locktown, N. J., on Thursday and Friday, the 29th and 30th of May, 1958.

A cordial invitation is extended to all ministers and brethren of our faith and order in fellowship with us; and all friends of our faith will be welcome. All those expecting to attend the full two day session will please notify Mrs. Catharine Darby, 194 Main Street, Flemington, N. J., not later than May 15th (phone Flemington 313), so that arrangements can be made for accommodations. Upon arrival, or following the afternoon meeting, you may contact Mrs. Darby, who will direct to the family with whom you will stay.

C. S. Hoff, Church Clerk

ANNUAL MEETING

The ANNUAL MEETING of the HARMONY BAPTIST CHURCH will be held, God willing, all day Saturday and Sunday, June 28 and 29, 1958. Services to begin Saturday at 10:30 A. M., and on Sunday at 10:00 A. M.

The church house is located one mile East of Huntington city limits, on Cedarcrest Drive, about one quarter mile off U. S. Route 60, at Russell Creek.

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

Danville, Virginia May, 1958

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EDITORIAL

REVELATION 1:1, 2

"The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw."

How often, how often, have I put off sending forth anything relating to this Revelation. I have had to think of my leanness and barrenness about the things of the kingdom, and it has often been presented to me that, "It is not for you to know the times, or the seasons which the Father hath put in his own power." But as I have contemplated the wonders of the book, another thought has developed in my mind. Someone was blessed in reading, and hearing, and keeping these sublime things. I dare not remain silent any longer. If our heavenly Father will be

in the matter in going before, I will not tread in forbidden paths nor will I speak rashly concerning the beautiful things recorded here. I humbly trust that it is He that has brought to bear upon me to write. I do know that unless he has impressed me to that end, and goes before and keeps me in the way of truth that all will be in vain.

We have heard a lot about the Revelation of John, but John did not know anything except as it was revealed to him. The setting of this wonderful event was the work of God. John and the servants which were to be shown these things, would not have made this arrangement. They did not have the wisdom and they did not have the power. This was not according to the designs of any man. John would have much rather had his ministry acceptable to the masses than to have been banished to the lone isle of Patmos. (See Acts 10:26) He was not a contributing factor in the success of this revelation to the seven churches of Asia.

God revealed or gave unto Jesus Christ these things, and he revealed them unto John to write or show to the servants. John does not enter into any lengthy preliminaries nor does he give much of an introduction about himself. He does not mention his abilities for the future nor does he speak about his conquests of the past. He is one of the brethren to these servants and churches; he is their companion in tribulation. Yet he also is their companion in the kingdom and in the patience of Jesus Christ. It is as good for us to acknowledge the work of grace in us as it was John. We would readily admit being a companion in tribulation, but are we bold to say that we are also a companion in the kingdom and patience of Jesus Christ. If we do not have as much right to this boldness as did John, then one of the things that shown in his ministry under this banishment (and yet present with Jesus) does not profit us. And if it does not profit us, then we are not subjects of the seven churches.

While this book is said to be myster-

ious, there are some things in it that are prevalent in nearly every letter that Paul addressed, while founding and strengthening the early churches. Grace and peace is upon these seven churches **from** him which is, and which was, and which is to come, and **from** the seven Spirits which are before his throne, and **from** Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the Prince of the kings of the earth. Since these servants and these churches were assured of both grace and peace **from** such a dependable source, and it was to be **by** his grace reigning through righteousness unto eternal life **by** Jesus Christ our Lord, it follows that all that both servants and churches had were gifts of God.

If Jesus is not in a text to me, I do not have any use for it. Such a text cannot be found in the lids of the Bible. It was for the word of God (the same Word that was in the beginning, and that was **with** God, and that was God), and **for** the testimony of Jesus Christ, that John was on this isolated isle. I have as much right to say that God ruled in sending John to Patmos, as Joseph did in saying that God sent him to Egypt. If Joseph's going to Egypt was for good to the Lord's people, then, also, was John's banishment to Patmos for their good. If the sending of Joseph to Egypt was evil (who says it was not?) in his brethren, but meant for good by the Lord, then the banishment of John was evil, but meant for good by the Lord. If not, why not? And if Paul could say, "That we know that all things work together for good to them that love God" and we find that all things did do that in the case of both Joseph and John, do we not have a perfect right to preach that now? If we do not, why?

"I was in the Spirit on the Lord's day." After having been put here without being a contributing factor in it, without any forethought, planning, or co-operation on his part, then someone put him in the Spirit on the Lord's day. I do not know what the Lord's day

is. If it was Sunday, as we know it, or it was Saturday as others claim, or it was the Lord's day at any time he makes himself known unto us, it does not make any material difference. This 'spirit' that he was in was not the Bible or written word. He did not carry a Bible with him for two reasons. None existed, in completion, anywhere, for, we must admit, this portion had not been written, must less had it been incorporated into the canonical body of scriptures; and, had all of the bookstores been full of them, it would have been the height of folly to suppose that the wicked king that banished him would have let him carry a Bible. What absurdity men will go into to carry forward their spurious doctrines.

While in the Spirit he heard the voice, as of a trumpet, "Saying, I am Alpha and Omega, the first and the last; and, What thou seest, write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea." Who is the gospel to? Of late there has been much agitation about who the gospel should be preached to. Perhaps there has always been some difference of opinion. Personally, I see very little, if any, use in becoming disturbed about who we are to preach to because some Arminian challenges us. If I am blessed to preach at all, I want to preach it to one and all of every class of men, but I feel sure that it will never do anybody, anywhere, any good save those that have an ear to hear. This message that John was sent to Patmos to receive and give to the servants and the churches was direct and emphatic. It was not to anybody else; to attempt to reach anybody else; to attempt to make it palatable to the carnal taste of dead men; even to express a hint that it belongs to any others, is expressly forbidden in this book itself. (22:19)

This was a challenging voice. It commanded attention. It had power to turn John. "They shall hear my voice." He

heard, and he turned, and, being turned, he saw the seven golden candlesticks. In the midst of them there was one like unto the Son of man. He was clothed with a garment down to the foot, and he was girt about the paps with a golden girdle. His head and his hair were white like wool, as white as snow. His eyes were as a flame of fire. His feet were like unto fine brass, as if they burned in a furnace. They were like that at that time. It was not that they looked like they had been burned in a furnace, **but at that time it was as if they burned in a furnace.** His voice sounded as many waters. This voice of the Son of man, and the voice of the multitude in heaven (19:6) are the only voices spoken of in the Bible as the voice of many waters. This is so true of the voice of our Redeemer; it is so true of the voice of his people. The sound of many waters. What a sound it is to he or she that has an ear to hear. How foolish to those that do not. In his right hand he had seven stars. He had them all. He had a good hold on them. He did not have six in his right hand and a seventh running around at his feet or afar. From out of his mouth went a sharp two edged sword. I want you to notice it was sharp and it had two edges. It was not dull and left to John and the servants to sharpen; it was not one-sided and the churches obligated to put another on it. His countenance was as the sun shineth in his strength. Most of us remember the story in our schoolbook about the effectiveness of the sun to cause a traveler to remove his coat. If we have never felt the effectual warmth of the sun in causing the removal of an excess garment, it would be expected that we talk of our ability to withstand that warmth; and if we do not know the effect of his countenance when it shines as the sun in its strength, we will also be expected to talk of our ability to withstand Jesus.

Seeing this Son of man produced an effect. When the light shined around Saul and the voice spoke to him, it also

had an effect. When Jesus stood at the mouth of Lazarus' grave and called to him, it also had an effect. When the two walked towards Emmaus with their eyes beholden that they knew not the Saviour, and Mary beheld him as the gardener, there was no response, but when he revealed himself to them there was an immediate effect. When he rebuked the proud waves, there was an immediate effect. Why should it be different in this case? Why should it be thought incredible today that at the sound of the voice of Jesus there is an immediate effect? Why is it thought to be old-fashioned for God to speak and the effect to be instant and effectual?

John fell at his feet as dead. How long did he remain there? How did he get up? By co-operation? by a decision of his? by some of the servants helping him? by some of the churches lending a helping hand? If it came that way I would not be writing. If it came that way, you would not be listening. It did not come that way. Today, when a poor sinner is brought into the presence of Jesus, it has a similar effect. And today, as with John, it is Jesus that lays his hand upon us, Saying, "Fear not; I am the first and the last."

"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." Was any other authority needed? Was any denial or refusal likely? No, no, not that. When this Man speaks there is an effect, there is a c t i o n . "Write the things which thou hast seen, and the things which are, and the things which shall be hereafter; the mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches."

"Do not I love thee, O my Lord,

Behold my heart and see;

And turn each cursed idol out,

That dares to rival thee.

May this be my song and plea at a throne of grace, and may I be blessed

to know nothing among you, either from the sacred pulpit or on the printed page, save the death, burial, and resurrection of my Lord and Saviour Jesus Christ. He has ascended on high and has given gifts unto his people. He appeared to the poor servant on the lonely isle and revealed to him things unspeakable and full of glory. In prophecy it was said of Him that he should open the blind eyes, and unstop the deaf ears. Unless the prophet was false, he has done, and is now doing, just that. If so, somebody has been, and is now, prepared to read and hear and keep these sayings.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

Penningtonville, Penn., Nov. 21, 1859

BROTHER BEEBE—Will you please give your views on 1 John ii. 1, 2? "My little children, these things write I unto you, that ye sin not: and if any man sin, we have an Advocate with the Father, Jesus Christ the Righteous. And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world."

Yours, in love, **JOSEPH HUGHES.**

REPLY.—We have scarcely room to express all that might be said on the text proposed for consideration, and must necessarily be brief in our remarks, as we have considerable very interesting matter waiting for insertion in our crowded columns.

The simple, but affectionate appellation, "My little children," frequently occurs in the writings of this beloved apostle, and shows the paternal solicitude which he felt for the saints, to whom his instructions were addressed. "These things write I unto you, that ye sin not." The context shows **what things** he alluded to, not only what he had said of their spiritual, immortal, eternal life which was with the Father and was manifested, and of their consequent fellowship with the Father, and with his Son, Jesus Christ, and their fellowship one with another, but the strife and

opposition of their carnal, depraved natures, in opposition to the spirit of life revealed or manifested in them; but also all that the whole epistle contains, was designed, not only that their joy might be full, but that they should not sin. A knowledge of their eternal vital union in and with their Lord Jesus Christ, was calculated to deter them from sinning, and to awaken every heavenly energy within them to holy aspirations, joy, and love, and gratitude to God, for his abounding goodness and grace. The apostle could by no means endorse the foolish theory that a knowledge of the fixed and immutable principles of God's eternal counsel and decrees, would tend to licentiousness, but, as he fully implies, they should be written and read, preached and believed, for the very opposite effect which they were sure to secure, that the saints, or little children, instructed in them should sin not. The mystery should be elucidated, that we all, while in this state of existence, have a depraved, sinful, unrenewed nature, so that if any man shall say he hath no sin, he deceiveth himself, and the truth is not in him. But notwithstanding the indwelling pollution of their nature which makes every saint groan while in this earthly tabernacle, earnestly desiring to be clothed upon with their house which is from heaven, or, in other words, that mortality might be swallowed up of life, there is in them who thus groan an inward man that is born of God, and does not sin, "Because the seed remaineth in him, and he cannot sin, because he is born of God." The old corrupt nature is born of the flesh; but the new man is born of the Spirit, and is spirit. For this reason the saints are admonished to crucify the old man with its affections and lusts, and to put on the new man, which, after God, is created in righteousness and true holiness.

But, notwithstanding the opposition of the inner man to the sins and depravity of the flesh, the children of God are frequently harrassed and perplexed with a consciousness of their short-

comings; to will is present with them, but how to perform that which is good they find not; and if it were not for the happy consideration that they have a divine Advocate with the Father, they would utterly despair. They are too thoroughly acquainted with themselves to allow them to have any confidence in the flesh. But—

“If any man sin, we have an Advocate,” &c. Whatever be the condition of others who sin, (and all men are sinners,) **we, the saints, the little children,** have an Advocate with the Father. Who is he? Jesus Christ. What is he? The Righteous. Then Jesus Christ the Righteous is the Advocate of his people, and this consideration is calculated to fill them with joy and gratitude. He has every requisite gratification to manage their cause with honor to God and safety to the saints. His name is an ample guaranty of this; **Jesus** signifies a Savior, and **Christ**, the Anointed and Holy one. As he is the Savior, he can be relied on, and as he is anointed to preach good tidings to the meek, to bind up the broken hearted, to open the prison to them that are bound, and to comfort all who mourn, &c., no other one could fill the office of our Advocate so well. Possessing in himself embodied all the fulness of the Godhead, with all heaven and earth at his command, and all principalities and powers, thrones and dominions, things visible and invisible under his control, with all the power in heaven and in earth in his hand, and all the treasures of wisdom and knowledge hidden in him, how can he fail to maintain the cause of those for whom he officiates? He is **the Righteous**. He is never wrong. “He is of God, made unto us wisdom and righteousness, sanctification and redemption,” And not only is he the Righteous, but he is “the Lord our Righteousness.” By virtue of a deathless union with all the members of his mystical body, he is their righteousness, and so in the presentation of himself before his Father, he presents his saints perfect and without blame before him in love, Eternal Justice is

satisfied with him as the justifying righteousness of his body, the church; the law can ask no more; and the Father is well pleased for his righteousness’ sake; but the apostle adds—

“And he is the propitiation for our sins.” The word **propitiation** signifies reconciliation, or atonement, satisfaction, &c. He, our Advocate with the Father, by his righteousness, is the reconciliation or atonement for our sins. He gave himself for us that he might redeem us from all iniquities, and purify to himself a peculiar people, &c. Instead then of sinners being redeemed with corruptible things, as silver or gold, nothing short of the precious blood of Christ could propitiate, conciliate, or satisfy the demands of law and justice for our sins. And instead of the pardon of the Pope, or Priest, the absolution of the Bishop, the prayers of ancient or modern revivalists, or the works of our own hands, commending us to the favor of God, he and he alone, is **the propitiation** for our sins, and that on the most sacredly righteous principles, as he is **the righteous**. No sacrifice that we could make, or offering the world could afford, could atone for our sins. The cattle of a thousand hills, ten thousand rivers of oil, or the fruit of our body, or the labors of our hands—all, all would be offered in vain. “Sacrifice and offerings thou wouldst not; neither hadst thou pleasure in them. Then said I, (Jesus,) Lo, I come, in the volume of the Book it is written of me.” And it is written in that volume of none other, consequently there is salvation in none other. Ages of penitence, rivers of tears, millions of wealth bestowed for benevolent purposes, with all the reformations, prayers, or voluntary humility that mortals could perform, could make no propitiation for our sins any more than they could make another “Jesus Christ the Righteous.” For Jesus Christ the Righteous is not a, but **the propitiation** for our sins. And for any man to attempt to make or offer, or to rely on anything else for atonement, or reconciliation, is to set up another

Christ, which is idolatry.

"He is the propitiation." This declaration is clear, positive and emphatic; it admits of no uncertainty; it rests on no contingent agency or condition. It is not something which may be, or is to be; he already is the propitiation for our sins; and this propitiation is complete, as Jesus is complete; it is righteous, as Jesus is righteous; and it is the only propitiation, as he is the only Jesus Christ.

"And not for our sins only." That is, as we understand the inspired apostle, not only for the sins of those little children, or saints to whom he addresses his epistle, which were scattered abroad, and then in the flesh; but **also**, or in like manner, **for the sins of the whole world**. The enemy has attempted to pervert the terms, **the whole world**, by an unrestricted application of them to the whole material world. But while they thus cavil, they would scarcely allow that it should include the sins of horses, swine, snakes and vipers; but they would rather contend that it means only the human family. They themselves, then, while they condemn the restriction of the application of the words, do themselves what they condemn. But let it be remembered that the apostle John uses the same words in reference to another class who, instead of being reconciled to God by this propitiation, are still in their sins. "We know that we are of God, and **the whole world** lieth in wickedness." Here it is very obvious that John contrasts the condition of those who are of God, with that of the whole world, which lieth in wickedness.—John v. 19.

These words are to be understood according to the manner in which they are used. When used in an unrestricted sense, they mean the heavens and earth, and all that they contain. When used in reference to the saints, they mean all the saints, from the beginning of the world to the end of time; and in this instance it applies more expressly to the saints among the Gentiles as well as those among the Jews. And when

used in regard to those who lie in wickedness, it means all sinners, in all ages, and in all the nations and kindreds of the earth.

The plain and obvious sense, then, of the words, as they are used in the text, is that Christ is the only Propitiation in the whole world. That God's elect among the Gentiles are saved in the same way and manner, as are the saved of the Jews. Go where you may, no other Savior of sinners can be found; with no other sacrifice will God be pleased. With no other atonement could the law or eternal justice of Jehovah be satisfied. All, therefore, who are redeemed from among men, in every kindred or nation, are reconciled to God by him who is the only and blessed Potentate, the King of kings, and the Lord of lords, who only hath Immortality dwelling in the light which no man can approach unto; whom no man hath seen, nor can see, to whom be honor and power everlasting. Amen.—1st. Tim. vi. 16.

Notwithstanding all the caviling of Arminians and General Atonement advocates on the text under consideration, there is not another text in the Bible the plain and palpable meaning of which they have more reason to dread than this. It sweeps away, as with a besom of destruction, every refuge of lies on which they would predicate their cherished theories of salvation, by works, by the use of means, by the labors of good or of bad men. Let the plain import of the text be admitted, and Jesus Christ the righteous will stand alone confessed as the only Savior, the only propitiation, the only propitiatory sacrifice for sin, that the eternal counsel of God has ordained, that the law can recognize or Eternal Justice admit.

The contemplation of our subject is full of consolation for the tried, tempted, troubled and persecuted saints of the Most High God. The inspired words of truth regards them, as they really are and should be, a brotherhood of little children. They do not feel like giants, able to save themselves and aid considerably in saving others. They feel

the necessity of being led by the Spirit, step by step, and instead of eating or earning their own bread or of wearing their own apparel, they desire the sincere milk of the word that they may grow thereby. As the confiding babe relies upon the strength of its faithful nurse, so do they rely alone on the everlasting Arm of their blessed Savior, which is underneath them. They rejoice in their adorable Advocate with the Father. In heaven's high courts they have a reliable Advocate. As Jeremiah said, "Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon."—Jer. i. 34. Our Advocate knows our feeble frame, he knows the feelings of our infirmities, and well he knows how to succour them that are tempted. Nor is he less familiar with his Father's counsel. The law of God is in his heart, and all that he asks of the Father is granted, for the Father always hears him, and is always well pleased in him. He never lost a case, nor will he ever lose a case. While the presumptuous, who love sin, and find in it a congenial element, are sent empty away, the poor, the broken-hearted, who lament their vileness, and who, above all things, desire to be holy, as their Father in heaven is holy, may rest assured that

"Their cause can never, never fail,
For Jesus pleads, and must prevail."

(Editorial by Elder Gilbert Beebe,
November 15, 1859.)

OBITUARIES

MARCUS MELLOTT

In memory of Brother Marcus Mellott, of Needmore, Penn., who died August 4, 1957. He was born January 25, 1869; making his stay on earth more than eighty-eight years.

He is survived by his wife, Sarah, and one son and one daughter: Raymond W., and Mrs. Marea B. Mellott, of Needmore; also by one sister, Mrs. Ella Walters, Altoona, Penn.; four grandchildren and five great grandchildren. The writer knew Brother Mellott as an humble, God fearing, true and righteous lover of the

doctrine of salvation by grace. He was baptized August 13, 1913, by the late Elder H. H. Lefferts; and served as a deacon in the Old School Baptist Church at Sideling Hill until his health failed.

Funeral service was conducted by the writer August 7, 1957, from the Sideling Hill Church; and the body was placed to rest in the church cemetery to await the resurrection morning.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13)

(Elder) Charles W. Alderton

MRS. MATTIE ELLA (AKERS) SUTPHIN

Mrs. Mattie Ella (Akers) Sutphin was born May 18, 1884, in Carroll County, Virginia. She was united in marriage to George M. Sutphin by Elder Q. D. Weeks, August 18, 1912. To this union was born one daughter: Lula.

Sister Mattie joined the Primitive Baptist Church at Greasy Creek in January, 1916, and was baptized by Elder Q. D. Weeks. She moved her membership to Roanoke Primitive Baptist Church later.

She died November 2, 1957, at her home 2510 Mass. Ave. Roanoke, and her funeral was preached by Elder O. K. Tench at the Roanoke Primitive Baptist Church. Burial was at Greasy Creek. She is survived by her husband and afflicted daughter, and the following brothers and sisters: Walker, Wiley, and Lonnie Akers, Mrs. Mana Knowles, Mrs. Elena Knowles, Mrs. Mina Quesenberry, Mrs. Ocie Hylton, and Mrs. Lelia Harmon.

During the years of affliction with arthritis she was tenderly cared for by her daughter and husband, with Sister Effie Greer's help. It was all so lovingly done, and so lovingly accepted, it touched us deeply more than once. We feel the sorrow of those who are left is made lighter to bear by the thought of her gain in rest and peace. The love of God she spoke of, and manifested in her life by word and action in all humility, we felt to be a living hope in her breast, truly of God. Her courage in bearing the suffering and helpless bodily affliction, was comforting to us. Indeed, it gave us strength and courage along the way. We never visited her without feeling it was all to our benefit and good. The spirit that showed in her face was of strength in the Lord her Saviour.

Remembering these things, we feel it is yet a living thing to us from time to time, and we trust it also comforts the family. When the Lord appears, the consolation is ours in that salvation: Like the one who took the baby Jesus in his arms, and said, "Lord, now lettest thy servant depart in peace, for mine eyes

have seen thy salvation." We wait for the consolation that Simeon spoke of: "The consolation of Israel." He is yet our consolation — without him we can do nothing.

At the request of her daughter, we have written this memorial of one whom we all loved so much.

Catherine A. Houchins
Mrs. Pearl A. Law

GEORGE MARION COLVETT

George M. Colvett was born September 26, 1875, in Carroll County, Tennessee, the son of James and Emma Bennett Colvett. He moved to Crockett County, Tennessee, at the age of 8 with his family, and there he grew to manhood. In August, 1906, he united with the church at Mill Creek near Maury City, in Crockett County, Tennessee, and was baptized by Elder J. W. Kerley. In September, 1909 he was married to Miss Melinda Jane Garrett. To this union was born five daughters. One passed away in infancy. His wife died around fifteen years ago. He moved to Haywood County in 1919, and moved his membership to Old Brown's Creek Church; and was ordained a Deacon many years ago and served until his death September 11, 1957. He was a true believer in salvation by grace and grace alone. He was loved and highly respected by all who knew him. He loved the Primitive Baptists dearly and went among them as long as he was able to travel.

He leaves to mourn his passing four daughters, Mrs. R. L. Williams, Route 2, Bells, Tenn.; Mrs. X. B. Summers, Arlington, Tenn.; Mrs. Charley Laster, 602 Morgan St., Brownsville, Tenn.; and Mrs. J. B. Simpson, Brownsville, Tenn. Also one sister, Mrs. J. E. Trull, who is in her 92nd year, one brother, D. C. Colvett, of Nashville, Tenn., and eight grandchildren, and three great grandchildren.

Written by his brother in the flesh, and, by the Grace of God, I hope and believe in the spirit.

D. C. Colvett

CHARLES ELBERT SHEARER

Charles Elbert Shearer was born August 2, 1876, near Forest Grove, Oregon; and died December 30, 1957, in Sunnyside Memorial Hospital, Sunnyside, Washington. He was the son of Milton and Susan Flannery Shearer, whose parents crossed the plains to Oregon in 1851 and 1864; and who were Primitive Baptists.

Brother Shearer was married in 1897 to Nora Clark, who died October 30, 1915. On October 6, 1917, he was married to Lydia Altice. He moved from Ellensburg, Washington, to Tacoma in 1901. He and his companion

joined the Methodist Church in Tacoma, where his membership remained until 1946, when he made a special trip over the mountains to talk to Pleasant Grove Church. His desire was to be a member of the church where his parents had their membership for years. That was Sunday, August 25, 1946. He joined the church, and was baptized the same day by Elder A. D. Hughett. At the same time Sister Mildred Simpson also came forward and asked for a home in the church, and was baptized.

Brother Shearer was ordained deacon of Pleasant Grove Church in May, 1953; which office he filled well and faithfully. He was a meek and humble brother, and will be missed; though we grieve not as those who have no hope.

He is survived by an adopted son, who was his nephew; and with whom he lived after the death of his wife in 1952. And also by one brother, Orin Shearer, of Seattle; two sisters, Mrs. Eunice Byrd, of Yakima, Washington, and Sister Josie Mitchell, of Naches, Washington.

He was laid to rest in the Ellensburg Cemetery, beside his wife, Lydia.

Mrs. D. H. Baker

CONSOLATION

A loving soul has winged its way
To life in blessed glory;
There to praise instead of pray:
There to live the heavenly story.

There he will see his greatest friend;
There he will rest eternal years,
Where joy and peace will never end;
Where there's neither toil nor tears.

So let us say to death, "Amen",
Since God has deemed it best.
And let us pray to meet again.
And with our loved ones ever rest.

Effie Park

MRS. MARTHA SMITH

Mrs. Martha Smith was born in Mississippi February 16, 1871; and died December 29, 1957, at her residence near Liddieville, Louisiana. Her husband preceded her in death, and she is survived by the following: three sons, John W., Jena, La; Henry W., Winnsboro, La.; and B. Taft Smith, Winnsboro, La.; two sisters: Mrs. Ida Brown, Winnsboro, La.; and Mrs. Dan Parker, Newelton, La.; one brother: Charley Tarver, Pioneer, La.; and thirteen grandchildren, and eighteen great grandchildren.

Mrs. Smith was quite aged, and was well respected, as shown by the large group of relatives and friends who were gathered at

the graveside service held at Ogden Cemetery, near Liddieville, La., on December 30, 1957. The writer was not acquainted with Mrs. Smith, and the only hope and consolation that he could give to the bereaved ones, either for her or anyone else, was through the saving grace and cleansing blood of Christ our Lord: If He shed his precious blood for them, then everything necessary for their complete and eternal salvation was done also. The angel in Matthew 1:21, said, "For he shall save his people from their sins." Then, if she was identified with those who constitute His people, she is saved. We hope and feel that she was one of those whom the Lord came to save.

There is absolutely no danger of the Lord failing — He said, "All power in heaven and earth is given into my hands." Then dear bereaved ones, you observed your departed mother and grandmother in her long and useful life, and we feel that she possessed a sweet hope in Jesus Christ; and if so, it is as the Apostle Paul said, "For we are saved by hope: but hope that is seen is not hope. . . . But if we hope for that we see not, then do we with patience wait for it." Many people say they know they are saved, but Paul said, "If any man think he knoweth anything, he knoweth nothing yet as he ought to know." So I say that a good and humble hope in Christ is far better than for anyone to say they know they are saved.

May God bless you all till the Lord shall come again without sin unto salvation, when he will call from the grave, and from this earth, all those who were made to love and trust him, and will carry them home to himself, there to dwell with him forever.

An unworthy servant of God through our Lord Jesus Christ, I hope.

(Elder) R. W. Rhodes

WILLIAM MARION HULL

This sketch is devoted to the love and respect to Mr. William M. Hull, of Pittsburg, Texas, who was born March 7, 1878, and departed this life December 17, 1957, suddenly with an heart attack.

He was married to Anna Berta Fleming November 27, 1898; and to this union were born the following children: W. Clyde Hull, Mrs. Eva Fuller, Mrs. Berta Keeling, Cecil F. Hull, Nobel L. Hull, James Travis Hull, Harold Hull, and Mrs. Blanche Haynes; all of whom survive, together with his last wife, Mrs. Hetta Burgess, whom he married in 1943. Surviving also are the following brothers and sister: James Hull, Ross Hull, Grady Hull, and Mrs. Emma Robertson; and two step-children Alton Burgess and Mrs. Imogene Rolston. His first wife died in November, 1936.

He was a prominent business man, engaged

in the real estate business, trading in leases, land royalty and timber; and was widely known and respected. He joined the Baptist Church in 1908. He was a noted Sacred Harp singer and traveled far and near to engage in singing. He attended meetings among the Primitive Baptists and was a lover of the doctrine of God our Saviour, and was well posted as to the teaching of the Scriptures. He and his wife drove my wife and I on a long trip two days before he died, and I don't think I ever saw such love and devotion to true gospel doctrine. He appeared so happy as we drove home from a four hundred mile trip to Texas. His soul seemed lifted up in discussing the teachings of the Scriptures, and inquiring of the meaning of deep doctrinal points; thus manifesting his deep interest. He expressed very vividly the sweet hope of the Lord's people, which Paul said was the anchor of the soul, both sure and steadfast.

Then dear bereaved ones, weep not at those who have no hope. He is safe in the arms of Jesus our Lord and Redeemer; and his body will be raised in the glorified image of Jesus.

The writer was called to conduct the funeral, together with another minister. The service was held in his large home, and there was a large crowd in attendance, including several Sacred Harp singers. He was laid away in the home cemetery, till the Lord comes to carry his children home.

May God bless you dear Sister Hull, and all the children; and may we be reconciled to His holy will, and be led, kept and sustained by Him, is my prayer.

(Elder) R. W. Rhodes

SISTER ELIZA WINFREY

This sketch is dedicated to the memory of our dear sister Eliza Winfrey, who was born March 4, 1870; and died December 22, 1957, in a hospital at Perryton, Texas. She had been ill for some time. She was born near Springfield, Mo., and moved with her parents to Varner, Kansas, in 1880, where she was reared to womanhood; and where she married William F. Winfrey. To this union were born five children, one of whom, Mrs. Alma Hardy, died December 25, 1956, after a car accident. Her husband died in March, 1938. The following survive: Gertrude M. Hardy, Perryton, Texas; Fred C. Winfrey, Wichita, Kansas; Inez Robinson, Liberal, Kansas; and Elder W. A. Winfrey, Liberal, Kansas. Also surviving are twenty-four grandchildren, and forty-nine great grandchildren; and other relatives.

Sister Winfrey united with the Primitive Baptist Church in Haskell County, Kansas, in the year 1895, and was baptized by Elder J. B. Hardy, Sr. In June, 1896, a church was organ-

ized near the town of Kingman, Kansas; and she and Brother Winfrey, and Elder J. B. Hardy were in the constitution of this church. At the time of her death, she was the only surviving charter member.

She was a very loving and faithful member, and gave great evidence of her devotion to the church and brethren and friends. Her hospitality was well known, and she often entertained the brethren and friends. Her husband was the faithful clerk of the church as long as he lived. After his death she spent her life with her children, but mainly with her oldest daughter, Mrs. Gertrude M. Hardy. It was my privilege to be with her in two meetings, one when her son was ordained as a minister, and the other when he and Brother Kate was ordained to the office of deacon.

The unworthy writer was called to conduct the funeral at the funeral home in Kingman, where a good congregation of her loving family, relatives and friends were gathered. She was laid to rest in the Kingman Cemetery till the Lord comes again.

May God bless, comfort, lead and direct, and sweetly sustain all those who mourn her passing. And may the Lord bless us with the precious and loving faith of God's elect, which she meekly and humbly manifested. Your unworthy brother in hope of eternal life.

(Elder) R. W. Rhodes

OSCAR T. BOWEN

This sketch is dedicated to the memory of our beloved and precious Brother Oscar T. Bowen, who died at his home near Farmerville, Louisiana, December 30, 1957, at the age of seventy-one.

Brother Bowen was reared near Okland, La., and was the son of Deacon Lawrence and Addie Bowen, who were members of Good Hope Church. Brother Bowen was a farmer all his life until he retired because of his health. He suffered several strokes which rendered him speechless and helpless for the last three years or more. He joined Good Hope Primitive Baptist Church in his early twenties, and was a very faithful and useful one in the old church, serving as clerk for many years. He also served as Clerk of the South Ouichita Association for many years. He was very humble, meek and loving; and attended his meetings regularly at Liberty Hill Church, where he and his wife moved their membership after they bought a home near that church. He served as Clerk of Liberty Hill Church until he became disabled.

He was very highly respected, loved and appreciated among all the brethren, and it was sad to see him linger so long, helpless and suffering; but his countenance denoted that

the Lord surely was with him. He was a firm and staunch believer in the doctrine of God our Saviour, and gave evidence of a sweet and abiding hope in the Lord.

He is survived by his widow, Mrs. Elmiry Bowen, and three sons: S. L. Bowen, McCamey, Texas; O. T. Bowen, Jr., Oceanside, Calif.; and S. T. Bowen, Charlotte, N. C. And by the following brothers and sisters: John Bowen, Joe Bowen, and Seth Bowen, and Mrs. S. V. Jenny, and Mrs. Jimmie Stevens; and by five grandchildren.

The writer was called to conduct the funeral at Liberty Hill Church, which was attended by a large congregation of his family and relatives, and many brethren and sisters and friends. The many flowers denoted the great respect in which he was held. He was laid to rest in the Taylor Cemetery at Liberty Hill Church.

May God bless and comfort all who mourn his passing. I know your loss is great, but he is gone from his suffering, and is resting till Jesus comes again. So weep not, dear ones, as those who have no hope.

(Elder) R. W. Rhodes

SISTER CARMEN ANTHONY

Sister Carmen Anthony, 315 Mosley Avenue, San Antonio, Texas, was born March 29, 1899, in Karnes County, Texas; and died December 28, 1957.

She leaves her husband, E. H. Anthony, three sons and six daughters; and fifteen grandchildren. Also a brother, Ed Staggs, and a sister, Laura Schumacher. Sister Anthony was a member of Mt. Olive Church, Stockdale, Texas, for many years; and we held meetings at her home many times. During his lifetime, we used to get her uncle from the Old People's Home, and take him to her home for the meetings. This dear old brother would enjoy it so much that when we would take him back to the Home, he would sit there and cry: it would make the writer wish that we had an Old Baptist Home for these old people, where they could be with people of their kind; yes, among God's little ones who understand these spiritual things.

The funeral service was conducted by the writer, and burial was at Stockdale, Texas.

(Elder) E. B. Ault
Weslaco, Texas

MRS. SARAH D. STOKES

Mrs. Sarah D. Stokes, of Graceville, Florida, died January 16, 1958, after a lingering illness. She was eighty-five years of age, and a firm believer in the Primitive Baptist Church.

She is survived by her husband, C. B. Stokes; one daughter, Mrs. T. C. Price; and three sons: Grady and Casper Stokes, and W. J. Collins, of Savannah, Georgia. She was the sister of Elder H. A. Smith, for many years Clerk and Moderator of the Western Primitive Baptist Association; and was married first to W. M. Collins, the son of Elder J. W. Collins, who for twenty-three years was Moderator of the Western Primitive Baptist Association. She is also survived by Elder Wm. H. Smith and Elder J. J. Collins, two nephews, who are Primitive Baptist ministers.

Funeral services were conducted at Whitaker Church, January 18th, by Mr. C. C. Balkcom, Mr. H. R. Carswell, and Elders Wm. H. Smith and J. J. Collins; the later using the text, "Whosoever liveth and believeth in me shall never die." She was tenderly laid to rest beneath a mound of beautiful flowers in Whitaker Cemetery.

(Elder) J. J. Collins

MRS. EUNICE WINTERS DUFF

Adams, Tenn.

Elders Spangler and Wood:

I enclose \$5.00 for subscription to the Signs. I have been so bowed down for the past year with grief and sorrow. My wife was found to be suffering with cancer, and two operations did no good. She passed away January 7, 1958. It is hard to give her up, but it is good to know she is out of her suffering. She had a sweet hope of a better world; and loved the Old Baptists, and enjoyed having them in our home, and going to the meetings.

She prayed many times for the Lord's mercy, and for Him to come and take her home, but had to wait for the Lord's appointed time. Following is notice of funeral service taken from local paper:

"Funeral services for Mrs. Eunice Winters Duff, 70, of Adams, Tennessee, were conducted Thursday afternoon. She died at the J. H. Jones hospital after a long illness. The service was conducted at Meggs Funeral Home, and burial was in Adams Cemetery.

"Surviving are her husband Felix G. Duff; three daughters, Mrs. Clayton Rust, and Mrs. W. B. McKinney, of Adams; Mrs. Ernest Wilkerson, Springfield; three sons, Ernest Duff, Goodlettsville, Lt. Comdr. Edward A. Duff, San Diego, Calif.; three brothers, Sam and Fate Winters, both of Pleasant View, and Dave Winters, Florida; and six grandchildren, and one great grandchild."

Felix G. Duff

JAMES ALBERT RUSSELL

James Albert Russell was born January 1, 1880, and died at his home in Henry County,

Kentucky, October 2, 1957. His parents were of Old School Baptist faith; and he was the grandson of the late Elder A. Humston, one of the pioneers of Kentucky.

He leaves to mourn his passing, his wife, Bertha, and one son James; and two grandsons, Gene and Robert; one sister, Annie Lawhead, of Amelia, Ohio, who has been a member of the church and reader of our papers for many years.

Albert did not unite with the church, but it was evident by his conversation and walk that he believed firmly in salvation by the grace of God: who made all things and decreed their end; and that Jesus Christ is the Son of God.

Funeral services were held at the McCarty Funeral Home, at New Castle, by Mr. Howard Olive, of Port Royal, Kentucky. We believe that another soldier of the cross has laid his armor down, and is now awaiting in the silent city of the dead for the call of Jesus in the glorious resurrection. May Almighty God, in his infinite wisdom, reconcile all the brethren and friends, that they may say, "Thy will be done."

Written at the request of Sister Lawhead of Sulphur Fork Church, by her former pastor.

(Elder) George L. Weaver

MRS. LUCRELIA KOONCE

Mrs. Lucretia Koonce of Center Texas, was born September 20th, 1874, and passed away January 11th, 1958. She united with the Primitive Baptist Church while young and lived a faithful member until death called her. She, by the grace of God, was always so humble and sweet in manner, seeming to have the desire to walk softly before God's humble poor, yet loving them and desiring their prayers and loving fellowship. Her price is far above rubies.

Sister Koonce was married to Mr. Burns in early life, to which union five children were born. After his death she was married to R. D. Koonce on July 16th, 1905. To this union one child was born. All her children survive her.

May God reconcile her loved ones to their loss and give them grace to look to Him for all things down this weary road; and give them to know "that all things work together for good to them that love God, to them who are the called according to His purpose;" and to feel that Mother is at perfect rest; and that "God is our refuge and strength, a very present help in trouble." 'Even so Father, for it seemeth good in thy sight.'

Written by request of the family of Sister Koonce.

Otto Brittain

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., JUNE, 1958

NO. 6

PARAPHRASE OF PSALM 121

To the high hills I lift my eyes;
From whence, my soul, does help arise?
E'en from the Lord who spoke to birth
The firmament, the fruitful earth.

He'll suffer not thy foot to move
Beyond the borders of His love;
Lo! He that Israel doth keep,
No sumber knows, nor does He sleep.

The Lord unceasingly shall stand,
A cooling shade at thy right hand.
The sun by day shall not thee smite
Nor yet the lesser moon by night.

He shall preserve thy soul from sin,
Preserve thy going out and in.
The opening and the closing door
Shall watch, and keep thee evermore.

O. J. Aston
(England)

"QUIT YOU LIKE MEN"

1 Corinthians 16:13

For those who make the Lord their choice,
The conflict rages long.
Hear then your mighty leader's voice,
Quit you like men, be strong.

Heed not your adversary's boasts,
Nor let his threats affright.
Your captain is the Lord of Hosts,
Go then in this thy might.

Thy breastplate righteousness shall be,
And truth thy loins shall gird.
For helmet his salvation see,
For sword the living Word.

Let gospel peace thy feet protect,
And with the shield of faith
All fiery darts thou shalt deflect
And triumph over death.

By prayer the tempter's power defeat,
Watch and the foe shall yield.
Thy Saviour's victory is complete,
Thou too shalt gain the field.

O. J. Aston
(England)

IMPORTANT REQUESTS OF THE EDITORS TO OUR SUBSCRIBERS

Please watch your expiration date, and renew promptly. If your expiration date shows 5/58, it means that your subscription expires with the May, 1958, issue.

Please renew in exactly the same name you are receiving the paper; otherwise it is confusing.

If you do not plan to renew, please notify us by the time of your expiration date.

If you know of a subscriber who has died, and the paper is not likely to be renewed by anyone, please notify us so we can remove the name from our list.

Should you change address, please write us, giving the old as well as the new address. Your post office does not forward second-class mail, and does not always return the copies to us; hence some have a change of address for quite a while, and we do not know it.

You can help increase our subscription list by soliciting those whom you believe would enjoy the paper.

We thank you.

TIDING FROM MT. OLIVE CHURCH IN TEXAS

Stockdale, Texas

Editors and Readers of the Signs of the Times,

Dearly beloved brethren in a precious hope:

If not asking too much, I would like to send in a sketch of our 5th Sunday meeting here at Mt. Olive Church. It was a little dedication service on the completion of our humble church house, and some of our brethren and sisters from other churches came to be with us; for which we are very thankful.

Among the visitors were Elder and Sister J. W. Shipman, Elder and Sister C. M. Haygood, Elder and Sister W. W.

Fleet, and Sister Lethia Beene. We felt wonderfully blest with the light and liberty that was given these ministers while among us; and we hope they will be spared, and a way made possible for them and others to come and be with us often.

Mt. Olive Church was constituted in Lavaca County, Texas, in June, 1854; which makes her 104 years old. She has had her seasons of prosperity, and seasons of heart-break, but has always been kept by our Heavenly Father's merciful hand. When she had to give up her pastor by death or some other way, another was given — sometimes from a very unexpected direction, (and members in the same way).

Elder J. B. Bowden moved to Texas from Kentucky years ago, not knowing where an Old Baptist church was anywhere near him. He read an article in the Advocate of Truth, written by Deacon J. W. Culpepper on Predestination; which was just in accord with his belief. They were soon corresponding, and made an appointment to go together to a meeting at Martindale, Texas. That day Elder Bowden saw the fulfillment of a dream he had thirteen years before, when he lived in Kentucky, and had no idea of being in Texas.

After than Elder Bowden was pastor of three, and sometimes four churches in this part of Texas; and served Mt. Olive Church until his health failed and he could not go to meetings. Elder E. B. Ault has been our pastor here ever since Elder Bowden passed away. We also have Elder H. L. Ballard, assistant, and Brother Gerald Shipman, licentiate. We feel very encouraged to have younger ones taking up their cross and discharging their duties with the Lord's people.

If these few lines reach anyone who lives in this part of the country who would like to come to see us, or attend our meetings, we would be happy to have them. We are few in number, but are hoping our great Heavenly Father will give us, and all others of like precious faith, sufficient grace to press to-

ward the mark for the prize of the high calling of God in Christ Jesus unto the end of our journey here, to that blissful home where we hope to be with our precious Saviour forever.

Farewell for this time.

Mrs. Lela Culpepper, Church Clerk

Anabel, Mo.

Dear Editors:

... So sorry about Elder Ruston and Spangler's illness, but glad and thankful they are improving. I pray it may be God's will to restore them to health again.

I enjoy the many able articles from the pens of the Editors and all writers of the Signs. I remember reading the experiences of God's little children when I was eleven and twelve years old; then later, when, I hope by God's grace, I was made to understand his work of grace in a poor sinner's heart, it was food and comfort to me. And now at the age of almost eighty-three, I still feast on the precious truths found in its columns. May the dear Lord continue to bless you to send out to comfort and encourage God's little children. I feel so sinful and unworthy of God's blessings to me a poor worm of the dust.

Yours in a precious hope,
Mrs. J. R. McAfee

Marion, Louisiana

Editors of the Signs of the Times,
Dear Brethren:

You will find enclosed a copy of the Memorial in memory of Brother Smead Roberson. Please print it in the Signs.

I certainly do enjoy reading the Signs — it contains some of the most comforting writing I have ever read. Surely the Almighty God is with those dear ones, enabling them to write such com-

forting articles. I do not believe anyone could write as they have unless they were wrought upon by the God of all grace. It must be revealed to anyone before he can understand such glorious truth; and I feel that the reader must be wrought upon by the same power before he can understand and feast upon what is written. When one is wrought upon by the Holy Spirit, then he is made to love and desire it; for it is spiritual food to him.

May the God of all grace enable you to continue publishing this good paper. Farewell in the Lord.

Yours in hope,
L. D. Smith

1215 S. Brighton Ave.
Dallas 8, Texas
January 24, 1958

Dear Editors of the Signs:

May God in his grace and mercy be with you to guide and comfort you as you travel life's road and undertake to preach and write the blessed gospel truth. May God's providence be kind unto you, his grace be comforting, and his spirit be strengthening to you each moment of your travels in this life.

I am enclosing an article recently written by me. You may read it over and if you feel it suitable for publication in the Signs you may publish it. If you do not feel that it is worth taking the space for, or think it not profitable for, the household of faith you may return it to me.

Any of my writing which I send to you is at your disposal and I ask you to always watch over me for good and call my mistakes to my attention. I will appreciate it very much. Your comments upon what I write are welcomed. Constructive criticism never hurt any one and I will appreciate you doing just that for me.

May God grace us all to watch over

one another for good and not for evil. O Lord give us all the spirit of humbleness that we may each esteem our brother higher than our self.

Let me hear from you any time you have time and feel disposed to write a few lines.

With brotherly love and Christian esteem.

Your unworthy brother in hope,
W. W. Taylor

Dear Editors and Readers of the Signs:

Dearly beloved of the Lord, may the light of God's counsel, the communion of his spirit, and the savor of his grace forever be with you.

As the dawn of a new year appears upon the horizon, let us have a check up: that we may clearly understand what is the condition of our body (the church).

First, we look back and see that God has been gracious, kind, and merciful unto us through the past year. Then we look around and see that never before in the history of man was there a time when the communion of the Holy Ghost, the protection of God's power, and the grace of Christ more sorely needed in the experience of man than now. The world is in a turmoil, and strife, envy, and divisions are on every hand. By the grace of God only are we not consumed. Therefore we all should join in one accord and thank God for his goodness unto the children of men.

When we realize that God has been so good to us, and then read articles and hear conversations which disparage the Old Baptist, we are given a feeling that we should analyze our church situation.

Come my dear Brethren, let us analyze our church which is a body. Let us examine it as a doctor examines a patient. When symptoms of unhealthiness shows up within a person's body, he

goes to a physician. Before the good doctor will treat the patient he wants to know just what the nature of the case is: what part of the body is infected, and what is causing the infection, or disease. This knowledge can be determined by a thorough examination only.

The examining physician needs certain instruments to perform the examination with and he needs a laboratory in which to make tests. When the examination is over and the laboratory tests are all finished, the doctor has found the healthy parts of the body and the diseased ones; he has also found the complaint and the cause thereof. Such an examination shows what the patient needs. It may be surgery, medical treatment, or proper diet, or it could be that all three are needed. To properly assist the one who is still ill there are three things necessary. First, diagnose the case. Second, prescribe the treatment. Third, apply the treatment. These three things must be done if the infected or diseased body is ever to be healthy again.

The Primitive Baptist is a body. The church both visible and invisible is a body. In our body we are and have been for some time having aches and pains which shows us that a check up is needed. The pains are felt throughout the entire body. When the physical body is ill the whole body suffers with the infected member; though it be a foot, a hand, the lungs, or the heart, the head feels the pain, and all the other members sympathize with the infected member and begins to do extra duty to help the afflicted one to overcome its trouble.

Before we start our examination let us ask ourselves if we are as sensible and sympathetic toward our fellow members in the church as the members of our physical body are toward one another. Furthermore we want a capable physician to do the examination. Oh my brethren, are we capable of examining this beloved body, and do we have the proper equipment to do the job?

Come now all true members of the

Primitive Baptist body, let us gather around in one accord, all in sympathy with one another. For it is our body that has symptoms of infection. May God qualify us to perform this examination by giving us the Spirit of Christ within our hearts to guide us through the procedure. May we be equipped with hope, faith, and charity that we may perform this scrutiny, hoping for the best, trusting in God for all good things, and showing Christian love and brotherly kindness in every move. We must be experienced in this matter, as well as being close observers, or we cannot properly examine this body. We must realize that we are a part of this body, feeling every pain which it feels. If I know my self I am one of the insignificant members of this body, realizing that the Old Baptist's joys and sorrows are my joys and sorrows. I further realize that this state and condition is my state and condition also. O may God enable us to look upon our beloved body, the Old Baptist church, with sympathy; not in order to find disease and disorder only; but to find what ever there is within the body, good and bad.

Now as we perform our examination we find the Old Baptist to be a people with faults and feelings; but nonetheless a people that we had rather be with than any other people. We find that they have ministers who are preaching the glorious gospel of Christ. We also find among the Old Baptists the warm feeling of Christian love flowing from heart to heart and from breast to breast. Yes, there is also some unpleasant elements showing up among us from time to time. I say among us, for I am one of them. What I say about the Primitive Baptist I am saying it about myself. Some among us say that we are factionized, and have departed from the old order and discipline. Now my dear brethren if the church as a body has departed from something and become divided, it is you and I that have departed and divided; because we are the members that comprise the body. If the body is ill there is disease within its

members. If we are going to find fault with our beloved church, let us consider ourselves lest we also be tempted. (Gal. 6:1) May we also realize that it would be a very poor doctor who always finds his patients to be ill but never locates the cause, or prescribes a cure or treatment for the complaint.

Now let us be honest with ourselves and with our God and admit whether we love the church or not; and if we do love the church we must love one another, for that is what the visible church is. If we do not love our brethren we do not love God, and we lie if we say we do." "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20) Now with brotherly love in our hearts, faith in our eyes, and hope in the depth of our soul, let us admit that the Old Baptist are divided and that there is envy and strife among us; and let us also freely admit that it is to our shame for it to be that way. We should not get the idea that we are a group of people without fault; but if we are going to diagnose the case we should also locate the trouble and prescribe a cure, or at least a treatment for the complaint. We must also remember that what ever there is wrong with the church the same is wrong with you and me for we are the members of the body (the church). If the body has infection in one of its members, who is it that suffers? It is the whole body.

Now that we admit that we are in pain, are we in sympathy with the infected part? Are we willing to do extra duty to save the diseased or infected member?

Come give ear, O my brethren; and O God, give me power to rightly speak. Is there something wrong with the Primitive Baptist? Are we doing something that we should not do; or are we leaving something undone that we should do? What is wrong with us? O my Lord and my Master! I had better ask what is

wrong with me? Yes, what am I doing that I ought not to do? What am I leaving undone that I should do? Yes, I better start this examination with myself. This poor unworthy member of the body may be the very one that has the infection in it.

What would be the status of the Old Baptist if they were all just like me? What would become of the preaching of the gospel if every one of the preachers preached just as I do?

O how sad it would be if every member of the Old Baptist were as imperfect as I am; as full of faults and failings as I am. If all Old Baptists were just like me would there be less envy, strife, and divisions, or would there be more of such? O Lord, let me move away from myself a little while.

Now I see some ministers who are earnestly preaching the gospel with outstanding ability. How sweet and comforting it is to be blessed to hear them preach Christ the way the truth and the life. I also find a band of lovely brethren, sisters, and friends who are endeavoring to walk in the foot steps of Jesus; though they at times make some mistakes, yet they are trying to follow and abide by the teachings of Christ and his Apostles. How happy are the moments when we are blessed to meet with those little groups that love one another for Christ's sake, and are endeavoring to serve him both in word and in deeds, always making a sincere effort to walk in paths of righteousness, praying to God for strength and guidance.

Looking upon our brethren through a microscope of brotherly love, listening to them with a stethoscope of faith, and testing the results in the laboratory of hope, we come out with the manifestations of Christianity, with some trace of infection that cause pain and misery.

What is it that manifests Christianity? There is no vocabulary broad enough to express Christianity. The height of Christianity is Charity: bro-

therly love in the highest degree; and it takes action to set it forth. A God fearing and Christian loving man will see the good in his brethren as well as the bad, and is willing to try to help them overcome the bad. A true Christian is ever ready to thank God for the good he sees in his fellow brethren. Furthermore he can see his own failings, and is willing to confess his faults to his brethren and ask their forgiveness. He will also willingly go down upon his knees and beg God to forgive him for his sins, shortcomings, and failings.

Now, does our examination show the Primitive Baptist to be a healthy body of Christian people? We have said they preach the gospel of Christ and show the spirit of brotherly kindness, and are endeavoring to follow the teachings of Christ and his Apostles; but we also said that there are some traces of infection within us. Yes, to our sorrow we must admit that we have envy, strife, and divisions among us. Let us every one with an open mind admit that we are factionized, and that it is a shame unto us. Let us also admit that there is envy, and strife among us, and that it is a stigma to our professed Christianity. Because we love this body (the church) so dearly, we are very concerned about our examination showing unhealthiness. Envy, strife, and divisions make it an unhealthy body.

But we have gone no further than the doctor has when he tells a patient that he has a fever, and the fever has made him sick. It is needful to know what is causing the fever. It may be an infection in the blood stream, or an infection in one of the limbs, or some other disorder in the various parts of the body. Whatever it may be, it must be located and a treatment prescribed. If surgery is required the condition is very serious. It may be that the body needs medical treatment rather than surgery, or a careful diet may take care of case. It could be that all three are needful.

We have diagnosed our case as hav-

ing infections by name, envy, strife, and divisions. Now what is causing the infection? We all know that we are just human, and have our weaknesses and imperfections; but that does not answer our question. The Apostle Paul answers it for us. Let us hear him, "For ye are yet carnal: for whereas there is among you envy, and strife, and divisions, are ye not carnal, and walk as men." (1 Cor. 3:3)

My beloved brethren, carnality is the cause of all of our troubles. It has crept into our members and made the body grievously ill. What are we going to do? One will say: well it is just like God predestinated that it would be. That is true. It is also true that when a man has pneumonia he is just as sick as God predestinated that he would be. (I believe and love the doctrine of unlimited predestination, but I don't have time to discuss that point now.) Another will say, I just don't see why the Old Baptist do not stop doing the way they are doing. Another one will say, well, the Old Baptist are not like they used to be.

Does this type of grumbling help the matter any and does it show Christianity? Do such complaints show real sympathy and brotherly kindness toward our fellow brethren? When we set forth a complaint about the church as a whole we are complaining against every member that comprises its body; our selves included. If the Old Baptist are wrong or in a fallen state, I too am in a fallen state. My name is upon their book and I profess to be one of them.

My brethren, if we are true members of this body we feel every pain and ache there is among our members, it matters not which one it is. Our examination has showed us that we are ill. Our symptoms are envy, strife and divisions. It is caused by the dreaded disease of carnality. Now we need to know what part of the body has the infection. Is it the ministry, or is it the deaconship, or is it the membership? What ever part it is we should be very sympathetic toward it, and labor very hard to save

it from amputation; for all of our members are needed. (Gal. 5:15) Can we localize our trouble; that is: can we point out right the very spot that is infected? We read that discipline and order is just about done away with. Well, is there any of us who can go before a local body or church and look them in the face and say you have departed from the old discipline and order; at the same time can we say in detail just why we are saying such a thing? Can any of us go to a local church body and say you have taken in someone that you should have left out, or that you have someone among you that you should cut off? Furthermore can we point our finger at the member of that body that should be cut off or that should have never been taken in?

If we are going to say that there is something wrong, let us say what it is and who it is that is wrong, and then say what to do about it.

Right here I am compelled to look myself over and see just what I look like. Before I undertake to diagnose the complaint of the whole church and prescribe a cure for it, I had better see about this one little insignificant member that is doing this writing. Am I doing all that I do for the purpose of praising God and glorifying his name? Do I love my brethren as myself? Do I treat my brethren as I would like for Christ to be treated? Would I be happy if my brethren should treat me just the way I treat them? O Lord have mercy upon me: carnality is within our members. It is within me. How horrible is this disease which is within our body, the church, the dear Old Baptist. Yea, how painful it is right in my ownself. What is the cure for it? What will cure this dreadful disease, and where shall we apply the treatment? That is, what member of the body shall we administer it unto? I am afraid that all of us have the infection and it must be fought in every individual, beginning with me.

The grace of God is the treatment needed and it must be administered to

every one of us by an injection into our hearts, showing forth in the actions of brotherly love in the experience of us all. O God forbid that we fight one another. "But if ye bite and devour one another, take heed that ye be not consumed one of another. (Gal. 5:15) No, my dear brethren, we are not wrestling against flesh and blood but against spiritual wickedness in high places. (Eph. 6:12)

O Lord, give us the treatment of brotherly love, which is the quintessence of Christianity. Give us grace to love our neighbor as we love ourself and thus fulfill all the law. (Gal. 5:14) That will stop us from fighting one another and enable us to fight a good fight against spiritual wickedness in high places.

O Lord grace us with the proper equipment to carry on the fight against this dreaded disease we have, and have to face.

We have our case diagnosed, we have the trouble located, the cause determined, and the cure prescribed. Carnality is the disease. We all have the infection about us. The Love of God in an experimental way to the end that we may love one another as we love our selves, is the treatment needed. But now for the application of the treatment. This treatment calls for a cutting off of that which is superfluous, an injection of brotherly kindness, and a proper diet. If those three things are not done the body will never be healthy again and the infection will never be killed.

Is there present a qualified physician to do the operation, and are we willing to abide by his instructions? There can be no question about Christ being the physician; but he is not here in person to treat our case. His followers under the guidance of his Spirit must carry on the works of Christianity. Here we see clearly that we must all enter into this fight against carnality, against spiritual wickedness in high places. We must stand fighting a good fight of faith. To stand and fight we must have

the whole armor of God about us, that we may be able to withstand in the evil day. (Eph. 6:13) O Lord, grace us with thine armor, which is: to have our loins girt about with truth, and having on the breastplate of righteousness; and our feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith we shall be able to quench all the fiery darts of the wicked. May we take the helmet of salvation, and the sword of the spirit, which is the word of God. Praying always with all prayer and supplication in the spirit, and watching thereunto with all preserverance and supplication for all saints. (Eph. 6:14-18)

When graced with this armor we have all we need. We have protection, we have the right spirit, and the weapon with which to defend, and we have a proper diet. Let us all feed upon the word of God, and if we must do any cutting off let us do it with the word of God also.

O God, grace us with this armor, that we may not fight a carnal warfare but grace us to realize that the way we treat one another is the way we are treating Christ. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me," said Christ, (Mat. 25:40) speaking unto the sheep. Likewise he spoke to the goats and said: "Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Mat. 25:45) O God have mercy upon me: The way I treat my brethren is the way I am treating my dear Saviour.

Come, come, my dear brethren, let us all join in with one accord and pray with and for one another. O, let us all look at ourselves and see if we are, personally and individually the member who has the infection that is causing the aches and pains in the body, or perhaps become an irritated sore that will finally have to be cut off by the physician. My Lord and my God, for Christ's sake grant that we be not cut off, but grace us with the treatment of brotherly love and Christian respect

that we may fulfill all the law in that we love our neighbor as we love ourselves. (Gal. 5:14)

With Christian love and dear esteem.

Your unworthy brother in hope,
(Elder) W. W. Taylor
1216 S. Brighton Ave.
Dallas 8, Texas

Lillie, La.

Dear Brother Woodrow Hudson:

I have just received, and appreciate your good letter very much. Glad to hear from you again, and hope that you are well and doing well. We are about as well as usual at this time, I believe, although we have had our 22nd grandchild born to Virgil and his wife this week, and they both seem to be doing as well as could be expected. We have also had our second great grandchild, who is about two months and a half old; so you can see I am beginning to feel a little older than I once was.

As to your scriptural inquiry, I feel very unworthy and insufficient and incapable to give the explanation that I am sure could be had from those who have been gifted to speaking and writing the Gospel of our Lord Jesus Christ. I too, do not feel that there is any inspired Scripture that contradicts another, yet there are different phases of doctrine, which may appear to us contradictory, unless it be revealed to us by His Spirit.

Take for an example 1 John 1:8. It says, "If we say we have no sin, we deceive ourselves and the truth is not in us." Now look at this one in 1 John 3:9: "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." Now I don't believe any one just in a state of nature, without the Spirit of God, could offer any information whatsoever, to show any real harmony between the two. But, I believe in the proper understanding there is perfect harmony. I don't know wheth-

er or not I am blessed to show the harmony between them, but if I am blessed of the Lord with the light and leadership of His Spirit, I believe I can and will do so, otherwise I will just have to go down in the fog of darkness and confusion.

Now, I believe the way to manifest this scriptural solution to the seemingly contradiction between these two passages, which were both written by the Apostle John, is to begin with the new or second birth of God's children, as it is also set forth by this same eminent Apostle John in St. John 3:1-10. Jesus, according to the writing of the Apostle John, said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." Therefore, we see from this that man in his depraved nature cannot see the kingdom of God. It is something that is done for the Children of God, that they are able to see, feel, and partake of those things that pertain to the Kingdom of God.

Even after the Savior had told Nicodemus, he did not know any of these truths as yet, and he did not know how such a state and condition as being born again could be brought about. He could not see anything but natural things, and so he said, "How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?" Jesus in reply said, "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." Then He said in the next verse, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And then next He said, "Marvel not that I said unto thee, ye must be born again." So we must consider the born-again children of God, as consisting of a combination of flesh and of Spirit.

Let's go to Paul's letter to Romans 7:18. "For I know that in me (that is in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find

not." Then, Paul here states that this sin and condemnation was dwelling in his flesh, and it was such that he could not do that which he desired to do. Then he says, "For the good that I would, I do not; but the evil which I would not, that I do." Let's now quote the next verse, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

Paul makes a peculiar distinction here, which I think will be a great light on the solution of this seeming contradiction. He shows that he is not the one who does this sin, and the things that he would not, but sin that dwelleth in him; and that sin was in his flesh.

So we find that Paul was brought to delight in the law of God after the inward man, and this term, INWARD MAN, signifies that there is an outward man, and he was made to cry out, "O wretched man that I am!" (after the flesh) "who shall deliver me from the body of this death?" And, the concluding verse: "I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with flesh the law of sin."

So we can readily see from all this, that Paul was both a condemned person in the flesh, and one who served the law of God through Jesus Christ our Lord with his mind. But, through Jesus Christ in his mind, he served the law of God; but after the outward man (the flesh), he served the law of sin, and he has already denounced his flesh, with the mind, and has said in and through the Spirit and righteousness of Jesus Christ: "It is no more I that do it, but sin that dwelleth in me." So we can see from this that there is in every one who is born of God a very dual personality, called the inner and the outer man, also, the old man and the new man. I quote: "For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16) We see two men outlined here in this passage: One condemned, and the other renewed day by day. Now I want to quote you Romans 6:6:

“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.”

Let us consider the state of all those for whom the Lord died to save them from sin. Each of them are born again, else they could not see the Kingdom of God. How are they so born? They are born a second time, if you please, and after that birth, they consist of the new man, and the old man; the inner man and the outer man; the flesh and the spirit. One is completely covered under sin, guilt and condemnation; the other is born of God and knows God, when the Lord reveals himself to them. There is also the Natural man (body) and there is a Spiritual man (body). Read 1 Cor. 15:44-45.

Now considering all this, seemingly to me the only solution of it is that the children of God are dead in what composes them: they are condemned in the flesh, but quickened by the Spirit. They have no hope in anything the flesh has or that it can do, because: “For the flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other: so that ye cannot do the things ye would.” (Gal. 5:17)

So then, I believe all the condemnation that the Lord’s people ever feel here in this life after they are born of the Spirit, is that of the sin and condemnation of the flesh, which is contrary to that of the quickened Spirit or the inward man, which is born of the Spirit, and which cannot sin, because it is born of God; and the seed of this Spiritual Birth remaineth in him, so that he cannot sin because it is born of God. What a great consolation this is; it is the only basis for a hope, and is through Christ for Heaven and immortal glory.

But the flesh is not born of the Spirit, for it is written: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” (1 Cor. 2:14)

Please read the next verse also, which shows there is a sense in which the children of God have the mind of Christ; and if so, then there is a sweet hope, because this mind of Christ is imputed through His righteousness and justification unto the new man, or the inward man, but the outward man (or natural man or old man) is not subject to the law of God, as I have already shown by reference.

When the Apostle Paul cried, “O wretched man that I am, who shall deliver me from this body of death,” he felt a great state of condemnation, but it was through that body of death. In another place he calls it the dead body. (Rom. 8:10) “And if Christ be in you, the BODY is dead because of sin; but the spirit is life because of righteousness.” We can see plainly and scripturally that the bodies of God’s children are dead because of sin; but thanks to His precious and heavenly name, the Spirit is life because of Righteousness through Jesus Christ our Lord.

Now, here is the text you ask about: 1 John 3:20-21. “For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence towards God.” The only solution that I think we are given concerning this matter is in and through Jesus Christ, His blessed righteousness, and His precious and cleansing blood. And the Lord’s little children are given a very great and heavy feeling of sin and condemnation when they are quickened into life, and they are also given a sweet hope of that glorious and final and eternal deliverance which is given them in the inward man. True enough, they certainly are brought to the heavy and grievous feeling of condemnation, and are brought to feel condemned, and they realize that God is much greater than their hearts, and that He knows much better than they do as to just how great a sinner we are.

Yet, through Jesus Christ, that perfect Lamb of God, who was crucified on Calvary, they are given this hope

and confidence towards God. For Christ Jesus is the hope of God's people, and is said to be the only Name given under heaven among men whereby we must be saved. (Acts 4:12) The only access we have towards God is alone through Jesus Christ our Lord; for He is the High Priest, and the one acceptable offering, whereby the people of God are set free; and through and by Him we have confidence towards God.

Now Paul seemingly comes to our rescue on this point, when He says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit." (Rom. 8:1) Paul formerly said, "Who was delivered for our offences and was raised again for our justification." (Rom. 4:25) So we can see from all this (and many scriptures) that Jesus died for their sins, and was raised again for their justification, and it forever excludes eternal condemnation and gives them that sweet and precious hope and confidence towards God through Jesus, the Blessed and all powerful Savior and Redeemer of His people.

(Concluded next month)

**DONATIONS TO THE
ENDOWMENT FUND**

Mrs. Lester Haning, W. Va.....\$ 5.00
Mrs. Anthony McClanahan,
W. Va..... 1.00
Martha E. MacBride, N. J..... 10.00

UPPER COUNTRY LINE ASSOCIATION

The 1958 session of The Upper Country Line Association is appointed to be held with the Reidsville Church, Reidsville, N. C., July 19, 20, and 21, 1958.

The association will be held in Smother's Warehouse. Those coming from the North or South follow the 29 Highway By-pass to the intersection of No. 87 and 29. Those coming from the East or West will follow No. 87 to intersection of 29 and 87. The location is just West of town.

A cordial invitation is extended to our ministers, brethren and friends to meet with us.

D. V. Spangler, Clerk

STAUNTON RIVER ASSOCIATION

The STAUNTON RIVER ASSOCIATION will convene, the Lord willing, with Union Church, Pittsylvania County, Virginia, on Friday before the second Sunday in July, and continue three days (July 11, 12, 13, 1958).

Those traveling on Route 29 turn West on Route 40 in Gretna and go to Highway 605, go a short distance and watch for sign on left. Those traveling Highway 220, turn East on Route 40 in Rocky Mount, and go to same sign.

Our correspondents, brethren, and friends are cordially invited to meet with us.

H. M. Mattox

UPPER COUNTRY LINE UNION

The June 5th Sunday session of the UPPER COUNTRY LINE UNION is appointed to meet with Gilliam's Primitive Baptist Church, located on Highway 87 between Burlington and Reidsville, N. C.

We invite our sister churches, and those among our correspondence both ministers and brethren to visit with us.

(Elder) J. W. Gilliam, Pastor
Freeman Somer, Church Clerk

CHANGES IN CHURCH NOTICES

The OLIVE AND HURLEY CHURCH AT SHOKAN, N. Y. meets each second Sunday at 1:30 P. M. They do not now hold meetings on the 4th Sundays.

The CHURCH AT FORT WORTH, TEXAS, has changed their meeting place to 3629 8th Avenue, and meet each First Sunday at 11 A. M. and Saturday before at 2 P. M. Take College Avenue bus to Butler and Ryon, and go one block West, and one block North to meeting place.

PLEASE NOTE

All associational and other notices must reach us five weeks before desired publication date. Please keep this in mind. — Editors

Danville, Virginia June, 1958

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SIGNS OF THE TIMES, INC.

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EDITORIAL

ISAIAH 45:1.

"Thus saith the Lord, to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two leaved gates, and the gates shall not be shut."

Sister Harriett L. Gray of Houston, Texas, has requested we write upon the two-leaved gates mentioned in the above text.

In doing so we shall exercise the privilege of enlarging upon the whole verse at the head of our article. We feel that we have no right to take any Scripture from its context, and therefore must consider the two leaved gates, relative to the conquests of Cyrus. Most ancient cities had gates which were strongly fortified and yet wide enough for the populace and troops to pass in or out of the city. It is said that there were many gates of brass in the city of Babylon. Gates where the river Euphrates

entered the city and where it had its exit must have been very wide, and there were gates where streets came up to the river and they all were closed at night or when they were under attack. There were also gates to the palace which must have been guarded at all hours. Babylon takes its name from Babel which means confusion, and to the people of God, when led of the Spirit, it is also a type of destruction. We are told that "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

The Lord's people had been carried captive and they had not power to deliver themselves, and would have been swallowed up in their captivity just as the Lord's people would be swallowed up of this world, but for the purpose and mercy of God. THUS SAITH THE LORD cannot be overthrown, and there is a thus saith the Lord concerning His people and concerning all flesh. In our text God speaks of a man who was yet unborn, who would conquer Babylon, and while the Jews were in Babylon, He calls them His captives and that Cyrus would let them go "Not for price nor reward." Isaiah 45:13.

The various names given to Cyrus as, the righteous man from the East, Isaiah 41:2. my anointed, Isaiah 45:1. my shepherd, Isaiah 44:28. and the ravenous bird from the East, Isaiah 46:11. do not make him a subject of grace, but rather set him forth as a man raised of God to execute the righteous judgments of God, anointed a king, not by his fellow-men, but as a sovereign act of God. He was appointed God's shepherd to direct and provide for God's people to leave Babylon and trek about eight hundred miles back to Judah, leaving Cyrus in his natural state, which is spoken of as "a ravenous bird from the East." He was not changed any more than the ravens were changed into clean birds because God caused them to carry, morning and evening, bread and flesh to the prophet Elijah.

I Kings 17:6. God upholding Cyrus's right hand would be enough to keep him

from doing anything contrary to His will. Cryrus had overcome many kings before he came to Babylon, the wealthiest of them being Croesus, who, though not mentioned in the Bible, ruled over the Lydian empire, of which Sardis was the capital, and there were many kings supporting Croesus.

Cyrus had no desire or craving for gold and silver. It was true of him as Isaiah, in Chapter 13:17, says of the Medes, "They shall not regard silver and as for gold, they shall not delight in it." He swept through kingdoms, conquering as he went, until he came with his armies before Babylon, which was a great city, well fortified and capable of standing with confidence a long siege. The Babylonians were able to raise much of their food within their walls. For quite a long time, (some historians say for two years) his armies were stationed around the city. They were laughed and jeered at from her walls, but during this time Cyrus had large trenches dug, and his plan was to turn the waters of the Euphrates from going through the city. "A drought is upon her waters, and they shall be dried up." Jeremiah 50:38. There was a low spot called a morass, perhaps the place from which the material came to build the tower of Babel, and the trenches led to this spot. Surely God had blinded their eyes, or those in the city would have known what was taking place.

In Jeremiah 50:24 God says, "I have laid a snare for thee, and thou art also taken, O Babylon, and THOU WAST NOT AWARE." How true God's word is "that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." Through their revelry and drunkenness the guards probably forgot to close the gates, for God had said "I will open the two leaved gates before him and the gates shall not be shut." In Daniel 5, it tells "Bel-shazzar the king made a great feast to a thousand of his lords, and drank wine be-

fore the thousand." This impious man, inflamed with wine, commanded to bring the golden and silver vessels, taken by Nebuchadnezzar from the house of God, which was in Jerusalem, that the king and his princes, his wives and his concubines, might drink therein. "They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone.

In the SAME HOUR came forth fingers of a man's hand, and wrote over against the candlestick, upon the plaster of the wall of the king's palace: and the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, SO THAT THE JOINTS OF HIS LOINS WERE LOOSED, and his knees smote one against another." The king was alarmed and cried aloud, for neither he nor his wise men could, with all their wisdom, read that which God had written, whether it be in judgment or mercy. God had His servant Daniel there who could read it, even though there was nothing but judgment in it. What confusion reigned in the palace! Drunkenness and frolic had taken full hold of the city. The hour that judgment was pronounced by God's prophet was the hour that Cyrus commanded an advance, the water was turned into its new channels and the troops and horsemen marched into the city up the bed of the river. The two leaved gates were left open that night.

Jeremiah, speaking of this very event, says "One post shall run to meet another, to show the king of Babylon that the city is taken at one end." Jeremiah 51:31. The waters, pouring through the new channel, filled an area of fifty miles in circumference and made it seem to look as in Jeremiah 51:42. "The sea is come up to Babylon: she is covered with the multitude of the waves thereof." Nothing could stop their victorious advance and what had taken place at the palace left them paralysed, and Daniel tells us, "In that night was Bel-shazzar the king of the Chaldeans slain." Thus Cyrus, whose right hand was upheld to

accomplish God's purpose in overthrowing Bel-shazzar, saw that the two leaved gates were left open, and without doubt, was given a mind and determination that the gates should not be shut.

There has much been written about Cyrus that we need not speak of here, but to make it easier for the reader to understand following events, we will say that Cyrus's mother had a brother whose name was Cyaxares, who had thrown in his lot with Cyrus. He, being an uncle of Cyrus, was made king and took the name of Darius the Mede. He was threescore and two years old when he ascended the throne and reigned two years, being in full sympathy with Cyrus in keeping the gates open for the return of the captivity. Brevity demands that we omit many things that can be read in secular history about Cyrus and this period, but what concerns the children of Israel during the reign of various kings from Darius and Cyrus to Artaxerxes is covered by Ezra and Nehemiah and other prophets. During the reign of those kings the gates were left open for the return of the captives. Only during the seven months that a usurper was on the throne (Gomates, who called himself by the name of Artaxerxes) was the work of building the temple stopped.

In the second year of Darius (son of Hyspastes) who had overthrown the usurper, the prophets Haggai and Zechariah encouraged the people to continue the work, which was immediately reported to the authorities by their foes who were always spying on them. Ezra tells of search being made and the written proclamation of Cyrus being found, and so the work went on. Darius not only encouraged them, but also demanded that from the very places of those who would hinder the work, that they supply them with tribute, with cattle for sacrifices and with wheat, salt, wine and oil, and commanded also that whosoever would hinder the work should be put to death. Read Ezra 6. The work went on so that the temple was finished ready for worship in the sixth year of

Darius and in the twenty-first year after its commencement.

We have felt for years that Ezra and Nehemiah were lovely characters, and the more we read of them the more wonderful they seem. They were zealous for the worship to be according to the pattern that Moses saw in the mount. They insisted upon Israelites making no affinity with the nations around them. They stand as an example to all true servants of God to-day who would help and encourage God's humble people who would come out of B a b y l o n , THE MOTHER OF HARLOTS, to go to the Church where God's honour dwelleth. Surely the zeal and integrity of both these men, with their determination to stand and worship according to the word of their king is needed to-day in most places. To return to Cyrus and his proclamation. 2 Chronicles 36:23. "Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and He hath charged me to build Him an house in Jerusalem, which is in Judah. Who is there among you of all His people? The Lord his God be with him, and let him go up."

Here in Cyrus we have a type of our Lord Jesus, who is King of kings and Lord of lords, to whom God said "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Without Cyrus there would have been no deliverance, the Jews, the natural brethren of Jesus, would long ago have been swallowed up among the nations of the earth, but that could not be, for their God was able to perform the things His prophets had spoken. Without Jesus there would be none that could ever sing the song of the redeemed. Our Lord Jesus declared that His Father had given Him power over all flesh, that He should give eternal life to as many as the Father had given Him.

Babylon of old was a type of BABYLON THE GREAT, THE MOTHER OF HARLOTS. Revelation 17:5. This city

seems to-day like a creature from the deep that has its tentacles spread all over the earth, diffusing the poison of error into every corner of the globe. Whether it be in the press or over the air or in public assemblies the name of God is blasphemed. The sacred vessels of the temple, the prophets, apostles and writers of God's word, which were used by God's sent servants to pour out to His chosen people, are now in the public press as well as in public places, claimed by an apostate church, claiming that she alone has the right to be the interpreter of the Word of God.

We would here say that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son." His Son who said "Upon this rock (of divine revelation, not on Peter, who was but a stone) I will build my Church; and the Gates of Hell shall not prevail against it." Whenever our Lord is revealed in a person, wherever they are, they will no more be at home in Babylon, any more than Daniel was. He may be kept there for the purpose of his God, but he will pray and praise his God with his windows open toward Jerusalem, morning, noon and night, and in his worship he will feel that he would rather his right hand forget her cunning than he should cease to remember Jerusalem above his chiefest joy. There were many left in Babylon, and we would not be their judge. None would have found their way out of Babylon of old had it not been God's will and pleasure for them to do so. There are many, as of old, who will live and die in Babylon. That is not our business. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, let every one that nameth the name of Christ depart from iniquity." Paul is not speaking of those who blaspheme the name of Jesus. You may be sure that those whose eyes and ears were open to the name and purpose of Cyrus who were God's children, would realize that when a king who is absolute, says

"LET," that word has the power in it of the One who speaks.

Naming the name of Jesus is a sweet and blessed favour that His children alone enjoy. "And they that know Thy name will put their trust in thee." Esther was in Babylon, so was her cousin Mordecai, left there for the purpose of God. How wonderful for such who might be left in Babylon, though they could not sing the Lord's song in a strange land, yet to have evidence enough that their God is a prayer hearing and answering God. That He hears the cry of the destitute and will not despise their prayer. The plan of their enemy Haman was well-laid, he would destroy them all at once, but the Lord controls the lot that is cast into the lap, and while his plan was made in the first month, the lot fell on the last month of the year. Thus, in the meantime, Haman was hung on the gallows he had made for Mordecai, and there was still plenty of time for the Jews, in all the provinces, to be warned to defend themselves. Such evidence of the wisdom and power of a sovereign God "makes e'en the captive's portion sweet."

Those who went on the journey with Ezra and Nehemiah were but a remnant. They seem to us like those few who are chosen to go forward and do the bidding of their Lord. There are many dangers along the road, in professing a hope in Christ they have told what their hope is and have confessed that they are strangers and foreigners, that is, they do not belong to this world.

The 18th chapter of Revelation, which tells of the apostasy and final overthrow of modern Babylon, is not a prophecy given to us by one of the prophets, but it is "the Revelation of Jesus Christ which God gave unto HIM, to show unto His servants things which MUST shortly come to pass." In verse 4 of this chapter, John said, "And I heard another voice (a voice of mercy) from heaven saying, COME OUT OF HER, MY PEOPLE, that ye be not partakers

of her sins, and that ye receive not of her plagues.”

G. R.

EXPLANATION

We try to avoid continuing an article from one issue to the next but sometimes spacing difficulties make it necessary.

Due to the increasing number of obituaries received, we are somewhat behind in their publication. All will appear, as nearly as we can, in the order received. — Editors

VOICES OF THE PAST

“He being dead yet speaketh”

“And Joshua died, being an hundred and ten years old. And they buried him in the border of his inheritance, and all that generation were gathered to their fathers. And there arose another generation after them, which knew not the Lord, nor yet the works he had done for Israel. And the children of Israel did evil in the sight of the Lord, and served Baalim.” (Judges 2:8-11)

Dear Brother Chick: — Please give your views on the above text. Is it of any practical importance now? I have known Old Baptist doctrine and practice to pass away in some communities where the old ministers and members had died and passed away, by the arising of young and PROGRESSIVE men. Please write us a little sermon on the above words. I am now getting old, and will soon be done with these things, but I believe the Lord will ever have men on earth who are opposed to PROGRESSION.

Your brother,
Reuben P. Thompson
Shelburn, Indiana

How is it possible that we should give a better explanation of the above text than our aged brother has already done in the few words he has written? Certainly the things which were written aforetime were written for our learning, upon whom, says Paul, the ends of the world have come. Brother Thompson is right in saying there can be no progression in the doctrine or order of Christ. Progression is deformity, and

retrogression is, to be dwarfed. Still, as our brother has desired it, and as the text and connection are full of lessons, we do not feel to decline trying to do as he desires. One thing is evident, viz.: that to avoid the deformity of progression, and the dwarfing of retrogression, it is most needful that we all give earnest heed to the things that are spoken in the word of God, lest at any time we should let them slip. To grow in grace and in the knowledge of the truth is not to depart from the truth at any time. This is neither progression or retrogression, but it is to seek to believe and to walk according to the word of God. Both the doctrine and practice of the word are to be diligently sought after with all prayer and supplication at all times. In believing and walking according to the word alone can God be glorified and the good of Zion secured.

The book of Judges is one long commentary upon the weakness and proneness of the Lord's people to depart from him, and the ease with which they are tempted to go astray, and the fatherly chastisements which the Lord deals out to them to restore them, until they are once more humbled and repentant. Again and again they departed, as recorded in this book, and again and again they were brought to cry to God in their distress and captivity, and again and again the Lord sent men to judge them and to lead them out from bondage; still they continued to forget him and his works. The Scripture mentioned by our aged brother records the beginning of these departures. All along through this wonderful history we learn what a complete failure man is in following the Lord when left to himself, and how constantly we all need grace lest we stray; thus the obedient are excluded from all boasting over the disobedient. If Israel at any time walked obediently it was shown that this resulted from no goodness within them at all; they were taught by all these things to know that if obedient it was not of themselves, but of God. Paul could say, “I labored more abundantly than they

all; yet not I, but the grace of God which was with me." All boasting then is excluded, not only as regards the matter of final salvation, but also as regards all our present life of obedience and service. While we, like Israel, eat the good of the land if we are willing and obedient, yet all our willingness and obedience arises from indwelling grace, and is not of our ownelves at all. The good of the land is bestowed as a mark of grace, and the obedience which is connected with this eating and drinking is also another mark of grace.

We are also taught in this wonderful book the dangers of prosperity, of dwelling at ease and safety. When Jeshurun waxed fat he kicked. It was always so with Israel, and it is so now with all the Lord's people, none of us can seem to endure prosperity. In prosperity we forget God, the giver of all. We are not told how it was with Job before he was afflicted, but we do know that after he was afflicted he said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." After he was afflicted still more he said, "Shall we receive good at the hand of God, and shall we not receive evil?" Still further on he said in his affliction, "He performeth the thing that is appointed for me: and many such things are with him." David said, "Before I was afflicted I went astray; but now have I kept thy word." Again, he said, "It is good for me that I have been afflicted; that I might learn thy statutes." Paul said, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen." All these testimonies of holy men of old tell us of the benefits of affliction, and of the dangers of ease. It was said in the old time, "Woe to them that are at ease in Zion." Still further, we are taught by all this record of the Lord's dealings with Israel that it is with Israel alone that he thus deals. True, afflictions come upon all men, but all men are not exercised thereby. All

men suffer pain, sickness, death; all nations suffer calamities of various sorts, but the people of God learn by these things what they have been prone to forget. The Lord dealt, as we are told, with Israel as he did not deal with any other people. Afflictions were chastisements to them; afflictions reminded them of a Father's love and care for them; afflictions brought them to the Lord in confession, and in pleading for mercy and for cleansing; affliction does not thus result with any other people. As the heat of the sun hardens clay and softens wax, so the unbelieving are hardened by affliction and blaspheme, while the child of God is humbled and caused to remember his departures, and to confess his sin before God. They are the wax and the unregenerate are the clay; the one is hardened and the other softened. To one the preaching of the cross is the savor of life unto life, and to the other it is the savor of death unto death. The one is driven away by the affliction, the other is drawn near. One goes out and hangs himself, the other goes out and weeps bitterly. The one says, Turn again with me that I may have favor with the people, the other says, I have sinned. God is in the affliction of the one, he is not seen in the affliction of the other. The one beholds the Father's face in all his sore chastisement, the other though filled with calamity sees not God in it; or if he does, it is as one like himself, angry and acting as a stern judge, and no love can arise in his heart toward the source of his afflictions. But the child of God beholding the Father's love in it, kisses the rod and blesses God.

We see also how needful it is that the people of God should have sound teaching, and sound practice held out before them, by their teachers and shepherds. God has appointed some to go in and out before his people. Timothy was one of these, and to him Paul gave strict charge, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." —

1 Tim. 4-16. Again he said to the same beloved Timothy, "Study to show thyself approved unto God." According to the narrative of which we are writing, we see Joshua and the elders with him leading the people not only over Jordan and into Canaan, driving out all their foes and destroying them, but also teaching them by word and by practice, or example, that God alone was to be obeyed and trusted in. These men whom God had raised up among them were steadfast, and stern, and strict, and allowed nothing that was contrary to God to abide among them. As long as they lived the people followed them, as they followed God. Now Joshua was gathered to his fathers, and all that generation passed away which had with him seen the wonders of the wilderness, and another generation had come on the stage of action; these knew not the Lord or his works, which he had done for Israel. This cannot mean that they had never heard the story, as told by their fathers, but they had not seen these things for themselves. We must see things for ourselves if we are to know God or his works at all. The knowledge of their fathers was not knowledge to them. All that their fathers said about all this wonderful work of God was but heresay to them. They must know for themselves, and they must know in the only way in which any one can know, viz.: by bitter experience of human weakness, and failure, and of the need of God's power and mercy and grace to save. This generation, as their fathers had once done, departed into idolatry. No man can keep himself in the knowledge and love of God; and most surely no man can bring himself into that knowledge and love. Now by failure and by chastisement that generation was brought to repentance once more, and then in prosperity they again departed, and then again chastisement came until God raised up some deliverer to break their bondage. Thus Israel was humbled and abased, and God was exalted. These are most needful lessons. How little could Israel boast over the idolatrous

nations around them after such restorations. To God must they give all the praise; his mercy and not their obedience had restored them and made them to differ from others.

What an evil thing it is to depart from the living and true God. This, all these lessons do teach us in this day. There have been departures from God and godliness all the way along. Faithful pastors have passed away, and aged saints have gone home, as our brother has said, and sometimes grievous wolves have crept in, not sparing the flock. Paul saw this, and forewarned the churches. "I know this," he said, "that after my departing shall grievous wolves enter in among you, not sparing the flock." This was a grief to him inexpressible, and he sought to warn the flock as one who was faithful and would if possible shield them from the inroads that were to come. No doubt this warning thus given did abide in the minds of some, and so these grievous wolves did not harm them. These wolves would seek to devour their faith, their doctrine and their order as churches, and leave nothing that was heavenly among them. False doctrine and practice contrary to the word of God, would be the bait which they would use, cloaked with an appearance of sanctity: wolves, not in their own proper clothing, but in sheep's clothing. These would profess more godliness perhaps than others, but within were only ravenous for the destruction of the flock, and the works of all such would eat as doth a canker, and overthrow the faith of some. These wolves were not so much open persecutors, though they would proceed to this also when the time seemed ripe, but they were false teachers, teachers of false doctrine under the form of true doctrine, of false practice under the form of true practice; that is, we mean they would not openly profess to desire any departure, but rather would profess still greater zeal for the good of Zion and the glory of God. Many, we are told, followed their pernicious ways, by reason of whom the way of truth was evil

spoken of. Often has this been repeated all along the ages past. In the text, we have only one instance of what has constantly been occurring among the people of God. Nearly a century ago the same thing began to take place in our churches. That "Baptists might rise from the dunghill and take their proper place among other denominations," the doctrine of general atonement began to be taught, and appeals to the ungodly to come and be saved, and anxious-benches, and protracted meetings, with all the excitement that could be aroused, and then Sunday Schools as nurseries for the Church, and Theological seminaries, and Missionary societies, and Mite societies, and many other things were put in practice. All this was to exalt the church into the minds of men. The teachings of old soldiers of the cross were forgotten and cast aside as being behind the time, progressive religion became fashionable. What was the result? Vital godliness declined, the new birth was seldom mentioned, the atonement was ignored, and the grace of God was but little named. At the end separation could but follow, and the people of God would no longer touch the unclean things.

In these later years other things have sprung up by means of those who have not seen the wonders of God in deliverance of his people from the Egypt of this world. The generation that arose after Joshua, and those who came out of Egypt with him, were passed away and none remembered all the wonder-working power of God. These were they that departed into idolatry then. So, in these later years, men who had never come up out of Egypt, or if they had, belonged to the mixed multitude (see Exodus 12:38; Numbers 11:4) and have not seen the work of the Lord indeed, have sought to build up the church by ways contrary to the simple word of God; and judgments have followed where such things have gained a foothold at all times. The Means doctrine, as it has been called, that is, that the preaching of the gospel is a means of

quickenings sinners dead in sin into divine life, has been taught, and then Missionism in another form, viz.: that the church is, as a church, called to preach the gospel to every creature; and a federal government of the churches, and a consolidation of all our periodicals under one management, this management to be chosen by the churches of the whole country, have been taught. But we rejoice to be able to say that all these last things have made but little headway among us, so far as we know. We rejoice, too, that stern rebukes have been ministered by many faithful brethren from all over the land. We rejoice that the old soldiers have lived to the present time, so that they could bear faithful witness to the wonders that God hath wrought, and thus warn the people to trust in no other, and to refuse all idols from whatever source they come. We do trust that the faithful Lord of our fathers will still abide with us, and make us willing to be the least of all nations, and to count the favor of God more than all the numbers and riches of this world.

In conclusion we will but add that as Israel suffered when they sought after idols, so shall we when we go after them. Let us beware of all that partakes of the works of the flesh, and be found steadfast in believing.

We leave these thoughts for the consideration of our aged brother. May they do no harm, but rather good, is our desire.

(Editorial by Elder H. A. Chick, September 15, 1905. Republished by request.)

MINUTES OF PRESBYTERY

Pilgrim Rest Church
Taylor Co. Texas
December 15, 1957

Pursuant to a call by Pilgrim Rest Church for a Presbytery to meet on the above date for the purpose of the Ordination of Brother L. M. Hammit to the full work of the Ministry, the

following Elders and Deacons met and organized themselves into a Presbytery. Elders: Elder R. W. Rhodes, Elder W. W. Taylor, Elder J. W. Shipman, Elder C. M. Haygood. Deacons: A. A. Chambers, J. T. Beene, J. W. Tidewell.

The Presbytery elected Elder R. W. Rhodes, Moderator, and C. M. Haygood, Clerk.

Moderator called for the candidate, whereupon spokesman A. A. Chambers presented Brother Hammit to the Presbytery.

After due examination of Brother L. M. Hammit as to deportment, qualifications, and the state of God's gift and calling to the gospel ministry to the satisfaction of the Presbytery, the Presbytery proceeded with the Ordination as follows:

The Presbytery selected Elder J. W. Shipman to word the prayer and Elder W. W. Taylor to deliver the charge. The ordination was then conducted by the laying on of hands with prayer by Elder J. W. Shipman. The charge was delivered by Elder W. W. Taylor.

We commend Elder L. M. Hammit to all orthodox and orderly Baptist as being sound in doctrine, careful in his department, and humble and conscientious in the display of God's gift of the ministry in him.

Right hand of official fellowship was given Elder L. M. Hammit by the members of the Presbytery. Also the right hand of fellowship was given by (A) Members of Pilgrim Rest Church, (B) Visiting Brethren, (C) friends. Elder Hammit was then delivered back to the Church a duly ordained Minister of the Gospel by the Presbytery; and received by the Church.

Motion and second made to present each member of presbytery with a copy of the minutes of the Presbytery.

Minutes of the Presbytery read and approved; and the Presbytery was dissolved in order with prayer by Elder L. M. Hammit.

Elder R. W. Rhodes, Moderator
Elder C. M. Hayood, Clerk

OBITUARIES

SARAH E. TRAWICK

The subject of this sketch was born June 25, 1884, near Dothan, Alabama; and joined Pilgrim's Rest Primitive Baptist Church in early life. She married T. E. Trawick fifty-four years ago, who not long afterwards became a deacon. For the past thirty-nine years they had been members of Wright's Creek Church, and were faithful in the cause of Christ. The writer served as her pastor for many years and knew her as a true mother in Israel. Greatly shall we miss her in the church

and in the home. She had been in failing health for several years; and the death angel called gently March 8th, and she fell asleep.

Funeral services were held in Bethlehem Church, Dothan, Alabama, by Mr. W. S. Williams and Elders E. R. Sorrells, A. B. Chumney, W. J. Harrison, and J. J. Collins. The latter used as a theme Proverbs 31:20-31, especially, "Many daughters have done virtuously, but thou excellest them all." Interment was in Bethlehem Cemetery beneath a beautiful mound of floral offerings.

She is survived by her aged husband; two daughters: Mrs. Eva Culverhouse, and Mrs. Elizabeth Hughes; four grandchildren and one great grandchild; two sisters: Mrs. L. F. Bledsole, and Mrs. A. P. Cobb; three brothers: J. A., J. C., and E. T. Underwood; and other relatives.

Truly a great believer in Christ has gone to the Paradise of God.

Her pastor,
(Elder) J. J. Collins

MRS. J. A. HERNDON

Sister Zilphia Whitley Herndon, the widow of Elder J. A. Herndon, passed away in North Carolina Memorial Hospital at Chapel Hill, N. C., Tuesday, November 12, 1957, at the age of 82. She was born in Johnston County, July 9, 1875, the daughter of Nancy Jane Lane Whitley and William Gillingham Whitley. She was graduated from Turlington Institute in 1895 and taught school for a number of years in Smithfield, N. C.

In February, 1898, she was married to Elder J. A. Herndon and as a bride came from Johnston County to Durham. She moved her church membership from Old Union Church in Johnston County to the Primitive Baptist Church in Durham, September 14, 1899. She remained a faithful member of the church as long as she lived. Elder Herndon preceded her in death in 1952. During his forty-two years service as Pastor of the Roxboro Primitive Baptist Church, Sister Herndon was a faithful companion and devoted wife. When his eyesight failed in 1940, she guided him about in his travels to his churches. In his physical blindness she was his eyes. Her devotion and faithfulness remained during Elder Herndon's long and painful illness. She was at his call and by his side day and night to the end with patience and love. Although physically frail and afflicted, the Lord provided her with the necessary strength. Sister Herndon was modest. She trusted and loved the Lord, and she had said many times, "I am ready to go." In her own last and brief illness, we praise

God for his mercy, that she did not for long suffer pain.

Funeral services were held at the Durham Primitive Baptist Church by Elder D. V. Spangler, Pastor. Burial was in the old section of Maplewood Cemetery, Durham, N. C.

Written by her daughter,
Mrs. Edwin S. Lanier

one sister, Mrs. Kinsaul, Panama City, Fla.; and three brothers: Alto and Homer McGowan, Dothan, Ala., and Charlie McGowan, Samson, Ala.; and several grandchildren and great grandchildren.

She sleeps peacefully beneath a mound of beautiful flowers.

(Elder) J. J. Collins

Sister Herndon was gifted with loyalty and steadfastness which were an inspiration to all the members of the Durham Church, and her modest demeanor and humble spirit were a lovely example to the younger members of the church. We feel confident that the hope of eternal life she carried in her heart has now become for her a blessed reality; and that, even now, her spirit is feasting on the smiles of her Lord.

"The world can never give
The bliss for which we sigh;
Tis not the whole of life to live,
Nor all of death to die.
Beyond this vale of tears,
There is a life above,
Unmeasured by the flight of years,
And all that life is love."

May this bliss be hers to enjoy eternally.

By request,
Catherine M. Copley

DORA M. TINDELL

Mrs. Dora M. Tindell died at the home of her daughter, Mrs. Jewell Sorrels, March 4, in Hartford, Alabama. She was seventy-six years of age.

On February 23rd, when the writer came home from meeting, he had a message to visit her and hold a service. At the close of prayer, she asked for a home with Mt. Giliad Church, and arrangements were made for her to unite that night. She lived so happily in her firm belief in One who makes no mistake. On March 4th, the angel called, and Sister Tindell answered the heavenly summons.

Funeral services were held at her beloved Mt. Giliad on March 5th, with Eldres F. A. Collins and J. J. Collins officiating. The body was tenderly laid to rest beside her husband, W. B. Tindell, who preceded her in death about three years. She is survived by three sons: Weldon, of Malvern, Ala., Shelton, of Slocomb, and Jack, of Hartford; three daughters: Mrs. Lola Mae Justice, Mrs. Jewell Sorrells, and Mrs. Inez Fondren, all of Hartford. Also by

BROTHER SMEAD ROBERSON

Brother Smead Roberson was born October 17, 1901; and was married to Miss Phala De-Rossett April 23, 1942. He united with Union Primitive Baptist Church on September 22, 1951.

Brother Roberson was called from the walk of life on November 15, 1957. Besides his wife, he leaves to mourn his passing two sons and one daughter; his mother, Mrs. S. L. Roberson; three brothers, four sisters; and other relatives.

May the grace of Almighty God fill the vacancy so that the bereaved may be comforted, and not mourn for him as those without hope. We feel that Brother Roberson professed a sweet hope of life beyond this vale of sin and sorrow, where he will perfectly praise God in that endless eternity.

Brother Roberson was ordained to the office of deacon May 16, 1954; and performed the duties of this office well, and attended meetings regularly as long as his health permitted: giving God all the praise, honor, and glory. We believe our loss is his eternal gain. He will be greatly missed by his family, and his brethren and sisters. May we bow our heads in humble submission to God's will in time and eternity.

We desire a copy of this Memorial to be given to the family; a copy be sent to the Signs of the Times for publication, and a copy be recorded in our church records.

Requested by Union Church while in conference the 18th day of January, 1958. Written by

L. D. Smith, Church Clerk
Marion, Louisiana

ELDER EMMETT RICHARD BRYANT

Elder Emmett Richard Bryant, aged 66, passed away November 14, 1957. He was the son of the late John W. and Sarah Akers Bryant. There were thirteen children born to this family, nine of whom are living: Mrs. Lucy Via, Miss Cordelia M. Bryant, Mrs.

Madgie Thomasson, Mrs. Algie Byrd, Elisha F., G. Stanton, and Floyd H. Bryant.

Brother Bryant was reared on the farm, and attended school during the Winter months; his education was above the average. At the age of seventeen he received a good hope of heaven and everlasting rest in the forgiveness of his sins, and was made to rejoice and praise God as his Saviour and glorious Redeemer. He could say with the Apostle Paul, "For I neither received of man, neither was I taught it, but by the revelation of Jesus Christ." (Galatians 1:12) At this tender age he viewed the church as the beauty of the whole earth, and the ground and pillar of truth. He soon went before the church at Union, Patrick County, Virginia, and was received upon the relation of his Christian experience and faith in God. He was baptized by Elder P. A. Cahill, the worthy, faithful pastor. At about the age of twenty-one he began to speak in public, and was soon liberated to speak wherever God directed. In 1915, he was ordained to the full functions of the gospel ministry.

Soon after his ordination, he was chosen pastor of Long Branch Church, and served them for a few years. Later he was chosen pastor of Charity Church, where he served several years; and after the death of Elder Cahill, the beloved and faithful pastor of Union Church, in 1922, Elder Bryant was chosen pastor, and served this church nearly thirty-five years. His labors were in love and sweet fellowship; and he baptized a goodly number into the fellowship of the churches he served. When Riverside Church was organized, he was chosen their pastor. His labors were here in the mountains of Virginia; and his gift made him an able minister of the New Testament. He had a gift in prayer at times seldom equalled by any.

Brother Bryant was united in marriage to Miss Selma Goode, and to this union four children were born. He is survived by his afflicted wife and the children: Mrs. May Perry, Mrs. Edith Joyce, Mrs. Lorene Pickup and Ermon Bryant.

Brother Bryant was afflicted with cancer of the blood, and his sufferings were severe, but he bore them with patience and faith in God; and expressed at times the sweet presence of Jesus, saying, "I am not ashamed of the gospel of Christ." As he realized the end was near, his request was for Elder P. E. Ingram to have charge of his funeral; and on the 16th of November at Union Church, his request was carried out in the presence of a large and sympathetic congregation. The body was buried in Martinsville, Virginia, covered with a beautiful mound of flowers, there to await the coming of Christ, when the dead in Christ shall rise first; then those that remain shall be caught up and changed from mortal to immortality, to ever be with the Lord.

May it be the will of God to raise up others to take our places. Written at the request of Union Church.

Your servant in a blessed hope,
(Elder) J. G. L. Hash

RESOLUTIONS OF RESPECT

Resolutions of respect to the memory of Sister Lillie (Gilliam) Wyant as prepared and adopted by Gilliam's Church at her February Conference meeting:

Sister Lillie Gilliam joined the church at Gilliam's by experience and baptism. She offered for membership, and after relating her Christian experience was received at the September meeting, 1908. She was baptized at the October meeting on Sunday morning, and remained a faithful and loyal member of Gilliam's Church until her death, Jan. 7th, 1958.

Sister Lillie Gilliam was married to Prof. Vernon L. Wyant, of Elkton, Va., in September 1913. Prof. Wyant was one of the high school teachers at Gilliam's Academy at the time, and she was a piano teacher in the department of music; and they continued to teach at Gilliam's until the close of the school in 1918. Sister Wyant was a graduate of the department of music at Elon College, and they taught for several years, Prof. Wyant being Principal of the County high school, first at Monticello, in Guilford county and later at Ruffin, in Rockingham county; after which they moved to Greensboro, N. C., and they were living there at the time of her death.

Sister Wyant could not always attend her meetings at Gilliam's, since they were some distance away, and Sister Wyant didn't drive. However, her loyalty and faithfulness was never in question, and she continued to attend as often as she could, and was usually present on Sundays, but she missed some meetings. They lived in Greensboro more than thirty years, and she attended the meetings at the Primitive Baptist church there, from time to time, and they had many warm friends among their membership.

Sister Wyant's health began to fail her three or four years before her death. She had spent much time under the care of physicians and in Long's hospital during the last two or three years. While some of the operations brought temporary relief, the doctors and surgeons soon realized her afflictions were too serious for them to offer much hope.

Though critically ill at times when in the hospital, she would seem to get somewhat better, but this was usually of short duration. She seemed wonderfully composed, and I feel sure she realized she couldn't get well. Before she became so critically ill, and I believe it was in early spring 1957, when visiting with

her at Long's hospital, she told me she had been given some beautiful poems and wanted to repeat them to me. She was very weak and had been in the hospital for quite some time, but these poems had given her much comfort and seem to have brightened her hope. She said, wouldn't you like to hear them, and I said I certainly would. The first, I believe, was on the Easter Morn, and the last on the Resurrection. She recited with a calmness and beauty I had seldom ever heard. I said, Lillie, they are so beautiful, but I can't understand how you can remember them like that. She said it's no trouble when they are given to you like these were given to me. I thought I had never heard anything so beautiful. She soon rallied enough for them to carry her back home; and next time I went to see her at home, she said to me I have written the music to one of those poems and plan to write music for the others. With much difficulty she made her way to the piano, and began to play them for me. I said I want to hear you sing them. She said I haven't much voice as you know, but I will try. Her voice was very soft and low, but sweet and beautiful. The very truth of the doctrine she believed was in those hymns, and there seemed not to be a shadow of doubt of the truth she was singing. I felt that was a manifestation of God's love to her and to strengthen her faith for the ordeal of death, which was not too far away. She had a good hope, and I feel sure she died in the full triumph of a God given faith. She was lovely in life and peaceful and sirene in death.

During her decline in health and her critical illness many of her Old Baptist brethren and sisters and many friends came to see her and others sent her get well cards. Her brothers and sisters realized she was slipping fast, but all had to wait God's time to call her home. Her husband stood by her to the last, and was most patient and loving in his care for her. He was with her the most of the time for the last two or three weeks, day and night, and she begged him not to leave her. She seemed to realize her time was now very short. Her son V. L. Jr., their only child, was with her almost daily for quite some time. Now, that all seem to know the time for her to die was near, her husband and son had completed the entire arrangements for her funeral and burial. Elder W. C. King, who had lived in Greensboro for many years and had been very close to them, was in Florida, and I think he would have been their first choice for the funeral service. They asked me to call Elder Posey Ingram of Martinsville, Va., whom they had heard and liked; and I called him for them. He conducted a very sweet service at the chapel of the Forbis-Murray funeral home in Greensboro, and her body was taken to Elkton, Va., where it lay in state until 1 P. M. Jan. 9th, and was laid to rest in her newly made

grave, in the family plot there. They had a short grave side service in Elkton, Va.

Resolved, That in the passing of Sister Wyant, the Church at Gilliam's has lost from her membership a very dear and lovely sister. That we mourn not for her as they that have no hope, but feel that she is better off. That we bow humbly to the will of God, and that these resolutions be spread upon our Church book, and a copy sent to the Signs of the Times for publication.

Submitted and adopted, at the February Conference of Gilliam's Church.

J. W. Gilliam, Moderator
Freeman Somers, Church Clerk

JOSHUA ENOCH HARDY

Joshua Enoch Hardy was born September 6, 1863, in Crittenden County, Kentucky, and departed this life at Inglewood, California, March 7, 1958, at the age of ninety-four years, six months and one day. He was the son of Elder J. B. Hardy and a brother of Elder J. R. Hardy. At the age of twenty-one he moved to Kansas, where he was united in marriage to Lizzie B. Holder. Two sons were born to this union. He was preceded in death by his wife and by seven of his twelve brothers and sisters. Surviving are his two sons, Ernest, of Oklahoma City, and Lee, of Inglewood, California, two sisters, Mrs. Bertha Clark, of Edinburg, Texas, and Mrs. Verda Machesney, of Kingman, Kanass, and two brothers, Joseph, of Texas, and Henry, of Colorado; also, five grandchildren and five great grandchildren.

Although he was never moved to unite with the church, he loved the doctrine of the absolute sovereignty of God, the predestination of all things, salvation by grace alone, the perseverance of the saints, and all other principles of sound doctrine. During the past eight years he attended regularly the meetings of the Seclusia Primitive Baptist Church in Compton, California. Interment was made in Walker Cemetery, Dacoma, Oklahoma.

Lee Hardy

Our loved one heard the call: "Come home;"
And he was anxiously awaiting the same,
For his burden long had wearisome grown;
So the summons was welcome, when it came.

His years on earth have been many;
The changes he's seen are not few;
But he always has trusted his Saviour
To keep him and carry him through.
His heartaches and cares are now ended.

We'll miss him more than words can tell;
But when the trump sounds, and all have ascended,

We will meet him; and all will be well.

Mrs. Verda Machesney

SUSAN I. MEADOWS

At the request of New Hope Primitive Baptist Church, it has become our sad task to report the passing of our beloved sister and mother in Israel, Susan I. Oden Meadows.

Aunt Dolly, as she was commonly known, was the daughter of the late William and Elizabeth McMillian. She was born March 21, 1866, in Newton County, Texas; and died July 11, 1957 — making her pilgrimage here on earth ninety-one years, three months, and twenty-one days.

She was married to Elder G. T. Oden in 1891. To this union were born three daughters and one son: Mrs. Evie Green, who preceded her in death; Mrs. Thessa Whiddon; Mrs. Lela Cooper; and Thomas W. Oden. After the death of Elder Oden, she married Elder I. S. Meadows, who preceded her in death about forty-three years.

She received a hope in Christ after the death of her first husband, and rode a distance of thirty-five miles alone on horseback to a Primitive Baptist church. She was received, and baptized by the late Elder J. J. Musgrove. Sister Meadows stood firm in the faith; though blind the last few years of her life, she attended her church as often as her health would permit. Sister Dolly suffered many hardships in rearing her family. She leaves to mourn her death, besides her children and grand children, one sister, Mrs. Mary Penny, Oakdale, La.; two brothers: J. Paul McMillian, Merryville, La., and J. D. McMillian, Woodville, Texas; and a host of neices and nephews and other relatives. We will say to those who mourn their loss that we believe our loss is her eternal gain.

Her funeral was conducted by her pastor, Elder B. B. Walston, and Mr. Lamont Rouse. Written by the request of her church by

(Elder) L. L. Dobbs, and
J. Paul McMillian

IN MEMORIAM

FERDINAND S. SHELTON

On the morning of October 31, 1957, the news was flashed: "Ferd Shelton is dead." Death's cold hand had robbed us — snatched without warning the warm pulsating personality that had endeared itself to the hearts of Primitive Baptists and friends wherever he was known.

An unique individualist and staunch defender of the Christian faith is gone — a niche in our hearts is empty. Our profession has lost one of its ablest defenders of sovereign grace; and we are the poorer.

Always generous of his time, energy and money, he was forthright, fearless and tireless in any cause he thought just. His bright smile, warm handshake, and expansive personality won him friends wherever encountered; es-

pecially among the household of faith.

Born in Franklin County, Virginia, March 14, 1874, to Haymond David and Susan Shelton, one of thirteen children, he soon developed patience, perseverance, and the ability to get along with people. In early manhood he was engaged in teaching school, later becoming a successful farmer. His wife was Vinecie Stone, who preceded him in death: they reared seven children.

When he was about thirty-eight years of age, he joined the Primitive Baptist Church at Roanoke, Virginia, and served as Deacon, first at Roanoke, then Bell View, and then he moved his membership to the church of his childhood, Town Creek — all in the Pigg River Association. Among other graces, he cherished the gift of "Discerning of Spirits".

Being large of statue and heavy, he was deprived in his latter years of the agility of youth, and sometimes worried at being thus encumbered, but the Lord showed him in a vision that these things pertained to this life only, and that in the Resurrection all this would be done away.

It can truly be said of Brother Shelton that he lived his eighty-three years and eight months to the fullest; and of him, as of Father Abraham, "He believed God and it was accounted unto him for righteousness", for he claimed no righteousness of his own. His last days were spent in the home of his loving and only daughter, and son-in-law, Mr. and Mrs. George Tilman Lester, Sr.

His funeral was conducted by his pastor, Elder P. E. Ingram; and his body was laid to rest by his companion in the quiet serenity of Evergreen Cemetery at Roanoke, Virginia. May his loved ones think of him as:

"Asleep in Jesus! blessed sleep,
From which none ever wake to weep."

May we see Brother Shelton again when King Jesus comes, bringing all that Heavenly Host; for we have this assurance, ". . . them also which sleep in Jesus will God bring with him."

(Elder) P. E. Ingram

(We feel a deep personal loss in the passing of Brother Shelton. His friendship meant so much to us in our youth, and in all the years following. It was he who first inquired as to our reason of a hope; and, being satisfied, encouraged our offering to the church. Then a short time afterwards inquired as to our impression to preach, and was instrumental when we were first called on to make the attempt.

We spent many pleasant hours in conversation and shall not soon forget the many scriptural subjects discussed. He was a brother and friend indeed. — J. D. W.)

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., JULY, 1958

NO. 7

"Thy people shall be willing in the day of thy power. . ." (Psalms 110:3)

Box 265
Draper, N. C.

Dear Editors of the Signs:

It has been on my mind for some time to try to write some of my experience, and what the good Lord has done for me. I was brought up by a good Primitive Baptist father and mother. We lived in Patrick County near Vesta, Virginia until I was about 14 years old. My father and mother's membership was at Dan River Church near Vesta, where I went with them to church, and I well remember seeing both of them baptized and how happy they looked, and how I wished that I could be like them.

Soon after they were baptized I had a dream. I dreamed that my oldest brother and I were standing in our kitchen window, and mother was sitting by the fire knitting. We looked up at the clouds, and they looked as though they were all on fire. We ran to mother and told her that the end of time was coming, and she just looked at us and smiled. I said, "Oh if I could be like her, I would not be lost". I felt like the Lord had shown me that I was a lost sinner, and from then on until I was about 17, I would go off to myself and try to pray that God would show me in some way that I was saved; but instead, I grew worse. We had moved to Draper, N. C. then, and there wasn't any Primitive Baptist churches near, so I didn't get to go to preaching much, but I still shed tears about every night and I would try to pray that God would take away the awful burden.

One night, I do not know if I was asleep or not; I saw myself flying up in the sky and I looked back and saw

that I was leaving this world. I said, "Lord, what am I," and a voice spoke near me and said, "An angel". After that I didn't look back anymore but just kept going; and started singing "Farewell vain world I am going home." Then I woke and was so happy that I wanted to get up and tell everyone what the Lord has done for me. I finally went to sleep, relieved and so happy. When I awoke the sun was so bright and everything seemed to be rejoicing with me. I went to work and the roaring of the mill sounded as though they were saying, "A m a z i n g grace how sweet it sounds that saved a wretch like me." This went on all day and I felt so happy that I thought I would never have to suffer again. But after this wonderful experience I didn't take up my cross and follow my Lord, but soon after I married a man that disapproved of me even going to the Primitive Baptist Church at all. I didn't know it then, but I soon found out. I tried to go a few times, but he would get mad with me and I couldn't have peace of mind, so I gave up trying to go, as I wanted to have peace at home. Oh how hungry I would get to go to church and hear preaching! We got along very well in life and I had six very sweet daughters. My husband went to the Methodist Church where he carried all six of our daughters to Sunday School, and I would get so hungry to hear preaching that I would go with him sometimes; and how disappointed I would be that I didn't hear a word that helped my hungry soul a bit.

I went on this way for about thirty-eight years until all my girls had married except one. She was 16 when I was stricken down with awful pain and affliction. I first felt sad and lonely and

my pain was more than I felt I could bear. All the relief I could get was to lie flat on my back. All that winter I was alone during the day as my youngest daughter was in school and my husband worked, and I spent many lonely hours, except for two of my daughters, living near by, that would come to see me often and help all they could. I went to approximately 12 different doctors, and they all did what they could for me, but I seemed to grow worse, and even got so I could not get up by myself. Soon summer had come and my daughter was out of school and at home with me to help. My husband was good to me and tried to do all he could to help. We bought about every kind of pain relieving medicine there was, but none gave me any relief. I was still going to doctors at this time, and they were quite puzzled with my illness, and finally I was sent to Duke Hospital in Durham, N. C. where I was treated for arthritis, but nothing seemed to help, and finally I got to the place where I was unable to take any kind of medicine for relieving pain as I became allergic and broke out with an awful rash, which troubled me more than the pain. I felt as though I could not stand the pain much longer, and prayed every night that if it would be the Lord's will to take me out of my misery, but it seemed as though it wasn't the Lord's will that I go, and I could not understand why I had to suffer for the Lord had given me a sweet hope of a heavenly home and had answered many prayers for me. Why had he forsaken me? I became weaker and more helpless each day until it wasn't long before I had to use a cane to get about any, and then it was very little. I would try to sit on the porch and read the Bible, but the pain was so severe that I couldn't sit for long. As I read the Bible it made me weep to see how poor Job and others had to suffer and how I could sympathize with them.

Soon it was time for me to have a check-up at Duke Hospital, but I felt it was of no use to go back as I wasn't

any better, and there seemed to be no remedy for me. My family doctor finally persuaded me to go back just once more, so I decided to try again. As I went in the hospital everything seemed to look different, and even my doctor looked happy, as he said to me, "I have good news for you". He told me that there wasn't any medicine that would do me any good, and much to my astonishment he said that I was not satisfied in my religious life, and that I should get out more and visit friends. Well I knew it was the truth, but how did he know anything about my life? I did not know for I had never told him anything in that line. It filled my heart with joy, and opened my eyes, and I could see what my Lord had been chastening me for. I knew then I must take up my cross and follow my Lord the rest of my life instead of trying to follow man. All the way back home my husband would say, "How did he know anything about our lives", and I told him the Lord had given the doctor this message for us and that for thirty-eight years I had tried to follow him, and now I was going to follow the Lord for the rest of my life.

I planned to go to Dan River church the very next meeting, where my dear sister was a member. I phoned her and asked if I could go with her the next meeting, and told her what the doctor had said. She was so happy about it, and said there would be a meeting very shortly at Dan River. She said she would be more than glad to take me. With the help of my daughters, I got ready to go to the meeting, and told my husband I was going, even though he was against it. My daughters said they would take care of daddy, so with the help of pillows and my walking cane, I managed to get to church with my sister helping me. As I walked down the aisle, it felt wonderful to be in the Lord's house, and as the people were singing it sounded like heaven to me. I looked around. I saw many faces I knew, but they all looked like saints to me. As our preachers, Elder Spangler, and Elder Griffin

preached it sounded so sweet to me with their voices so humble. How they could preach, and tell me far better the road that I had traveled than I could have told it. It filled my heart and I knew the Lord's people were there. When the service was over and Elder Spangler asked if anyone would like to come for membership, I wanted to go, and had promised myself that I would go up the first time I had an opportunity, but I felt as though I was a stranger to all the people because it was the first time I had ever been in Dan River Church. As church was dismissed, Preacher Spangler came to me and asked how I was, and I told him I was in an awful fix. He asked if I would like to talk of my experience to the people, and I told him I would; so he had all the people be seated, and I told them my experience and what the Lord had done for me; and they received me in the church. As the people shook my hand with tears running down their faces and singing Amazing Grace, I felt the Lord's power and the pain was almost gone. Elder Spangler asked when I wanted to be baptized, and then I began to wonder how I would tell my husband, though it didn't seem to worry me, for I was so happy, and felt that the Lord was going to cause me to get better as I felt that I had done his will and I was baptized the following Sunday after I was received a member of Dan River Church. Though my husband disapproved of my doing so, and would not go to see me baptized, my dear daughters, except one, went and carried me, and even my Dad who was about 80, was waiting to see me baptized. Most of my brothers and sisters were there, and also many friends. I was so happy, (they were shedding tears and embracing me) that the Lord showed me the way.

After I was baptized I began getting better. My sister brought me the "Signs" to read, and I read so many good experiences and things that give me great joy, but my husband was not friendly with me. He would come from work and sit on the porch and not even

ask if I was feeling better. This went on for about three weeks and I began to wonder if I had done him wrong. As I began to worry about him, the pain began to come back more severe than ever until one day I was all alone and I thought I could not stand the pain much longer. I phoned the doctor, and asked if he thought there was any doctor that could stop the pain, and he stated he didn't think so, and that it was up to me as to whether the pain would stop. I went back to my bed and prayed to the Lord that if he would just take away the suffering that I would never worry about my husband and our home life again, and from that day on I began to get better; and in a day or so, I could sit up almost all day, and soon was able to do most of my housework and cooking. All my dear sisters and brothers in Christ in the church were so kind to me, and would tell me each meeting how much better I seemed to be getting. They were astonished at how fast I was recovering.

All this happened in 1953 and 1954. I joined the church and was baptized in September of 1954, and it is now 1958. All my children are married and gone from home and my husband and I are getting along very well, even though he has never gone with me to church, and says he never will.

I have many dear sisters and brothers in Christ who carry me to church, and I haven't missed a meeting for the reason of not having a way to go. Yes, I am enjoying life more now than I ever have before. I have been to several associations and union meetings that have been great joy to me. Everyone has been so nice to me and even invited me in their homes to dinner where we would sing and enjoy the evenings together. I have received some wonderful letters from the good people. Yes, I can see so much I have to live for. I am so thankful that the dear Lord made a way for me even if I did have to suffer so to see his will.

"God moves in a mysterious way,
His wonders to perform.
He plants his footsteps in the sea,
And rides upon the storm."

"Through floods and flames, if Jesus leads,
I'll follow where he goes;
Hinder me not shall be my cry,
Though earth and hell oppose.

Through duty and through trials too
I'll go at his command.
Hinder me not, for I am bound
To my Immanuel's land."

Now this is my hope, that I may be
blessed to do his will until He comes
to call his children home. Oh, I hope
that I am one!

A sister in hope of eternal life,
Mrs. Sallie L. Gauldin

(It was my privilege to baptize this dear sister, and one of the Lord's great miracles was manifested in her recovery. I am sure this message will be of comfort to many, and especially those who are living under like circumstances. It is a sad condition when we are brought in contact with those who have an unpleasant situation because of the difference of opinion between husband and wife. I have even known cases where a husband had nothing against the Old School Baptist, but manifested that he did not want his wife to become a member. We live in a land of freedom, and it is certainly the personal privilege of every person to worship God according to the dictates of his own conscience. If there are any who hesitate about going home to the church, and following their dear Lord in baptism, because of these things, do not hesitate. Our beloved Master has said, that to follow him we must forsake all; and He who suffers not a sparrow to fall without Him, will sustain your cause. — D. V. Spangler)

"WHICH BECOMETH WOMEN PROFESSING GODLINESS"

"In like manner also, that women
adorn themselves in modest apparel,

with samefacedness and sobriety; not
with broided (plaited) hair, or gold, or
pearls or costly array; but (which be-
cometh women professing godliness)
with good works. Let women learn in
silence with all subjection. But I suffer
not a woman to teach, nor usurp author-
ity over the man, but to be in silence."
(I Timothy 2:9-12)

"Even so must their wives (meaning
deacon's and bishop's) be grave, not
slanderers, sober, faithful in all things."
(I Timothy 3:11)

"The aged women likewise, that they
be in behaviour as becometh holiness;
not false accusers, not given to much
wine, teachers of good things; that they
teach the young women to be sober, to
love their husbands, to love their chil-
dren, to be discreet, chaste, keepers at
home, good, obedient to their own hus-
bands, that the word of God be not
blasphemed." (Titus 2:3-5)

"Likewise ye wives, be in subjection
to your own husbands; that, if any obey
not the word, they also may without the
word be won by the conversation of
the wives; while they behold your chaste
conversation coupled with fear. Whose
adorning let it not be that outward
adorning of plaiting the hair, and wear-
ing of gold, or of putting on of apparel;
But let it be the hidden man of the
heart, in that which is not corruptible,
even the ornament of a meek and quiet
spirit, which is in the sight of God of
great price. For after this manner in
the old time the holy women also, who
trusted in God, adorned themselves, be-
ing in subjection unto their own hus-
bands." (I Peter 3:1-5) Also read I
Timothy 3:1-16

Study these scriptures!

I have read and studied these scrip-
tures many times, but had never
thought much about the duty and posi-
tion of preachers' and deacons' wives
until I heard of one who claimed to
have a special position and special work
in the church. After having read them
many times, I was surprised, in re-read-
ing them to find only one verse telling
the duty of the wives of preachers and

deacons. I have meditated a lot on preacher's and deacon's calling, qualifications, and position in the church. There is more said about godly and holy women than deacon's and preacher's wives. I have known several men who claimed to have the gift of preaching, and were so anxious they could not wait for the church to see the gift, which they seldom did, but put themselves forward, and nearly always caused trouble. I have seen a few who were submissive to the church and were peaceable.

I do not remember ever hearing of but one deacon's wife who claimed a high position and special work in the church, so after much study, I feel impressed to offer a few thoughts, and if I am wrong, I welcome correction. I find only one verse on preacher's and deacon's wives duty, and it does not exalt them more than other godly, humble, quiet Christian women; it says less about them than of Christians in general. They are to "Be grave, not slanderers. Sober, faithful in all things." I consider the calling of a deacon as one of the highest and most honorable calling ever bestowed on sinful humans, and the same for their wives, yet that does not put them above even the least and most insignificant member only as led by the Spirit of God to live a quiet and humble life, being examples to the flock. Some younger ones and weak in the faith, sometimes think deacons and their wives are better than others, and they look to them as leaders, which makes it their duty to do all they can to honor their profession with an orderly walk and godly conversation, and to be a living, walking example to others. When one is qualified for the office of deacon, or deacon's wife, they realize the weakness of the flesh, and feel the least fit for the place, and are not puffed up with pride. They do not want any honor but to be led and instructed by the Spirit, knowing it is by the mercy of God that they are put in that position, and not because of any worthiness in themselves. They fear lest they may

go astray and lead others or cause offence in some way; and their continual prayer is to be kept by the love and power of God to never cause trouble nor discord. The wife wants to honor her husband's calling and be a true help and encouragement to him. She has no more authority than any other godly woman, or women of old, full of the Holy Ghost: they are all alike to be in behaviour as becometh holiness; not false accusers, not given to much wine, teachers of good things; that they may teach the younger women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed, they are not to teach, nor usurp authority over the men, but to be in silence with all subjection etc. Christian women, no matter what position they occupy, should be of a meek and quiet spirit, which is in the sight of God of great price. Now the other side of the picture.

When the wife of a deacon or preacher gets the idea that she is in a position of authority, or is superior to others, she is treading on dangerous ground, and is liable to meddle where she has no business; and as time passes she becomes bolder so as to become a busy body, and spread confusion and discord, and becomes a discredit and dishonor to her calling, and to her husband's calling and office. When she takes it on herself to try to keep others straight, she is sure to cause many more crooked ways than straight ones. There never has been, and will never be, one who feels his importance in the church, but who must be brought down. When led by the Spirit they are not going to be forward in their calling. They realize, unless led by the Spirit they can do nothing to benefit others; and when led by the Spirit, they think well, act slow, looking to God for wisdom, and continually begging for wisdom and strength and courage to go about their duties. The only honor a child of God in any position wants, is to feel that

God is his keeper, and to be kept at His feet; and to be able by the Spirit to give Him all honor and praise. And he realizes he can never praise Him as he desires as long as veiled in sinful flesh.

May He yet bless Zion.

A little unworthy one in tribulations,
Geo. W. Jackson
632 Connolly Drive
East Point, Ga.

ELDER RHODE'S LETTER TO BROTHER HUDSON CONCLUDED

Then, all the hearts of God's dear, cast down, sinful feeling people are brought into the great feeling of condemnation and sinfulness just as Paul was when that light shined from Heaven. And when the Lord spoke to him, that feeling of condemnation was so great that he fell to the ground. Even though he was made to confess his great felt sense of sin and condemnation in the flesh, he was given that great hope and confidence in God through Jesus Christ to the extent that he was given to say in the wind up of his career: "I have finished my course, I have fought a good fight, I have kept the faith, henceforth is laid up for me a crown of righteousness, and not to me only, but to them also who love His appearing." So we can see from this that Paul, even as he had previously given great evidence of a great felt sense of condemnation in the flesh, yet he was given to express great and marvelous confidence towards God through our Lord Jesus Christ.

Then, dear and precious young brother, our hearts do condemn us within and of our selves, and we would stay condemned if it were not for the love and mercy, grace and faith, and the marvelous gift of God through Jesus Christ. Oh, what sweetness there is in that precious hope and confidence, pardon, forgiveness, and all other things which pertain to life and godliness, which He gives us by His divine power. (2 Peter 1:3) Without all the precious

gifts of God in Christ, there could be no confidence towards God. Even the belief of God's little children in Him, is a gift of God; so is faith, repentance, obedience, and every thing which pertains to life and Godliness.

The Lord gives His people great confidence and hope towards Him and in Him through Christ Jesus, as Paul says in Hebrews 6:19-20: "Which hope we have as an anchor of the soul, both sure and steadfast, and entereth into that within the veil, whither the forerunner is for us entered, even Jesus. . ." So this precious hope which is given to God's people is indeed marvelous beyond description, and it is a very sweet and consoling factor in the hearts and lives of God's little ones. And without this precious hope in and through Jesus Christ and His righteousness, what would we have, and what could we do here in our sin smitten condition? Because, Paul says in Rom. 8:24-25: "For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for it? But if we hope for that we see not, then do we with patience wait for it." Therefore, this hope and confidence towards God through Christ Jesus is all we have, and it is the gift of God.

So, dear brother in Christ Jesus our Lord, we through the mercy and gift and grace of God, have both faith, hope, and confidence toward God through Him, by Him, and of Him; and within and of ourselves we have no hope, confidence or trust in God; but by and through Him we (if I am included) have a great, sweet and precious hope and confidence towards God.

But if it were not through Him who was sinless, perfectly righteous, holy and all together undefiled and perfect before God as a sin offering in our law room and stead, what hope could we have? What confidence towards God could we have? Because the Scripture has said, "The soul that sinneth, it shall die," and that all men are sinners without exception. Jesus is verily God and verily man, yet He sinned not, neither

was guile found in His mouth; and He as an innocent, perfect Lamb of God was offered to bear the sins of many; and unto them who look for Him, shall He appear the second time without sin unto salvation.

Then, dear brother, our hearts do condemn us without Him, but in and through Him, we are given great hope and this precious confidence towards God; and without Him we can do nothing. (John 15:5) So, in and through Him and the gift of God, comes this sweet hope and confidence towards God. Oh, dear and precious brother, how I do long and beg and try to cry for the sweet evidence of this true hope of God's people, for that precious anchor of the soul, in this land of trouble, sorrow, distress, and destruction. I feel to long after and abide in this sweet hope. Yet, I feel to know, if that which I hope as my sweet and precious anchor is not the true and genuine hope and confidence of and through Jesus Christ, then I am of all men most miserable in this low ground of sin and sorrow.

May we, dear Brother, be given sweetly to abide in this precious hope, and confidence towards God, through Jesus Christ, through that precious Rock, as He told Peter: "And upon this Rock I will build my church, and the gates of hell shall not prevail against it." He builds His church upon this Rock, and nothing can prevent it or prevail against it, as Peter tells us that God's people are kept by the power of God unto salvation. God bless you. Write again.

Your brother in hope,
(Elder) R. W. Rhodes

ELDER BENNETT IS QUITE ILL

We have a note from Deacon William Adkins, of Mardela, Maryland, concerning Elder Bennett's illness. He has not been well for several months — since last October when he suffered an attack of the flu, which was followed by severe complications. For some months he has not been able to fill his appointments, but we hope, the Lord willing,

that he will soon be able to resume his normal activities.

Elder Bennett wishes us to express his appreciation to all the brethren and friends for their cards and letters which they have sent.

— J. D. W.

BOOKS

The following books may be ordered through the Signs of the Times office (all prices include postage):

- Church History, by Hassell — \$4.85
- Body of Divinity, by Gill — \$5.50
- Cause of God and Truth, by Gill — \$3.00
- Commentaries, by Gill (6 volumes) — \$32.50

THREE DAYS MEETING

The Lord willing, the Hopewell Church of the Predestinarian faith and order, at 5620 East Marsh Street, Stockton, California, will hold a three day meeting beginning August 8th, and lasting through Sunday the 10th.

All lovers of the truth are welcome.

Wm. Echols, Church Clerk,
Chowchilla, Calif.

UPPER COUNTRY LINE ASSOCIATION

The 1958 session of **The Upper Country Line Association** is appointed to be held with the Reidsville Church, Reidsville, N. C., July 19, 20, and 21, 1958.

The association will be held in Smother's Warehouse. Those coming from the North or South follow the 29 Highway By-pass to the intersection of No. 87 and 29. Those coming from the East or West will follow No. 87 to intersection of 29 and 87. The location is just West of town.

A cordial invitation is extended to our ministers, brethren and friends to meet with us.

D. V. Spangler, Clerk

PIGG RIVER DISTRICT ASSOCIATION

The **Pigg River Association** is appointed, the Lord willing, to be held with the Pigg River Church, in Franklin County, Virginia, on Friday, Saturday and Sunday, August 1, 2 and 3, 1958.

A cordial invitation is extended to all brethren and friends to meet with us.

John D. Wood, Clerk

Danville, Virginia

July, 1958

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EDITORIAL**DECLARATION OF DEPENDENCE**

“When, in the course of human events, it becomes necessary for one people to —” is the beginning of a very famous document termed, Declaration of Independence. Many unpleasant events stimulated the representatives of the people composing the early American colonies to adopt this declaration July 4, 1776, while Congress was in session at Independence Hall, Philadelphia. This declaration was against a certain political king whose actions indicated that his direct object was to establish “an absolute tyranny over these States”.

Since we have an heavenly King, Who sovereignly reigns over all things and events, and whose actions prove to His People that He is all-wise — knowing precisely what is best for each and every

one of His People —; we deem it proper to declare our dependence upon Him. Knowing that He has an holy and glorious object in mind, to wit; the salvation of his people —: we feel constrained to write a DECLARATION OF DEPENDENCE. This is not to be construed so that it would tend to cast any reflection upon the document referred to in this article because we have in mind One who is King of kings — not a mere man who is politically exalted to sit on a king’s throne and resides in a natural palace. Now, we wish to submit our DECLARATION OF DEPENDENCE.

WHEN IN the course of spiritual experiences, it becomes necessary for one people to admit the power of the spiritual bands which have connected them to their heavenly King and to one another; and, to openly avow to all men the united and certain stations to which the effectual working of the spiritual law of Israel’s King bind them; and, a disregard to the assumed powers generally accepted and believed by the world of mankind, as well as the majority of the religious world; — impels them to declare the cause which brought about this humble submission, confident trust, and willing dependence upon our King.

We hold these truths to be revealed by our King to the subjects of His amazing grace only by His Spirit which is agreeable to the testimony contained in the Bible: — that only a portion of mankind was chosen in Eternity to be so highly and graciously favored with Eternal Life; that these certain ones were chosen in Christ before the foundation of the world to be in the peculiar relationship to their King as children to the heavenly Father; that this King determined for them certain guaranteed gifts; that among these are His Son, who should save them from their sins —, His Spirit, who should take the things of Jesus and show them, — and salvation, which would be perfectly realized in Eternity. That to secure these rights the sovereign King sent His own Son into the world to merit salvation

for them by accomplishing the law by keeping it to a jot and tittle in their stead, and by taking upon Himself their sins and reconciling them unto His Father by shedding His blood for the remission of their sins, so that mercy could be extended without molesting justice: that whenever a people has been brought to the knowledge of these new and true principles, having been forced to discard each and every principle relative to the power of man to secure these precious rights and gifts of the Spirit upon the volition of his own will by his own ability given him in nature; — it behooves this people to declare against these untrue doctrines and to adopt, as their confession, principles which are most certainly believed by the people who have been mightily wrought upon by the effectual work of our King's power. Prudence will, indeed, dictate that doctrines, traditions, and customs most surely believed and practiced by the majority of the inhabitants of the world, and even held to by this people prior to the mighty work of the Spirit should not be changed for light and transient causes, but rather will hold to them as long as they can. But when a long train of experiences in the furnace of afflictions have robbed a people of every plank in the platform of independence and self-trust, and has built for them in its stead a firm foundation upon which to stand; it is their right, it is their duty to discard such doctrines, traditions, and customs that uphold the power of man in obtaining these wonderful privileges and gifts, and to adopt new principles which most certainly agree with their new experiences and new faith: and such is now in necessity to alter their former doctrines.

The history of our great King is a history of repeated blessings bestowed upon and for the subjects of His Divine Love, all having in direct object the salvation of each and every one of His chosen people by exercising omnipotent control over all things and events so that they all work together for the good

of them who are the called according to His purpose. To prove this, let the true principles and facts versus the false doctrines be submitted to all who may be concerned. These facts are based not only upon their experience but also upon the testimony contained in the Bible.

Man naturally believes that he has the power to direct his steps and choose his own paths independent of, and apart from, any other controlling power. The truth is that God, our King, is sovereign, not an arbitrary or tyrannical being, but the reverse; an all-wise disposer of all events, an independent, self-existent, and omniscient King; One who holds the eternal destiny of His creatures in His own almighty grasp, working all things after the counsel of his own will, even as he has ordained all things for his glory; and being independent of and superior to all beings in heaven or on earth, has an incontestable right to do His pleasure in heaven and among the inhabitants of the earth; having a right to make one vessel to honor and another to dishonor; to have mercy on whom He will have mercy, and whom He will to harden; to reveal His gospel to "babes and sucklings", and to hide the same from the "wise and prudent"; to love Jacob and hate Esau, to save His people with an everlasting salvation, and to turn the wicked into hell, with all the nations that forget God. (See Beebe's Editorials of Signs of the Times, V. 1)

Man naturally believes that he can change the mind of God towards him, can change God's attitude toward him; that each man, independently, can determine whether God loves or hates him; whether God blesses or punishes him; that God's actions are determined by man's actions. The truth is that God is unchangeable. "For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed." (Mal. 3:6) "But He is in one mind, and who can turn Him? and what His soul desireth that He doeth." (Job 23:13)

The declarations of the natural man

indicate that man is king over his thoughts, conversations, actions, and destiny; that God must wait upon man before determining His course of action. The truth is that in the eons of eternity He decreed all things and events, "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." (Isaiah 46:10) God's people believe in the King, "Who worketh all things after the counsel of His own will". (Eph. 1:11) These decrees even embraced the crucifixion of His Son, the Prince; "For of a truth against the holy child, Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together, for to do whatsoever Thy hand and thy counsel determined before to be done". (Acts 4:27 — see Acts 2:23) The determinate counsel and foreknowledge of God embraced the deliverance of this Prince into wicked hands which resulted in Him being crucified and slain. God said through the Psalmist, "The wrath of man shall praise thee, the remainder of wrath shalt Thou restrain". (Psalms 76:10) It is comforting to know that death and hell can do no more than what pleases our King against His people.

The natural man believes that the election to eternal life is in his hands, that he can choose it by casting in his ballot for it at any time he deems proper, that it is conditioned upon his voluntary actions, that man is independent and free to determine whether he chooses to be a child of God or not. The truth is that God, our King, has chosen or elected a people unto eternal life in eternity before the foundation of the world conditioned only upon the mighty effectual and perfect working of Himself; God, the Father; God, the Son; and God, the Holy Ghost — these three are One: that it is not conditioned upon the independent works of the recipient of their own natural free will and accord. "Blessed in the nation whose God is the Lord, and the people whom He hath

chosen. (Ps. 33:12) "And He brought forth His people with joy, and His CHOSEN with gladness". (Ps. 105:5) "But for the ELECT'S sake whom He hath CHOSEN". (Mark 13:20) "But ye are a CHOSEN generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praise of Him Who hath called you out of darkness into His marvelous light." (1 Peter 2:9) "According as He hath CHOSEN us in Him before the foundation of the world —" (Read Ephesians 1) "Because God hath, from the beginning, CHOSEN you to salvation through sanctification of the Spirit, and belief of the truth". (II Thes. 2:13) "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". (Romans 9) Jesus, the Prince, told the truth when He said, "Ye have NOT CHOSEN Me, but I HAVE CHOSEN YOU —" God's children must be taught their dependence relative to this matter. God's people being "CHOSEN in the furnace of affliction", learn well their depraved condition, that justice would demand the condemnation of all men, when mercy does not intervene.

Man believes that he is naturally endowed with the ability to raise himself from any condition in which he is, that he can elevate himself into favor with God; that it would be unjust for God not to give each and every one according to that which each and every one considers to be just and right. Man wants to be the sole judge as to what is right and wrong, denying their King and Creator this right. The truth is that man by transgression fell so low that each and every one of mankind is totally depraved and justly condemned before God; that man's judgment concerning right and wrong is debased to such great degree that he cannot pass right judgment. That "Wherefore as by one man, sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." (Rom. 5:12)

"For all have sinned and come short of the glory of God." (Rom. 3:23) "Behold I was shapen in iniquity; and in sin did my mother conceive me." (Ps. 51:5) "Who can bring a clean thing out of an unclean? Not one". (Job 15:14) "Man in his best estate is altogether vanity". "There is none righteous, no, not one. There is none that understandeth. There is none that seeketh after God." (See Romans 3 & Psalms 53:1-3) "The thoughts of his heart are evil, and that continually." John 3:3 says, "He CANNOT see the kingdom of God." He cannot receive the spirit of truth. See John 14:17. He cannot discern the things of the spirit. (I Cor. 2:14) He cannot do good. (See Jer. 8:23) He cannot cease from sin. See II Peter 2:14. He must have repentance given him. (Acts 5:31)

Almost all of those who profess to believe in Jesus believe that Jesus died for each and every one of the adamic family. But the truth is that He died for only the ELECT being delivered for their offence and being raised again for their justification. He gave himself for a certain people that He might redeem them from ALL iniquity, and purify unto Himself a peculiar people, zealous of good works. (See Titus 2:14) By His stripes they are healed. By one offering He has perfected forever them that are sanctified. The angel said that the purpose of Christ's coming was to save HIS PEOPLE from their sins. He gave HIS life for the SHEEP, not the goats.

Man believes that he can command the Spirit at his own will, that the Spirit does not exercise power sufficiently to effect the regeneration of the subjects of its attack but man must help the Spirit in order for it to be effectual in regenerating man. He naturally denies the power of the Holy Ghost. But the truth is that the Holy Spirit is sovereign, irresistible, and in all cases effectual in the work of regenerating and quickening the Elect of God with eternal life. This new birth is necessary as Jesus said, "Except a man be born again he cannot see the kingdom of God".

(John 3:3) "It is the Spirit that quickeneth; the flesh profiteth nothing." (John 6:63) Not all the powers that can be, can alter the course of the divine Spirit from the Elect of God to the reprobate part of mankind. "The carnal mind is enmity against God: for it is NOT subject to the law of God, NEITHER INDEED CAN BE." (Romans 8:7) So the Spirit must work irresistibly in order to quicken into Eternal Life. The work of the Spirit must be effectual in all cases for if it should fail in any case to do that which it has undertaken to do, then it would cease to be God. "For as the Father raised up the dead and quickened them, even so the Son quickeneth whom He will". (John 5:24) "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out".

Many religious professors believe that it is strictly left to individuals whether or not they live in such a manner as to merit Heaven as their home, regardless of any prior work of the Holy Spirit; that children of God can so conduct themselves independently of the Spirit, that they can either be saved in Heaven or cast into Hell, — all according to their own independent actions. But the truth is that final preservation and eternal happiness shall be the blessed lot of ALL the sons of God by grace. That whom God hath accepted in His beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. "And I give unto them eternal life; and THEY SHALL NEVER PERISH, NEITHER SHALL ANY MAN PLUCK THEM OUT OF MY HAND. My Father, which gave them me, is greater than all, and NO MAN IS ABLE TO PLUCK THEM OUT OF MY FATHER'S HAND". (John 10:28-29) The truth is that God does not begin something and then turn from it; "For the gifts and calling of God are WITHOUT REPENTANCE"; and, "Being confident of this very thing, that He which HATH BE-

GUN A GOOD WORK IN YOU WILL PERFORM IT UNTIL THE DAY OF JESUS CHRIST". Peter says concerning their preservation, — "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:6) God had promised to preserve each and every one of His people in keeping them by His own power, and His people are dependent upon His power to keep them. God's election, His covenant of grace, the union of Christians with Christ, the atonement and justification by Christ, the indwelling of the Holy Spirit, and the prevalency of Christ's intercessions for them; all infer the guarantee of this consoling promise.

Man naturally cannot believe in the resurrection of the dead because it is such a profound mystery that cannot be logically and reasonably proven by human intelligence. Many of God's children quibble upon the Resurrection of the bodies because it is yet an unrealized experience, an unobserved phenomenon, nor has the identity of these bodies been revealed in minute detail as to their exact appearance, comparable or contrasted with the bodies of clay in which they now dwell. Yet, this is the high goal for which the children of God hope to realize some day in the future. The Resurrection is no more mysterious than God's creation, providence, and grace. It is no more mysterious than the translation of one dead in sins into a state of Eternal Life. Read 1st. Cor. 42-50 to find the following truths expressed relative to the Resurrection: the body is to be the same, though changed in these several particulars, — 1. IT is now subject to corruption, then incorruptible. 2. IT is now dishonored, IT will then be glorified. 3. IT is now weak, IT will then be powerful. 4. IT is now natural, (adapted to present conditions of the soul and constitution of the world); IT will then be spiritual, — (adapted to the glorious condition and environment of a Holy Heaven).

The natural man believes that since

man is independent, voluntary, and his own god relative to his walk and destiny; then, various and sundry organizations and auxiliaries are necessary; that united and fervent campaigns for money and means are essential in order to combine efforts in helping God to try to do what he desires to be done. But the truth is that since God is the One who is independent, voluntary, and God of the pathway and destiny of man; then, only ONE organization is authorized by Him. He does not need, nor authorize, any other than His own Church. He builds it; He keeps it; He adds to it each day such as should be saved. He calls, qualifies, sends forth, and uses ministers to preach the Gospel, baptize believers, and to feed the Flock of God which Christ purchased with His own blood.

Since the Bible contains so much that is contrary to the belief of the natural man, he had rather depend upon creeds, confessions, and catechisms written by vain man proclaiming the power of man, which pleases the vanity of man; than to use the Holy Scriptures as the authorized Rule of Faith and Practice. But those who have been taught their dependence upon Him are persuaded that the Holy Scriptures are the only divinely authorized Rule of Faith and Practice for the Saints of God.

Knowing that our King is all-wise, all-holy, all-powerful, loving, merciful, and gracious — perfect in all of His attributes —; then, we are bound to reverently bow in humble submission to His sovereign will. We are pledging our allegiance unto Him with joy and full confidence that whatever He does is best for all concerned. We, therefore, solely depend upon our Eternal King for our lives, our fortunes, our spiritual food and our various gifts of the Spirit. We have been made to trust our King and to depend upon Him for all things. Therefore, we solemnly and reverently publish and declare this DECLARATION OF DEPENDENCE.

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

ISAIAH LXII. 10-12

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

In replying to the inquiry of "A Poor Sinner," on page 259, we will give such views as we have, and leave him and all others to test the correctness of what we may write by the unerring standard — the scriptures. If our correspondent really feels himself to be what his assumed cognomen implies, a poor sinner, earnestly desirous to know the truth, he is one of a numerous class, to whose serious inquiries we delight to respond, to the extent of our limited ability.

The portion of scripture on which we are called to write, with several chapters in its immediate connection, we understand to be a prophecy of the closing of the legal and opening of the gospel dispensation.

The prediction in the beginning of the sixty-first chapter, we cannot doubt referred to the coming of Christ as the Anointed Prince and Savior, for our Lord has settled all doubt by applying it to himself, Luke iv. 17-19, John i. 32 and iii. 34; and from the unbroken connection, our text must point to the command given to John the Baptist, to the seventy disciples, and to the apostles, when they were sent to the lost sheep of the house of Israel, to preach that the kingdom of heaven was at hand, and to administer the baptism of repentance to

those whom God had prepared to confess their sins, bring forth fruits meet for repentance, and believe in him that was to come after John. These penitent Jews, renouncing their legal hopes which they had predicated on being the fleshly descendants of Abraham, were to leave the abrogated ritual of Judaism, and "Go through the gates" of the New Jerusalem, which the prophet speaks of in the first, fifth and sixth verses of this same chapter.

The gates of this holy city, New Jerusalem, as seen by John in his vision on Patmos, coming down from God out of heaven, adorned as a bride prepared for her husband, represent the gospel avenues into the church of the First Born; the going through or entrance by them into the city, figuratively sets forth the obedience of the saints in taking on them the yoke of Jesus, by which they acknowledge their allegiance to him as their heavenly King. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." — Rev. xxii. 11.

This city is represented as having twelve gates, yet but one Way; but the gates bearing the names of the twelve tribes of Israel are set as facing the four points of the compass, from whence the spiritual, anti-typical Israel shall come up from all the kindreds of mankind, to worship God in his holy temple in Jerusalem, and these gates shall be open, and never shut day nor night, unto those who have a heaven-granted right to the tree of life.

The opening of these gates to the quickened children of God, seems to us primarily to denote the opening up to the redeemed people of our God the way of life and salvation, by the preaching of the apostles and primitive disciples, from the preaching of John until the day of Pentecost was fully come; and we believe that the preaching of the gospel still makes plain and clear the way into the holy city, to the communion and fellowship of the saints, to all

whose hearts and ears God has opened to receive the testimony which such preaching brings to them. But there seems to us a special fitness of the figures, in pointing to the time when Jesus was with the disciples in his incarnation; when the way of the Lord was in this sense to be prepared by John, as the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God." — Is. xl. 3, Matt. iii. 3, Mark i. 2, 3. The preaching of John, of Jesus, of the seventy, and the apostles before the descent of the Holy Ghost at Pentecost, was a passing through the gates, and the preaching of the gospel of Jesus Christ was the casting up, or the preaching up, the highway, or an exhibition of the way of deliverance from the law, and entrance into the gospel light and liberty of the sons of God, through the redemption which Christ had come to consummate by being delivered for their offenses, and raised from the dead for their justification. A deliverance from the old and entrance into the new covenant, their redemption from the old Jerusalem which was in bondage with her children, and entering into the New Jerusalem which is above, is free, and the mother of all the election of grace.

The gathering out of the stones, as in the preparing of a way, and casting up of a highway, all impediments are to be removed, and stumbling-blocks are to be gathered out, that the track may be clear and unobstructed.

There were undoubtedly many insurmountable difficulties which those Jewish converts could not understand, and which hindered them from ceasing from their own works and entering into that rest which remains for the people of God, which were explained with comfort to them by the preaching of the word. Even down to the present time, we cannot enter into gospel rest until the light of the gospel shows us how the law can be honored, divine Justice satisfied, and the truth and glory of God sustained, in our deliverance from

wrath, and being made partakers of salvation by grace.

But all impediments disappear, when in the glorious gospel of the grace of God, Christ is set up as the Standard for the people; hence the command is given to the watchmen, spoken of in the sixth verse, whom God has set upon the walls of Jerusalem, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." A standard, according to Webster, is an ensign of war, a staff with a flag or colors, a banner; also, that which is established by authority as a rule, a model or criterion, &c. And as such we understand the word as used in our text, and throughout the scriptures generally. "And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own **standard**, with the **ensign** of their father's house." — Num. ii. 2. "Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my Standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders." — Isa. xlix. 22. This gracious promise is made to Zion. Again, Isa. lx. 19, 20, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord." "Declare ye among the nations, and publish and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded," &c. — Jer. 1, 2. From these scriptures we infer that the Word of God, Christ, the Way, the Truth and the Life, his laws and institutions, are the standard for all his people to rally under, and by which their faith and practice is to be tested, and as such it is peculiarly the standard of God's people, whether Jews or Gentiles; and the watchmen of Zion are to lift up this standard, by publishing, and by concealing not the word of the Lord.

The psalmist says, "Thou hast given a banner [standard] to them that fear thee." And for what purpose is it given to them? "That it may be displayed because of the truth." — Psa. lx. 4. "We will rejoice in thy salvation, and in the name of our God we will set up our banners. — Psa. xx. v. When, as the end of the law for righteousness, the Beloved in the Songs brought his spouse from the shadow of the apple-tree, to his banqueting house, he spread over her the banner of his love. — Cant. ii. 4. As seen in prophecy emerging from the wilderness, in the morning of the gospel dispensation, looking forth as the morning, she is pronounced "fair as the moon, clear as the sun, and terrible as an army with banners." — Cant. vi. 4, 10. Truly the banner which our God has given us to be displayed because of the truth, is the standard which Zion's watchmen are commanded to lift up for the people; and so lifting it up, they are instructed to behold what the Lord has proclaimed to the end of the world — to Jews and the Gentiles in every nation, and throughout all time — and with a steadfast eye upon what the Lord has himself proclaimed, they are to say to the daughter of Zion, "Behold thy salvation cometh." The daughter of Zion, in this text, we understand specially to apply to the lost sheep of the house of Israel, the remnant of Israel according to the election of grace. Those who came out of Judaism under the ministry of John, and of the disciples and apostles before the extension of the commission to the Gentiles. Say ye unto her, "Behold thy salvation cometh;" as anticipated and predicted in the first and second verses of this chapter, when in the going forth of this salvation the Gentiles shall see thy righteousness, and all kings, or nationalities, thy glory; and when the church of Christ shall be called by her new name, by becoming dead to the law by the body of Christ, and married to him that has arisen from the dead.

The standard or banner of truth to be lifted up, or unfurled, should proclaim and exhibit the coming of the Salvation of the daughter of Zion, with what he has with him, and the work which he has before him, with the certainty that he will fully accomplish the work of his Mediatorial office, in the everlasting salvation of his people, and in the establishing upon them the names and titles by which they shall be called.

"Behold his reward is with him." It was on no uncertain mission that Jesus came into the world. "The Lord's portion is his people, Jacob is the lot of his inheritance." — Deut. xxxii. 9. And of them he says, "This people have I formed for myself; they shall show forth my praise." This people were "sanctified by God the Father, preserved in Christ Jesus, and called." — Jude 1. He has been their dwelling place in all generations, before the mountains were brought forth, or ever he had formed the earth and the world, even from everlasting to everlasting. — Psa. xc. 1, 2. "When thou shalt make his soul and offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong," &c. — Isa. liii. 10-12.

"And his work before him." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just and having salvation." — Zech. ix. 9. "And thou shalt call his name Jesus; for he shall save his people from their sins." — Matt. i. 21. This work was all before Jesus when he came to do the will of the Father and to finish the work. No part of the work of redemption had been accomplished by the Levitical priesthood, nor by the offerings which were made by them under the law. No amount of blood flowing from Jewish altars

could cleanse from guilt or redeem unto God, only in a figurative or ceremonial sense.

“Jesus, my God, thy blood alone
Hath power sufficient to atone.”

This was the work of the dear Redeemer himself; he trod the wine-press alone. Hence to the inquiry, “Who is this that cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength?” he responds, “I that speak in righteousness, mighty to save.” “I have trodden the wine-press alone,” &c. “For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help.” — Isa. lxiii. 1-5.

“And they shall call them, The holy people.” In their former condition this people was rejected by Moses, as the impersonification of the law, and therefore were desolate and in widowhood, and termed, Forsaken, and Desolate; but now, when married to their risen Lord, and made partaker of his resurrection life, the newly wedded bride shall be called by a new name, which shall express the dignity and glory to which she is elevated in her marriage to her Maker. See verses 2-6. How appropriate is the name, “The Holy People.” Holiness here signifies perfect consecration to one Husband, one Lord, one faith, and one baptism. Not simply a holy people, but **the** holy people; definitely designated as the only people claimed as the Lord’s portion, the sanctified, called and consecrated people of our God. Washed in their Redeemer’s blood, cleansed from all pollution, sin and guilt, dead to the law by the body of Christ, and married to him that is risen from the dead, partaker of his resurrection life, and clothed in his spotless righteousness. The tabernacle in the wilderness and the temple in Jerusalem both were typical of this people. They were made holy by consecration from a common to a sacred use, and being thus ceremonially consecrated, were pronounced holy. So this people,

being chosen from the beginning unto salvation, through sanctification of the Spirit, and the sprinkling of the blood of Christ, are solemnly consecrated, and shall be called The holy or consecrated people. But, lest it should be supposed that their holiness was of themselves, they shall also be called, “The Redeemed of the Lord.” This name is suggestive of their former bondage, from which the Lord has redeemed them with his own precious blood. This name ascribes their redemption exclusively to the Lord, and being his work it must be perfect, effectual and complete. They are not redeemed by such corruptible things as silver and gold, good works or bad works by themselves performed, for they shall be called, The Redeemed of the Lord. Their Maker is their Husband, and their Redeemer is the Holy One of Israel, The God of the whole earth shall he be called. “For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God.” — Isa. liv. 5, 6. All this is fully signified by the name, The Redeemed of the Lord.

And it is still farther provided, decreed, promised and expressed, “And thou shalt be called, Sought Out.” This name gives full assurance that the redemption of the people of God secures its application to every redeemed vessel of mercy; however far from God by their own wicked works, or lost and hidden in the deep depravity of their nature, buried in guilt and sin, strangers to God, and aliens from the commonwealth of Israel, they are and shall be sought out; for Jesus has come to seek and to save them, and he knows them that are his; and he will not fail nor be discouraged until all that the Father hath given him shall come unto him. He knows where they are, and where and when to search them out.

The last portion of the name, as expressed in our text, is full of assurance of the everlasting faithfulness and abiding security of this city of our God, whose name and title is, “A City not forsaken.” God himself is in the midst

of her, she shall not be moved; God shall help her, and that right early. Glorious things are spoken of her. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north." The Lord will be unto her "a wall of fire round about, and the glory in the midst of her." — Zech. ii. 5. In the day of the fulfillment of these prophecies, "shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." — Isa. xxvi. 1, 2.

(Editorial by Elder Gilbert Beebe, November 15, 1877.)

RESOLUTIONS OF RESPECT

WHEREAS, God saw fit to call from his earthly home on February 14, 1958, our good friend and brother, Elder B. L. Swann; and

WHEREAS, We realize his gain is our loss since his presence and influence will be greatly missed; therefore be it

RESOLVED, That we bow in humble submission to the will of Him who doeth all things well; and that we extend our deepest sympathy to the family; and that a copy of these Resolutions be placed in our church records, one sent to the family, and one sent to the Signs of the Times and Old Faith Contender for publication.

Done and signed by order of New Providence Church, Kentucky, in conference the 3rd Sunday in April, 1958.

(Elder) Paul E. Poyner, Moderator
Owen McKinney, Clerk,
Hazel, Ky.

RESOLUTION OF RESPECT

Little Flock Church
Altus, Oklahoma

WHEREAS, It pleased our Heavenly Father to call from the bosom of his family and his church, our beloved Deacon, R. H. Houk, on February 7, 1958. We depended on him to carry on in the absence of our Pastor. He was one who loved his brethren and labored for peace and welfare of the church. He was a good son, devoted husband and respected citizen. He will be sorely missed by all.

BE IT RESOLVED, That we bow in humble submission to God's Holy Will, desiring to be reconciled to our loss, which we feel is his

eternal gain.

BE IT RESOLVED, That we extend our sympathy to the bereaved family, may the Grace of God comfort them in their sorrow.

BE IT RESOLVED, That we send a copy of these resolutions to the Signs of the Times for publication, a copy to his wife, Sister Phatama Houk, and spread a copy on the Church Record.

Written by order of the Church.

Nina Stallings, Church Clerk

RESOLUTION OF RESPECT

WHEREAS: Sister Bunie Inman (May 28, 1903-Jan. 25, 1958) was a member of Good Hope Primitive Baptist Church, Franklin County, Texas for several years; being firm in her convictions, frank in her expressions, loving in her deportment, and regular in attendance of the meetings of the church up to, and including the day of her death: and,

WHEREAS: Good Hope Church was shocked and grieved upon the sudden death of such devoted, faithful and conscientious member — and,

WHEREAS: we are convinced that our great loss is in accord with God's sovereign Will, and is to her benefit;

THEREFORE BE IT RESOLVED, that we bow in humble submission unto His holy will, praying that He make us content with our sad lot in this matter, and that we extend our heart-felt sympathy unto her husband, J. D. Inman, to her son, J. D., Jr.; and also her brothers, sisters, and many friends —

BE IT FURTHER RESOLVED, that a copy of this RESOLUTION OF RESPECT be filed with our church records; copies be mailed to her husband and son; and, a copy be sent to SIGNS OF THE TIMES for publication.

The above resolution read and adopted in regular conference of Good Hope Church February 22, 1958.

(Elder) E. J. Lambert, Moderator
Mrs. Gertrude Munn, Clerk
Mrs. E. J. Lambert, Asst. Clerk

OBITUARIES

JOHNNIE BRYANT BURKHAULTER

Brother Burkhalter was born September 22, 1876, the son of the late Eben Maxwell and Sarah Tidwell Burkhalter, who were well known pioneer residents of Bowie County, Texas; he died March 23, 1958.

Brother Burkhalter was a farmer in the vicinity of Simms, Texas. He had been a

member of Prospect Old School Primitive Baptist church near Simms (sometimes called Old Union), for 47 years; and was a deacon for 45 years. He was widely known, respected and loved; and was sound and faithful in the order and faith. It was the writer's privilege to know both him and Sister Burkhalter for many years, having had several pleasant visits with them. From his way of speaking and acting among God's people, surely he was blessed to walk in the steps of that faith which was once delivered unto the saints; and was firmly anchored in a sweet hope which entereth within the veil.

He is survived by his widow, Sister Myrta Burkhalter, and two daughters and three sons: Mrs. Pearl Barnes, Dekalb, Texas; Mrs. W. C. Barfield, New Boston; J. C. Burkhalter, Denver City, Texas; V. W. Burkhalter, New Boston; and W. K. Burkhalter, Odessa, Texas. Also by ten grandchildren, 13 great grandchildren, and 4 great great grandchildren; and several nieces and nephews.

The funeral was conducted by the writer, assisted by Elder W. A. Speer, and Elder Lloyd Wall, before a large and attentive congregation, with many lovely flowers. The body was laid to rest in the Old Union Cemetery to await the final and glorious day of his resurrection.

May the Lord bless, lead, and comfort you dear, aged and afflicted sister; and you his dear children. Let us look, the Lord willing, to that grand and blessed day of the Lord's coming, when He shall gather all his people to himself in eternal glory, to praise Him forevermore.

(Elder) R. W. Rhodes

EVER NORRIS THETFORD

Mrs. Ever Norris Thetford was born at Greenville, Alabama, on November 22, 1872, and died from this old world of sin and sorrow on March 15, 1958, making this little portion of her life nearly 85½ years. Her body was buried at Riverdale Cemetery in Columbus, Georgia, where she lived for the past 60 years; but her spirit was born from above so it has gone back to God who gave it.

She was the daughter of Y. C. and Fannie Lloyd Norris, who preceded her departure many years. She was the granddaughter of Benjamin Lloyd who compiled the "Lloyd Hymnal", a precious book that the people of God have read and sung praises and adorations from for many decades. She was reared in a Primitive Baptist home and it was a heritage that she cherished. She had six sisters and two brothers who survived her. They are Mrs. Kate Alston, Atlanta, Ga., Mrs. H. P. Rodgers, Panama City, Fla., Mrs. Patti Dean, Phoenix

City, Ala., Mrs. Thomas H. Hoey, and Mrs. J. A. Mayberry of Orlando, Fla., Mrs. George W. Smith, Columbus, Ga.; and her brothers are Y. C. Norris and Zack Norris, of Glennwood, Ark. and Temple, Okla., respectfully. An older brother, Lloyd Norris preceded her in death.

She was united in marriage to the late Chas. M. Thetford, Columbus, Ga., and to this union were born seven daughters, one having died in infancy. The six surviving daughters are much saddened by her leaving them and yet not as others who have no hope because we have a hope that in the plan and purpose of the Most High and Exalted Jesus, who is the Resurrection and the Life, that we will be called also at God's appointed time to pay the wages of sin, which is to die, that is the flesh or natural, but that we, too, shall see Jesus, the Lovely One, and sit down with Him and mama and all who love Him, all who have been given this heritage. Oh, What a wonderful family that will be there! Dear Old Primitive Baptists, it is just that beautiful now, but we can't see it plainly, now, but darkly as though through a glass. How well mama loved her Savior and the doctrine of "Salvation by Grace and Grace, alone", and as she met with the opposition of this world she never wavered but was given to stand still and see the Salvation of the Lord. She loved His people, the Church of the Living God and the blessed publication of "The Signs of the Times" which lay always open with her Bible near. It was her meat and her drink for her Church was not close by. She wrote a will, to be read after her death, to her six daughters, nine grandchildren and five great grandchildren, and in the expression of the sweetest words that a mortal being could ever write, commending them, each and every one, to the Blessed Savior, that, if it could be in His great will to be also their Saviour and teach them of His name, even Jesus, so sweet a name.

She was a member of New Harmony Primitive Baptist Church at Hiram, Ga., near Atlanta, Ga. and her Pastor was Elder O. J. Croker who spoke sweet words of praise and power of sweet Jesus at graveside services preceding burial of her body on March 17, 1958.

May God reconcile us to His Perfect Way and cause us to know He is too wise to err and too good to be unkind, and enable us to say, "Even so, Lord, for it seemeth good in Thy Sight, Amen.

Written by her daughter,
Mrs. Zula T. O'Neal

ELDER B. L. SWANN

Elder B. L. Swann was born August 7th, 1871, and died February 14, 1958, at the age

of 86 years, 6 months and 7 days. He was the youngest of four children born to William C. and Elizabeth Swann. He was married to Nancy C. Wilson June 15, 1911. To this union was born one daughter, Mrs. Elizabeth Parks, with whom he made his home at the time of death. He professed a hope in Christ and joined the church at New Providence the 3rd Sunday in July, 1919, and was baptized the 3rd Sunday in August, 1919, by Elder Hugh Oliver. He was ordained to the full work of the ministry October 8, 1933. He also served as church clerk some several years. All these charges he faithfully kept until God said "Enough my son, come home and rest".

Elders Paul Poyner and W. O. Perkins conducted services at the Max Churchill Funeral Home, after which he was laid to rest by the side of his wife in the Sinking Springs Cemetery to await the second coming of our Savior.

Written by A. H. Summers and
O. A. McKinney, Clerk
(Elder) Paul Poyner, Moderator

WALKER WALTON WILLIAMS

Walker Walton Williams was born August 22, 1877. He was the last living one of ten children born to Thomas Raines and Sarah Ann Garret Williams. Had he lived until August he would have been eighty years old. He leaves to mourn his passing his wife, Georgia Cook Williams; one son, Wallace Hilton; one grandson, Bobby Joe; one granddaughter, Sara Jane; one great granddaughter; seven nieces and five nephews; and a host of neighbors and friends who loved him.

The writer has known him for fifty years, having lived in the same house with him on two occasions. He was a kind and loving husband, father and neighbor. He was one who believed in salvation by grace and could, and did, give a reason for his belief. He often said that he didn't feel worthy to be numbered among the ones deemed God's chosen people. He always seemed to rejoice in the fact that his father was a faithful deacon in Wolf Island church for the most of his life. He enjoyed attending meetings; was a good singer, and always enjoyed the song service.

Written by a friend

MRS. LONA SIMS GREATHOUSE

The subject of this sketch was born in Barbour County, Alabama, August 29, 1884; and for perhaps thirty-five years lived as a close neighbor to the writer. She married M. A. Greathouse about fifty-five years ago; and is survived by two daughters: Mrs. Vera Bell Thomley, and Mrs. Willie Mae Gillman; two

sons: Crawford and Victor; two sisters: Mrs. Ida Horton, and Mrs. Pearl Ludlum; 19 grandchildren, and 16 great grandchildren. Her husband died several years ago. She died March 24, 1958, after a short illness.

Funeral services were conducted at Goodwater Church by Elder J. J. Collins. Interment was in Goodwater Cemetery.

also

DANIEL McNEAL BOWMAN

D. M. Bowman, of Dothan, Alabama, died April 2nd in a Dothan Hospital after a long illness. He was a native of Ozark, Alabama, and was a member of Hopeful Primitive Baptist Church for about 45 years. The writer had served as his pastor for about 20 years.

He is survived by his wife, Mrs. Myrtle M. Bowman; four daughters; nine sons; four brothers; three sisters; two half-sisters; and 16 grandchildren.

Funeral services were conducted by Elder J. J. Collins at his beloved Hopeful Church; with interment in the adjoining cemetery.

also

MRS. ANNIE LEE WHITE

The subject of this sketch was born in Barbour County, Alabama, November 4, 1882, and died at Mt. Dora, Florida, April 1, 1958.

She is survived by three sons: Alton Lee, J. C., and J. B.; two daughters: Mrs. Pearl Pate, and Mrs. J. D. Whiddon; two brothers: J. L. and T. G. Hagler; four sisters: Mrs. Pearl Martin, Mrs. E. R. Sorrells, Mrs. H. S. Pippins, and Mrs. Osie Woodham; five grandchildren; and three great grandchildren.

Funeral services were conducted at Union Baptist Church by Elders J. J. and F. A. Collins, with interment in the adjoining cemetery.

(Elder) J. J. Collins

WILEY A. CARTER

Wiley A. Carter was born February 16, 1881, and departed this life on December 23, 1957, after a lingering illness of nearly a year. He was one of nine sons and three daughters born to Henry S. Carter and Emmaline (Sis) Bryan Carter to reach adulthood. His entire life was lived in Pike County, Alabama. He was married to Flossie Rodgers, a daughter of T. M. H., and Oliva Rodgers; and to this union was born one daughter, who died at an early age.

He joined the Primitive Baptist Church at Elam on June 12, 1927; and was followed in baptism one month later by his wife. Recognizing a gift, the church ordained him a deacon July 5, 1928. His greatest joy in this world

was his active contention for the doctrine of salvation by grace — the faith once delivered to the saints. Not only was he a Father in Israel to Elam Church, he also supported the neighboring churches and associations with his presence, with his means and with his wisdom. His home was ever a gathering place, and resting place for Old Baptists and Elders from all parts of the country. Not only was he a staunch supporter of the Old Church and its doctrine, he was also a friend to his neighbor and fellowman. He was a source of strength in time of trouble; his means were available in time of need; and his wisdom was sought by many.

He is survived by his widow; four brothers: Cada and Frank, Abbeville, Alabama, and Bryant and Raymond, Goshen, Alabama; one sister, Eva Carter Rodgers, Goshen, Alabama; and a host of nieces and nephews.

The funeral was conducted by Elder E. D. Gafford and his pastor, Elder J. Russell Gibson, Sr., and his earthly remains were laid to rest in Elam Cemetery to await the second coming of Jesus Christ.

He will be sorely missed by his family, his church, his neighbors and by his community, but we trust that our loss is his eternal gain.

A nephew,

A. C. Carter

SISTER A. B. AYERS, SR.

Sister Clara Lavinia Jones Harris Ayers, daughter of Levi Jones and wife Crissie Taylor Jones, was born August 29, 1878. She was a native of Martin County, and spent her life in the Bear Grass Community. She departed this life January 20, 1958, making her life on earth 79 years, four months and 21 days. She was first married to Jesse B. Harris on January 1, 1903, who died January 20, 1908. To this union two children survive, Mrs. Elsie Mae Bailey of Greenville, N. C. and Hubert Staton Harris of Plymouth, N. C. Her second marriage was to Abner B. Ayers, April 24, 1910. To this union three children survive, Mrs. Selma Marie Rawls of Williamston, N. C., Abner Beryl Ayers, Jr. of Bear Grass, and Mrs. Mildred Courtney House, of Robersonville, N. C.

Sister Ayers, together with her husband, united with the Primitive Baptist Church at Bear Grass on the third Saturday in September 1920, and was baptized on Sunday by the pastor, Elder B. S. Cowin. The best years of her life was given wholeheartedly in its service. She was faithful in attendance, giving much time in preparing for the meetings, and her home was a haven of rest to the host of brethren and friends that were made welcome

to share of the labor of her hands. When her husband was called to the ministry, she proved to be a minister's wife, giving every encouragement and traveling in several states and Canada with him, and never failed to make friends wherever she went. She was a judge of sound doctrine and rejoiced in the sweet fellowship of the Household of Faith. We feel that a Mother in Israel has fallen, and a light has been removed from the Church, and a good wife and mother removed from the home.

She attended the quarterly meeting at Singleton Church at Washington, N. C. the first Saturday and Sunday in September 1957, where her husband served as its pastor since 1940; this being the last church meeting she attended. She was stricken ill Monday night and soon was moved to the hospital where major surgery was performed by the most skilled physicians. All that doctors, nurses and all the loving hand of family and friends could administer was done. Prayers of husband, children and all the host of brethren and friends could not stay the hand of the Heavenly Father, who doth all things after the counsel of His own will, and who never made a mistake. She said many times that when her husband was called to serve churches, she was called to go with him and became a part of every church he served, and was called blessed among women.

We can say with the poet in the hymn 655 which was read at her funeral, "Come my dear friends and mourn with me in my afflicted state, I am bereaved as you may see of my dear loving mate. My loss is great to lose my mate, I'm like the lonesome dove, I'll go alone and sigh and mourn my dear and absent love."

She leaves to mourn their loss, her husband, Elder A. B. Ayers and the above named children, fourteen grandchildren and four great-grandchildren and a host of brethren and friends in several states and Canada. She served her day and generation and now sleeps with the Father, to await the call from the dead to receive that which God has in store for all that love him.

Her funeral was held at the Church of Bear Grass, with one of the largest crowds in attendance that we have ever beheld at a funeral, many people from two states being present. The services were conducted by Elders E. C. Harrison, of Bear Grass, I. S. Conner of Portsmouth, Virginia, E. C. Stevenson of Hamilton, N. C., W. E. Grimes of Greenville, N. C., A. P. Mewborn of Farmville, N. C., and R. B. Denson of Rocky Mount, N. C. Her body was laid to rest in Woodlawn Cemetery in Williamston, N. C., under a large and beautiful floral offering.

Done by order of Conference, Saturday before the third Sunday in February, 1958.

Elder A. B. Ayers, Moderator
Elder E. C. Harrison, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., AUGUST, 1958

NO. 8

THE ROAD TO EMMAUS

Weary, dejectedly they trod,
Those two along the Emmaus road,
Faded their joy, their hope had died,
Jesus their Lord was crucified.
(They were not near when angels said
"Jesus is risen from the dead.")

And while they talked of all they feared
A traveller at their side appeared.
He read the sorrow in their face
And greeted them with gentle grace.
"What conversation have you had
That makes your countenances sad?"
"We spoke of things," said one of them
"Done lately at Jerusalem."
"What things?" He asks as in surprise.
(They saw, but saw with holden eyes.)

"What, art thou but a stranger then
And knowest not that cruel men
Have scourged, condemned and put to death
Jesus, the Christ, of Nazareth?
We loved Him, and we hoped as well
He would deliver Israel.
Mighty was He in word and deed
And understood men's deepest need;
His every word was purity
From childhood to maturity;
Daily He in the temple taught
And wondrous miracles He wrought.
He cleansed the leper with a touch,
He bade the lame throw down his crutch,
Restored the eyesight of the blind,
Gave reason to the sick in mind.
Two fishes and five loaves of bread
He multiplied and thousands fed.
Young children gathered round His knee,
He blessed them all so tenderly.
But hatred raged within the breast
Of scribe and pharisee and priest;
For He denounced their wicked trade
And the pretence of prayer they made;
Declared traditions that they taught
Made God's commands appear as naught;
Condemned them as a viperous brood
That robbed the widows of their food;
And as their cup of malice filled,
They planned how they might have Him killed.
Then Judas, for a traitor's pay,
Promised his master to betray.

There was a garden there around
Where Jesus often might be found.
One night He went as oft before,

But now He went in anguish sore.
With loved disciples entered He
The Garden of Gethsemane.
Onward He went with laboured breath
Sorrowful even unto death.
Then calling Peter, James and John,
The four of them went on alone.
Then these He left — in utter woe
Christ did a little further go;
Then prostrate prayed "If it can be
Father, remove this cup from me.
If not, then I myself resign,
Thy will alone be done, not mine."

Then through the night, dark as the grave,
Came soldiers armed with sword and stave.
Judas betrayed Him with a kiss.
(No treachery ever equalled this.)

Before the rulers of the Jews
False witnesses the Lord accuse,
But Jesus answered not a word,
It was as if He had not heard.
Then the High Priest interrogates
And anxiously the answer waits.
"Art thou the Christ, this we would know?"
And Jesus answered "Even so."
"And Son of God, is this your name?"
Again He answered "'Tis the same.
Hereafter shall the heavens rend,
In majesty I shall descend,
And then with God, as His own Son
Sit down in glory on my throne."
The High Priest cried "'Tis blasphemy."
The scribes and elders all agree,
And with united voice they cry
"Our law demands that He shall die."

Next day at Pilate's judgment seat
Accused and His accusers meet.
Pilate enquired "Art thou a king?"
And Jesus said, "Thou sayest this thing."
The priests their impious charges hurled
Against the Saviour of the world;
But Jesus, calm and dignified,
Stood, nor a single word replied.
The populace, by priests inflamed,
Him lately hailed, they now declaimed.
"Away with Him, away," then cry,
"Take Him away and crucify."
Then Pilate said "I find no cause
For death, according to your laws."
They answered "If you let Him go
Then even thou art Caesar's foe."
So Pilate bowed to their demands
And yielded Christ into their hands.

He washed his hands before them all
Saying "His blood must on you fall."
"His blood," the people shout, "shall be
On us and our posterity."

A crown of thorns upon His head
They placed, and in His hand a reed.
A purple robe around Him fling
And, mocking, hail Him as a king.
They led Him through the city gate
To meet His ignominious fate;
His heavy cross they made Him bear
Until another came to share,
When Simon took the mighty load
And bore it for the Son of God.

Between two malefactors He
Was crucified at Calvary.
Upon the road the gathering throng
Jeered as they slowly moved along.
"Come down" they taunted, "let this hour
Witness your supernatural power.
You said, though men this temple raise
I will rebuild it in three days.
If you are Christ the Son of God
Come down from off this cross of wood."

His mother and my wife were there,
They heard Him lift His voice in prayer.
"Father in heaven, forgive, I pray
These men the thing they do this day."
One of the thieves beside Him nailed,
Who only just before had railed,
Presents an earnest contrite plea,
"Oh, gracious Lord, remember me,
That when thou in thy kingdom art,
I, even I, may share a part."
No stern reproof or word of blame,
At once the gentle answer came:
"This day thy ransomed soul shall rise
To be with me in Paradise."

The sun, as if ashamed to gaze
Upon the scene, withdrew its rays;
The earth like night was darkened o'er
An earthquake shook earth's solid floor;
The temple veil was rent in twain
And earth reverberates again.
Then as He hung 'twixt earth and sky,
Arose a loud pathetic cry;
"My God," in awful agony,
"Why, why hast thou forsaken me?"
Then from His fevered lips there burst
A plaintive moan, "Behold, I thirst."
And mingled vinegar and gall
They gave to quench His thirst withal,
Which having tasted, Jesus cried
"Tis finished," bowed His head and died.

At night, one Joseph, reverently
Took down the Saviour from the tree
And in his garden tomb interred
The sacred body of our Lord.

And this is the third day, beside,
Since Jesus Christ was crucified,
And tidings that have reached our ears

Tend only to increase our fears.
Some women, at the break of day,
Came to the place where Jesus lay
And found His body was no more
Resting within that sepulchre,
But they saw angels there, who said
"Jesus is risen from the dead."

The stranger listened quite unmoved,
Displayed no pity, but reproved.
"Oh fools," said He, "slow to believe
Or Scripture teaching to receive.
See what the holy men of old
In prophecy have oft foretold.
Should not Messiah suffer thus
And be transfixed upon the cross.
Should He not bear His people's sin
And to His glory enter in?"
From Moses onward thus He ran
And showed God's purposes to man,
And that these things did but fulfill
The revelation of His will.

By when they reached their journey's end
The stranger had become a friend.
He made as if to further go,
But His companions urged Him "No,
Come in, the shadows fall, come rest
And stay with us, a welcome guest."
So kindly did they both constrain,
That He consented to remain.

Then was the table fitly spread;
The traveller blessed and brake the bread,
And, while He brake, their holden eyes
Were opened — with intense surprise.
They saw that seated at their board
Was He they loved — Jesus their Lord,
And while they marvelled at the sight,
He vanished in the darkening night.

Oh Lord! If it should come to me
To walk some road dejectedly,
Come Thou! Let me not walk alone
Though Thou should be to me unknown.
And ever, when Thy table's spread
Be known to me in breaking bread.

O. J. Aston
(England)

525 Atlantic,
Corpus Christi, Texas

To the Editors
of the Signs of the Times:

I enclose a letter written by my father, the late Elder W. S. Bourland, of Vernon, Texas, to his daughter, Martha, who passed away June 9, 1931. This letter has been a great comfort to me, and I would like for it to be published in the Signs of the Times for those who be-

lieved as my father and mother did.

The Signs has been in our home since I was a child, and I enjoy the many letters and experiences of the dear brethren and sisters.

Yours in hope,
Mrs. Myrtle McClellan

LETTER TO HIS DAUGHTER

Rockford, Texas
February 14, 1928

Dear Martha (my sweet baby girl) :

For a long time I have desired to write you on things pertaining to our eternal welfare, but hitherto I have been hindered; and just now am for a few moments venturing to say a few things which, I trust, you will consider.

First, I want to say how poor, weak, and frail we poor mortals are. Solomon says we are nothing, less than nothing, and altogether vanity. The Prophet says the heart in man is deceitful: it is desperately wicked above all things: who can know it.

So we see man in his natural state a vile, wicked, sinful creature, seeking only the things that will add to his carnal, or earthly enjoyment — lying, stealing, murder, with all the other ungodly deeds which belong to Satan and his children. But, on the other side, which is of the Lord, is peace, righteousness, longsuffering, gentleness, temperance, and faith. These are the fruits of the Spirit; against such there is no law; these are the principles, and the substance by which God's children are actuated. God's children when in the Master's service, and when rendering praises to His blessed name, are not actuated by the spirit of the flesh, but alone by his Holy Spirit which leads and guides them into all truth.

Martha, the flesh is weak; it will follow the dictates of the mind of the flesh, which is earthly, sensual, and devilish. But the mind which is given to the heirs of promise, is the mind of Christ, which constrains them, and causes them to

turn from the hateful ways of sin. Dear daughter, Jesus was He upon whom the Father laid all the iniquity of his bride (the church); and He it was that bore her sins all the days of old and put them away by the sacrifice of himself. Then, if He did atone or fully pay for all her sins, what remains against her? What charge can come up against the Bride, when the Son has died to redeem her (the church)? Inspiration tells us that the blood of Christ cleanseth us from all sin. Again, inspiration tells us: Who shall lay anything to the charge of God's elect; it is God that justifies, who is he that condemneth; it is Christ that died, yea, rather that is risen again, and is at the right hand of God making intercession for the saints according to the will of God. Mark you, the intercession is for the saints (God's people).

Dear child, we as the children of God, are promised tribulation, but in Him we are promised peace. There is no lasting peace or joy in this life: It is just a little here, and a little there — and far between, but it is our duty as poor pilgrims — strangers sojourning in a wilderness of sin, to pray the guidance of God's holy and blessed Spirit into all truth and righteousness, that we may be enabled through grace divine, to praise his blessed name in all things.

In my meditations, my dear child, I do desire and pray, if it be God's will, that he will in the plenitude of his mercy, be pleased to bless you with an outpouring of his Holy Spirit, that you may understand and know the truths of the Gospel of our Lord Jesus Christ; and that you may be fed, strengthened, and comforted, and that your trust may be implicitly in the power, love and mercy of our Lord Jesus Christ, and not in yourself; for all our righteousness is as filthy rags in the sight of God.

So, dear child, let me admonish you again, pay no heed to the wisdom of this world, because it shall come to naught (so saith the Lord). Read the Scriptures; compare them with your own experience, and if they agree, you may know you are right. And remem-

ber, Jesus said, "In this world ye shall have tribulation, but in me ye shall have peace."

Troubles, sorrow, disappointments, and such like, are a great part of our heritage here; but the conflicts are only fitting and preparing us for the glorious blessings that await us just across the river. So, dear child, don't be discouraged: the Apostle tells us that these light afflictions are but for a moment, and that they work for us a far more exceeding and eternal weight of glory. He says again, "If God be for us, who can be against us."

In the profoundest depths of affliction daddy remembers you, and would have you like minded. Mama and I are about as usual, and trust that you are well, and that the blessings of God are upon you,

Your father,
W. S. Bourland

3347 Tutwiler,
Memphis 12, Tenn.

Dear Elder Wood:

I am sending the obituary of Sister Dodson to be published in the Signs when there is room.

We feel thankful to God for his blessings upon the wonderful paper, The Signs of the Times, which affords sweet comfort and communication among the household of faith, through our Lord and Saviour Jesus Christ. We believe it is according to the riches of his grace that was, and is, treasured in Christ for us according to the arrangements of the Father before the world began; and is not given to us according to our works. For if, and when we walk in good works, it is because God ordained that we should walk in them. As he thought so shall it be, and as he purposed so shall it stand. His people are a willing people in the day of his power. His love leads us in gentle paths, and causes us to desire to walk soberly and righteously in this world.

Oh, if I can pray, my prayer is that

God give me and mine, yea all his children everywhere, such things as we stand in need of. We don't know just what our needs are, but we are confident that He knows, and is able to give them to us, and they will enable us to work out our own salvation with fear and trembling, giving all the honor and glory to God to whom it belongs.

We are so happy to see the announcements in the Signs of Elder Ruston's and Elder Spangler's improvement in health; and we do hope that they continue to improve. We hope you and Sister Wood and others will be given a mind to come our way again soon. Give our love to the Simpkins who were with you.

Our son was ordained deacon the 1st Sunday in June. Elder Brock and Moon from Alabama were with us. We do pray God's blessings upon him, that He will enable him to fill that office well, always being of a ready mind to serve his church in humbleness and love. May we all ever esteem one another better than ourselves, and ever look to Jesus the author and finisher of our faith.

In hope of eternal life,
Mrs. Luther Campbell

1247 Flanagan Street
Empire, Oregon

Editors of the Signs,
Dearly Beloved in The Lord,

God has a way of calling believers together, and thought it would seem strange and accidental to a mind of the flesh, we rest assured that it is all in the will of God.

Recently I met a lady, Sister Sarah Law (Greathorn) and she loaned me several copies of The Signs of The Times. It is a real joy to read experiences and the writings of the different Elders.

We have no Primitive Baptist meetings, and, as far as I know, Sister Law is the only one in this area who shows a true belief toward the doctrine advocated in your paper. Some of these

copies are of old date but they are new to me, and of course the doctrine is current as it was before the world began. I live with the satisfaction that it will be current when Jesus comes: Not needing any adjustment to suit our individual needs.

In humility I confess that I have tried home-made religion, where such conditions as, "We must accept", "I found Jesus", "Anyone in the world can be saved", is advocated. These are morally good people, and good to associate with; but no doubt some have never heard the gospel after their years of hearing a preacher.

I would like to know about the paper. Are the subscriptions the same as shown in 1955 copies? How many back copies are available? I was reared in Tennessee, my parents are Primitive Baptist, I have been going to a Baptist Church here who believed in Predestination and Election, but other things have crept in, as Child Evangelism (we do not take part). Too much seems to be taken out of context and used without its designated meaning.

Your kindness and assistance regarding the above questions would be appreciated.

An unworthy creature, living in hope,
C. L. Kemp

St. Charles, Ky.

Dearly Beloved Brother and Editor:

With weakness and fear I would like to write you a few lines. I met you at Nashville, and have often thought of you and Sister Wood, and the pleasure of being with you and hearing you talk. These sweet meetings make us feel highly favored of our God, and we trust we are made thankful that we have been led to where He feeds his little ones — it seems a heavenly place on earth. I don't believe we would get there if we were not led, for "No man can come unto me except the Father which sent me draw him." And if we were there, we would have to be given the love and

understanding or it would not mean anything to us. But this glorious blessing is bestowed upon us, we hope, but feel so unworthy of it. He directs all things, and makes them work together for good to them that love God, who are called according to His purpose. It is in spirit rather than in form that we are assembled to feast upon fat things upon the mountain of God's holiness, and partake of the mingled wine, and rejoice together in the things hidden from the wise and prudent of this world, and revealed unto babes in Christ.

Brother Wood, if you see nothing in this, throw it away; but I had a wonderful letter from Elder Griffin which I would like to share with others. We enjoyed it so much, I feel that others will, and that it is really worth the space it fills in the paper.

Praying that God's blessings be with you all, and that he will be with and guide you in your future work on the Signs of the Times.

Your little sister, I hope, in gospel bonds,

Bunyan and Mona McGregor

THE LETTER FROM
ELDER GRIFFIN

Covin, Alabama

Mrs. and Mrs. Bunyan McGregor,
St. Charles, Kentucky

Dearly Beloved in the Lord:

It has been some time since we have sent anything your way, but it has not been because you were not in our thoughts. The pleasant scenes of yesterday are not easily forgotten. If they pertained only to this life, we would soon forget them in the press of the daily toil and strife, but they are memories of a little prelude of what is to come. Well, the casual observer might want to know, What is to come? And before I could answer that I would want to know, What has already come?

What has already come? Has something come to pass that is outstanding?

Has something come to pass that is different to what has come to pass with many? When we look back in retrospection, look at those with whom we are surrounded, we are well aware that **something** has come to pass with us that **has not** come to pass with them. If **that** that has come to pass with us is of the Lord, then the world has come to an end for us, but is still standing with them. When the world came to an end it held no more attraction for us. Its glittering joys and objects of time lost all of their luster; the things that we had been doing seemed to matter no more; the things we had been eating and drinking ceased to alleviate our hunger and thirst; the ambitions that pertained to this world were lost in our efforts of survival; our hopes for after life went thru such an abrupt change that we knew that we would never make it by works of righteousness which we had done.

What a vast change all this brought about. To have the world come to an end and yet it be existing as it always had, is a mystery to those that it has not yet ended for. That is the reason Old Baptist doctrine is held in disdain by so many. It is because their world is still standing and ours has fallen. And what vexation of spirit it is to us (as we humbly hope) to yet be in this fallen perishing world. Our affections are set on things above; we are looking (not to this world, but) to that world of immortal bloom, where joys unspeakable and full of glory await all of the redeemed of the Lord.

But, while the change has been wonderful, it has not been as complete as we yearn for. Oh, so much of the time we feel to be at home in the body, and just as often as we feel to be at home in the body, we groan because we are absent from the Lord. How great the change, only those thus exercised know. No need to talk to those that have not had the change wrought in them, for the only thing they know, or can know, is being at home in the body, and how satisfied they feel to dwell there. How

restful that is; how free of vexation and toil; how clear of troubles and sorrow; how precious the goods of that vast dwelling place, and how great the hoard of unused riches; how spacious is the room to move around in, and how delightful to have freedom of will to go whithersoever they would therein, and to even boast of ability to leave that dwelling to live with Christ; how high and broad the doors and windows of the dwelling and what streams of light they give.

But when it is shown to the occupant how unstable the dwelling is, and that he that made it is erasing it, taking away all that we had of armour and light and will, and spoiling all of our goods but leaving them and their stink for our now delicate sense of smell, closing every door and window of escape, how sick we became of our bed. We had rested there a long time, but now could not rest there. We had been strong and healthy there, and had held in disdain those that talked of lack of strength, and that could not enjoy the vain and frivolous things of time. What a spell of sickness that was. It will never be forgotten. Sick unto death, and no quickening spirit, no balm for our sores, no wine to cheer our droopiness, no pure water to wash away our filthiness, no bread, no water of life. No physician came our way. We tried all that we heard of and we got worse. We spent what we had, or what we thought we had, and our troubles grew and mounted up as dark clouds of gloom. We watched our supplies dwindle; we watched them used up; we came to the end, our world ended.

Everything ended. We died to it all. But our dying to it was the height of our beginning. Jesus died but he lives, and he, being our Life, we lived again. Alive unto God, alive unto righteousness. He came to us while helpless on our sick bed. He said something. He spoke with power and authority. "Take up thy bed and walk". This has never been said to anybody except God's people. It was a curiosity to the Jews of

that day and this day. That excited them in literal things and it is exciting in religious things now to be carrying this dead world (body) around. Oh, day longed for by the trembling saints of God. That day when the change will be so complete, and we shall see our Lord as he is and be like him forever and forever. How sickening it is to be at home in this body or world. How we long for deliverance from the body of this death. How we do long to ground our arms and go to our long sought home of rest.

God has provided us one pleasant boon while here. It is not any small moment to think of what the Lord has done for us here. Oh, my weary, questioning soul, dry all thy tears, calm all thy fears. He that did not own a home; he that had no place to rest that dear tired body; he that often was alone, and misunderstood by those closest to him; he that was forsaken by his Father and died the cruel death of the cross alone, he it was that gave us a home before he left here. Gave us a place to turn aside from the stench and noise and burdens of a dead world to rest. He gave us that resting place and brings us to see the beauty and joy therein. To insure our final home over the way, the Man Christ Jesus the Lord went into glory there to appear for us, but he sent One, even the Holy Ghost to dwell in this home with us. He, the Man Christ Jesus appears today in heaven for us; the Teacher, which is the Comforter or Holy Ghost, appears to us here and leads us to our home in this world.

I will never forget the restfulness of that home when I got there. I thought I would never make it. I had longed for it, I had hoped that some day I might be one with them, but I did not see any way for a sinner like me to enjoy the pleasures of that pleasant land. Something happened to me again. Everything, wife, darling babies, all, all, left me, and someone brought me nearer ever nearer the church of Jesus Christ. One went away, the other came nearer and ever nearer, until I could think of

nothing except to be baptized. I believed that I would die if I did not go and ask them for a home.

In the fulness of time I did go. You cannot know how surprising it was to find them waiting as eagerly and anxiously for me to come as I was to go. It was the sweetest experience I've ever had in my life. Something did come to pass, and so it has been coming to pass in the life of the people of God all the way down the steps of time. That that has come to pass, is the prelude of what is to come yet. We have had the world to end, yes, but we have not been taken out of the world. We have been kept from the evil here, but we have not been delivered from the presence of evil. We have had it made known unto us that the body is dead because of sin that dwells in it, but we have not been delivered from the body of death. The change is not yet full as our desires. But thank his precious name something has come to pass. That which has come to pass is so wonderful that it assures us that something else will come to pass. We have known and felt the image of the earthly, having felt all of its plagues and galling effects, but are assured that we shall also bear the image of the heavenly; we know what it is to be in dishonor and weakness and corruption and dull mortality. Yes, something has come to pass, and it having come to pass, we are looking for a city whose maker and builder is God. We know that we do not have one here. Something has indeed come to pass that is wonderful. We have been taught that we have no continuing city here, and that that has come to pass is now causing us to seek one to come. It is a good thing that has come to pass. The world has ended for us. We have lost everything here. But we have been given something else that is much better. We have been made to seek one to come.

Another thing has come to pass. While seeking a city to come, we have a company of kindred spirits on the journey home. I have not, in thirty-five years of writing, enjoyed any more than

to send this little epistle to you. God gave you to me. I needed somebody to talk to this morning, and I do hope that you will need these lines when they arrive, and that they will be as crumbs to travel on and on in the heavenly way.

Something else will take place tomorrow. We will be gone. Others, and on my part, I hope more faithful ones, will have taken our place. But our going will not bring sorrow to those of the household of faith, for it is better to die than to live, for living here is not any longer our joy and anticipation, but going yonder to meet our loved ones is the most desirable thing of all. And as I close my enraptured soul feels that, if I do not see you anymore here, that I will meet you over home. To that end I wait.

We love you for Jesus' sake.

Your little brother and sister,
W. D. and Lois Griffin

205 N. College Street,
LaHabra, Calif.

Editor of the Signs:

Enclosed is a check for subscription for one of my sisters. She wrote me for the address of the Signs, desiring to subscribe, but I want to send it to her.

I trust the Lord will enable the editors to continue with the paper, and the writers to continue to write. I surely enjoy reading it when I am given a heart of understanding. The Lord knows our needs, and I am not afraid that one of His chosen will go unfed; but I fear sometimes that I am not one. Yet I would not exchange the world's riches for the hope I have. I feel to be the least, if one at all; and saved by grace, if saved at all. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8-9) I am so thankful I have been given this understanding: Praise God from whom all blessings flow.

I came out to California in June, 1957. Have not been to preaching since I have been here, but feel that I will when the

time comes for me to go. The Lord's will be done, not mine.

To the editors and all the household of faith, it is my prayer that the Lord will bless you, and make his light to shine upon you, and give you peace in Christ Jesus. What more could anyone ask for?

Mrs. E. V. (Ellen M.) Sellers

R. F. D. 4, Box 152
Charleston, W. Va.

Dear Editors:

Have been wanting to write since subscribing to the Signs the first of this year. I have enjoyed each issue so much, and look forward to its coming every month. I found the May issue especially good. So many seem so gifted to write their experiences and articles, and the Editorials especially.

I have tried many times to write on what I hope are a few of the things I have experienced along the way, but seemingly have put it off. Why, I do not know, except a feeling of unworthiness and lack of ability to write on these things.

Elder Griffin's editorials reveal much understanding on things I have wondered about, and have brought me much comfort. Also, a little over a year ago (I believe in the March, 1957 issue), I enjoyed the correspondence of Elder Ruston and Katherine Gillies, both the letters and replies. Her experience seemed dear to me.

Somewhere along the way, I believe a few beautiful things have been mine to behold; but I find I have many doubts also. I feel that I received a sweet hope at the age of seventeen. The words, "The wind bloweth where it listeth, and ye canst not tell whence it cometh or whither it goeth", came to me in such peace, and in such a sweet manner that I felt I had heard the glad tidings: "For unto you is born this day in the city of David, a Saviour, which is Christ the Lord."

Since that time I feel I have been in the desert also, with nothing but sand;

and was made to wonder, "Did I hear the sweet voice of the Saviour." My hope seemed gone, and I was in despair, until one day He spoke, "Stand still"; and He again so lovingly took me by the hand and let me view a few glorious scenes with him.

Quite a few troubles have been mine also: Have I not at times seemed forsaken, and found myself wondering, with burdensome thoughts, and in deep despair? When everything else fails, and we feel that we are weighted down with cares, who comes to us in such a sweet manner, and quiets the storm, walks upon the waves, and leads us on to heavenly places in him?

How sad is blindness! But, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." (Isaiah 9:2) And, "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

I feel my unworthiness in writing on a few things I hope I believe. I feel that it has to be through Him that we are enabled to, for there is no seeking him with the natural mind. I believe, if there is any searching, He does the searching out; and I believe that he alone knows how to turn the darkness into light. "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber." (John 10:1) Then again he says, "Verily, verily, I say unto you, I am the door of the sheep."

I send these few lines for you to do with as you see fit. If published, I wish to extend my most humble thanks to those whose writings I have been blessed to read, which have meant so much to me in the last few years; also to Mrs. George Ruston and Katherine Gillies, from whom I received kind letters last year.

Unworthily,
Phyllis McClanahan

Gordo, Ala.

Dear Editor of the Signs,

At the present there is a flood of literature claiming to have scriptural authority for its doctrine and practice but which appears to come from the anti-Christ. The following is a few thoughts on the claims they make.

"And He said unto them, go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15-16) This was the last command given to His Apostles before His return to His Father. But before His death He prophesied of the events that would take place before the destruction of Jerusalem and the end of the Jewish-Mosaic dispensation, which took place about the year 60 A. D. "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations and then shall the end come." (Matthew 24:14) He gave them a sign when these things would come to an end; "And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh." (Luke 21:20) As recorded by Matthew, Mark and Luke, Christ gave a list of events which were to take place before the desolation of Jerusalem; and in each account He says, "This generation shall not pass till all be fulfilled."

Paul gives the proof that the gospel had been preached in all the world even in his day. Speaking by the Holy Ghost, he said, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel, which ye have heard and which was preached to every creature which is under heaven; whereof I Paul am made a minister." (Col. 1:23)

The religious world has been for centuries trying to accomplish this last command, which God did in one generation. We also have scriptural evidence that this so-called "gospel" is not of God, for they claim to be sending it to the "lost" to whom Paul says it is hid-

den. "But if our gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that **believe not** lest the light of the glorious gospel of Christ, who is the image of God should shine unto them." (2nd Cor. 4:3) If the "lost" can receive and believe their "gospel", it but proves it is not of God; for those who "believe not" have only the carnal mind, "Which is enmity against God, for it is not subject to the law of God, neither indeed can be." (Romans 8:7)

In the fulfilling of this last command by the Apostles and their generation, churches were established, composed of the baptized believers in all places where the gospel was received throughout the Gentile world; and since that day there has been a removal of candlesticks (churches) and the setting up of others according to the will and purpose of God, and not by any organization of man but by called ministers of God as directed by the Holy Ghost. (Acts 13th chapter) "Separate me Barnabas and Saul for the work whereunto I have called them." And, "So they, being sent forth by the Holy Ghost departed unto Seleucia."

Any organization that claims to be sending the gospel is but a branch of anti-Christ, and is claiming to do a work which Christ has reserved to Himself alone.

In hope,
W. L. Crowley

Bala P. O. Muskoka,
Ontario, Canada

Dear Editors:

Please find enclosed \$10.00 for subscription renewals.

. . . These are a little late, but many relapses of the Flu have prevented me writing either the Signs, or those of like faith; so surely with me it has been a "time to keep silent". But how good when made to remember that our times are in His hands, and that the Lord doeth all things well, and according to

his purpose; also to be reminded that "Everyone that loveth is born of God."

How cheering to read: "Elders Ruston and Spangler Improving". What a prayer of thankfulness I felt go up to the Giver of all good gifts for His goodness and mercy; for, although we know that all things work together for good to them that love God, who are the called according to his purpose, our flesh being weak and our desires so often contrary to His will, if it were not that we know "He will be inquired of", and are told to cast all our burdens upon the Lord, for He waits to be gracious, surely we would often faint by the wayside. But it seems to me that my most frequent request is, "Lord teach me to pray", for it is He who promises to provide all our needs; and these always are, and will be provided to all those who hope in his mercy, but in His way, not ours.

To all of like faith, my love and fellowship.

Your sister I hope,
Alma Viola Mortimer

SMITH RIVER ASSOCIATION

The **Smith River Association**, the Lord willing, will convene with the church at Payne's Creek, Friday, September 5th, lasting through Sunday, the 7th. The church is located in Floyd County, Virginia, about eleven miles East of Floyd, on the Blue Ridge Parkway.

A cordial invitation is extended to our brethren and friends to meet with us.

(Elder) B. O. Thompson

LEXINGTON-ROXBURY ASSOCIATION

The **Lexington-Roxbury Association** is appointed to be held with the First and Second **Roxbury** churches, Halcottville, Delaware County, New York, Wednesday and Thursday, September 17, 18, 1958. All lovers of the truth are invited to attend. If convenient, those expecting to attend the full two days send a card to Mr. and Mrs. James Peet, Halcott Center, N. Y.

Those coming on Tuesday take Route 28 to Fleischmans, then turn right at first Esso Station on right, on Halcott Center Road, and continue about 3 miles to the home of James Peet. Those coming Wednesday go directly to the Meeting House in Halcottville.

(Elder) A. J. Slauson

DELAWARE ASSOCIATION

The Delaware Association of Old School Baptists will meet with the Rock Springs Church, Lancaster County, Pennsylvania, located directly on Route 222, and near Md.-Pa. State Line, on first Sunday and Saturday before in September (6 and 7), 1958, the Lord willing.

Ministers, brethren and friends of like precious faith are cordially invited to meet with us.

Elder John D. Wood, Pastor
Chas. B. Osborne, Church Clerk

MAINE OLD SCHOOL BAPTIST ASSOCIATION

The Main Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on September 5, 6, and 7, 1958.

An invitation is extended to those of our faith and order, and interested friends.

Mrs. Sanford S. Bartlett, Clerk

ANNUAL MEETING

The annual meeting of Bethel Primitive Baptist Church of Riffe, Washington, will be held, God willing, the third Sunday in August, and Friday and Saturday before (August 15, 16, 17) to begin on Friday at 11 A. M. We will be glad to have any brothers and sisters with us. We hope there will be some ministers with us at that time. Write Mrs. Vernie Schoonover, Clerk, Box 612, Morton, Washington.

D. C. Davis, Pastor
Ernest Attebery, Co-pastor

PLEASANT VALLEY ASSOCIATION

The 1958 session of the Pleasant Valley Association will be held, the Lord willing, with Mt. Zion Church, Weslaco, Texas, beginning on Friday before the 4th Sunday in August, and continuing three days. The meeting place is located on Highway 83, seven miles West of Weslaco, and one mile East of Alamo, Texas.

Brethren and friends are invited to meet with us.

(Elder) E. B. Ault, Clerk

ELDER BENNETT IMPROVING

We were glad to have word from Mrs. Bennett that Elder Bennett is improving, though slowly. He has been in the Fort Howard Veterans Hospital, at Baltimore, for several weeks.

We hope that he will soon be able to return home, and to resume his usual activities.

J. D. W.

Danville, Virginia

August, 1958

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EDITORIAL

THE SEVEN CHURCHES OF ASIA

The most of the time in the Scriptures we will find that numbers are highly significant. Perhaps it is not profitable to try to spiritualize every time a number is mentioned, but it is profitable to notice that the most of the time a given number constitutes all of anything. Inspiration has given more importance to some numbers than to others. You might select at random many numbers from the Bible and not be able to attend any marked importance to them, but many of them do have an important meaning to the church of Jesus Christ.

The reason that I attach so much importance to the seven churches of Asia is because that they were seven and not six or eight. Undoubtedly it is a complete number, otherwise, if there had been eight, the apostle would have mentioned it. Since he was writing by inspiration an account of what was revealed to him, I am not going to quibble

and say that he imagined and speculated and conjectured the seventh one when he had been shown and told to write about six.

How lacking in wisdom it would be to say that only seven stars or ministers existed in the time of which John wrote; how foolish to imagine that only seven candlesticks, and seven churches existed at that time. We do know, according to the New Testament that many other churches had been founded. Then, to make the book of Revelation a book free from absurdities, we must admit that the sevens are the whole; that they are representative of what is taking place with the church of Jesus Christ in all ages, times, and places of the gospel dispensation. If not, we may lack some of what inspiration intended us to have, or we may have too much. Either theory would be plausible to the unstable, but to those that know and believe the truth, they desire to contend that the Scriptures are sufficient to set forth all of that truth.

It should never be our intention to glorify and place in the wrong position those whom the Holy Ghost has made overseer over the flock of God. That is wrong, and the practice of wrong things will certainly bring downfalls. It is equally wrong, and will bring the same downfall, to take any of the gifts of the ministry away from them. Let us note again, even at the expense of being trite, that each angel was a star and that they were all in the hand of Jesus. However, just because that they were in his hand, does not mean that they did not have a specific place in the churches. He placed them by his hand in their place which was one at each named church. This is still the order of the kingdom; it has not been reversed, and it will not be. All of the talk to the contrary notwithstanding, all of the work of seminaries, all of the decisions of men to follow the ministry as a profession, has not, and cannot, and will not, change this divine arrangement.

The ministers, the stars, the angels, have an important place. The best evi-

dence in the world that a man is in the hand of Jesus is that he is doing the work of Jesus; that he is rejoicing in his commands and doing them. No better evidence has ever been had that a man is called to preach than that he preaches the gospel. The minister has certain qualifications, and he has certain duties, or a certain line of work laid out for him. He is constantly in the hand of Jesus, being given every needed grace to minister to the Lord's people. His calling is one thing, his qualification is another, but his calling does not come from one place and his qualification from another. When God calls a man to preach, he certainly is going to take heed to himself, and when he does he is going to find just how little he knows, how unfit he is for the work. And the power that shows him that, is going to show him the beauty in an oxen as he plods along in the road that his Master has set before him. If he is called of God, if he is held in the hand of Jesus, he will have in him a burning zeal to learn the more excellent way, to attain unto the mark of his high calling, to become obedient to commands of he that called and yoked him into the ministry.

The servant of Jesus Christ must be apt to teach; he must be gentle unto all (men); he must be patient; he must in meekness instruct those that oppose themselves. He must be that, and if he must be, he must be in the hand of Jesus, or he may not be any of these things. Jesus said, in speaking of his work, that he must do the works of him that sent him, and if he must do his work, and the ministers of God must have these gifts and qualifications, it must be because of the work of Jesus, as he holds them in his hand.

Where would the five thousand have gotten food if the disciples had held things in their hand? Sometimes we hear a gospel that is indicative of the Saviour being in the hands of his people; that He and his cause and kingdom is hindered or helped by those that have things in their hand. The disciples did

not know what to do with the hungry five thousand. We are not a whit behind them today. We are prone to be Elijah-minded about the number, and we are prone to be disciple-minded about the food for the Lord's people. How beautifully God taught the prophet the very thing that he needed to know, and how gloriously did the Saviour instruct those of his care, that the situation was not out of control.

All of this book was to the seven churches of Asia. It did not belong to any others. These seven churches are the churches of Jesus Christ now. These messages and revelations were as much to the church today as they were then. If not, we had as well throw our Bibles in the trash can, for it is a well known fact that none, none at all, of the churches whose names are recorded in the New Testament are still in existence. Whatever gave them hearing ears, the same gives them today; He that talked to the angels of those seven churches, the same is now talking to us; He that held the stars in his hand, holds them in his hand now; the messages they received, we are receiving today, provided, of course, if we are the church of Jesus Christ.

The things wrong and the things commendable must be the things of all time. The conditions that existed in these churches will be found in ours now, and when we look back in retrospection, we will find them in the churches back to the apostles. According to the question of the Saviour (Matt. 20:15) He has a right to do what he wills with his own. When sin was prevalent in them he charged it to them and commanded them to repent. He told them what would be the penalty if they did not. Everything in them not according to the pattern, he condemned, and I feel like that he still condemns wrong doing in the churches today. If it was scriptural at that time for Him to command a turning away from their evil ways or to have the candlestick removed, it undoubtedly is scriptural to say now that the same rule is over Israel

today.

He pointed out the errors among them all, save the Philadelphia church. He commanded repentance or extinction. If the messages to these churches are messages to us, then, likewise, and in the same manner, and to the same extent, we have the same words addressed to us. I suppose it could be said that such a surmise is soft doctrine or conditionalism. However, I am not surmising, for I assure you that I am not making statements that cannot be supported by evidence at hand, nor I am not casting allegations by way of suspicion, nor am I outguessing or making conjectures in regard to what the Saviour had in mind. I am quoting his language to those churches, and I am taking it for granted that they are to us, since we claim that we are the church that He established while he was here in the flesh. Those errors, if continued in, would bring a removal of the candlestick. He said that, I did not. They are all gone. He said they would go if they did not repent. How many churches have we had to become extinct that had continued steadfastly in the apostles doctrine? How many have you know, dear brethren, that had followed in the examples and rules and regulations of the Saviour and the apostles to be without a candlestick?

May the Lord give us repentance. I think, perhaps, we may have had in recent years an opening of our ears to hear what the Spirit says to the churches. If so, God does not begin a thing without a finishing somewhere. May the Lord bring us to see the need for a repentance among the Old School Baptists, and that He will give us repenting grace.

W. D. G.

A WORD OF EXPLANATION

We have at hand a number of articles and letters which we have not yet had space to publish. Most of these require editing and typing before sending to the printer, and since we have many other

duties, we are behind with this work. We hope our correspondents will be patient with us, and we will publish each article or letter which is of general interest to our readers. Getting the paper into the mail each month requires more work than many realize, and when our writers can have their articles typed (double spaced) our work is considerably lessened. However, we hope none will hesitate to send in articles handwritten if they cannot type them.

We yet have a number of obituaries to appear as we have the space.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

THE LORD WILL PROVIDE

"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."—1 Kings xvii. 16.

My dear friend:—This morning I turned to this chapter, and my eyes rested upon these words, so full of precious meaning; therefore I will write something upon them and their connection, hoping the God of Elijah may bless the effort to the strengthening of your faith and the comfort of your soul.

If you will read the chapter, you shall see that, according to the word of the Lord by Elijah, a sore famine had fallen upon the whole land of Israel, for the idolatry and wickedness thereof, and that Elijah had, by the Lord's direction, hid himself by the brook Cherith, where "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." But "after awhile the brook dried up, because there had been no rain in the land." Then the Lord sent him to Zarephath, to dwell there, telling him, "I have commanded a widow woman there to sustain thee." At the gate of the little city the prophet saw the saying, "Fetch me, I pray thee, a little

widow woman, when he called to her, water in a vessel, that I may drink. And as she was going to fetch it he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said, but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

This interesting event, and its history, are a strong proof of God's almighty power and over-ruling providence, and of his special care for his servants and people, who honor and fear him. And it also shows that, for the gross and persistent wickedness of the people, his afflictive and just judgments fall upon the land. Thus, when Ahab, the wicked king of Israel, said to Elijah, concerning this grievous famine, "Art thou he that troubleth Israel?" he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Balaam."—1 Kings xviii. For while God keepeth mercy for thousands, yet he will by no means clear the guilty.—Ex. 34. May we not therefore fear and tremble, when we consider the gross wickedness of our own rulers and people? But whatever calamities and afflictions may be visited upon us, we may still turn to the Lord in the time of trouble, and with fear and trembling hope that he will feed and nourish our soul in the time of

famine. The faithfulness of our God is here shown, in fulfilling his word by his servant Elijah, that there should not be dew nor rain for a time, but according to his word, and in protecting and sustaining him through the years of consequent famine. For the great wickedness of Ahab, who "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him," Elijah had said to him, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And for this Ahab and Jezebel, his more wicked and murderous queen, sinned still more, by seeking Elijah's life. And there was no nation or kingdom whither the king had not sent to seek him, that he might kill him. But the Lord had a work for Elijah to do in Israel, as the subsequent sacred history shows; therefore he led him to a safe retreat, which he had prepared for him, telling him that he should drink of the brook, and he had commanded the ravens to feed him there. Thus he was secure from his ungodly persecutors, and his life was nourished. For he stood before the Lord, whom he served, and did according to his word, obeying his voice; therefore the Lord would neither let him be killed by sword nor perish by famine. From this we may learn that no servant of the God of Israel who does according to his word, as did Elijah, shall be left in the hand of his enemies, nor perish with the wicked; but the Lord will nourish him in famine, and strengthen him in affliction, and cause him to stand, until he, as a faithful servant, has fulfilled the work whereunto the Lord has sent him.

Many a time King Saul would have killed the shepherd boy, but David walked in the fear of the Lord, who always raised him up friends, and made a way for his escape, until he placed him as shepherd over Israel, and honored him as his servant. So Joseph, when betrayed and sorely persecuted by his brethren, found favor among strangers in his affliction, because the Lord was with

him. And afterwards, when the whole house of Israel went up out of Egypt, carrying the bones of Joseph with them, they were safe, even while hotly pursued by their cruel oppressors and deadly enemies, and while walking in the midst of the sea, for they were walking according to the word of the Lord. The obedient Son of Man was safe in the terrible wilderness of temptation, though among wild beasts, and enduring the fiery darts of the prince of darkness, (who compassed the destruction of the first Adam,) because the Spirit of the Lord that was upon him led him there. On the other hand, the first man disregarded the command of the Lord, and thereby entailed upon himself innumerable evils. And so, for the sin of Ahab and Israel, in wickedly departing from the word of the Lord, the drought and famine sorely afflicted the nation.

But the Lord did not forget Elijah in his hiding place, before Jordan, for morning and evening came the ravens with wholesome food, while the pure waters of the convenient brook satisfied his thirst. What must have been his reflections in that solitary refuge, and with what solemn and profound emotions he must have regarded all these things! How well calculated was all this to assure him that the God of Israel was to him, as his own name signified, "the strong Lord." When the land of Israel was smitten with the withering drought and torturing famine for the wickedness of its people, who also sought his life because he spoke the word of the Lord faithfully, and there was no human hand to minister to him, behold, Elijah sees the ravens coming with the morning and evening, and bringing him that sustenance which his own land and people denied him, and so becoming God's ministers to him. How strong this must have made him in his trust in the Lord! With Jacob, who was also fleeing from danger, he could say, "Surely, the Lord is in this place!" And like as it was with Elijah, so with the Son of man, whom the Lord made strong

for himself, when the elders and rulers of Israel persecuted and rejected him, the uncircumcised publicans and Gentile sinners came to him, and he ate with them. Still later, when the Jews hardened their hearts, and believed not, nor repented, but blasphemed, and wickedly persecuted the servants of the Lord, Paul said, "Lo, we turn to the Gentiles." And when the priest and Levite left the poor, wounded man who fell among thieves, doing nothing for his relief, a Samaritan came and ministered to him. So ravens fed Elijah. Thus it is seen that the Lord is the Friend that sticketh closer than a brother, and will neither leave nor forsake his people, who put their trust in him; "For the earth is the Lord's, and the fullness thereof," and all things are subservient to him in the good of his chosen. When he commands the wind and the seas, they obey him, and his followers are borne safely through the threatening storm to the desired haven.

"And it came to pass after awhile that the brook dried up, because there had been no rain in the land." Therefore Elijah could no longer remain there, but must go elsewhere. So every earthly source of comfort must fail us, and we must be taught by actual experience that our supplies are from the Lord. To Elijah this was a trying moment, and he could not know whither to flee; but "the Lord forsaketh not his saints." "And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." How remarkable is this! and how wonderful are the ways of the Lord! First the ravens are commanded to feed his servant, and then a widow woman is to sustain him! Elijah could never have thought of this, for it is above man's ways, and out of his reach; and yet it is a way in which the power and goodness of the Lord is made known and his name glorified. And how timely are the words of the Lord to his persecuted and afflicted servants and people,

who wait patiently for him, calling them to the mercies and blessings which he prepares for the poor and needy, who only can appreciate them, and without which they should perish. Thus Elijah's very necessities prepared him to obey the voice of the Lord, who had dried up the brook, that he might go elsewhere as an instrument of good, and find better things. "So he arose and went to Zarephath." How powerful is the word of the Lord when it comes to one of his servants, or to any of his creatures! "For he spake, and it was done; he commanded, and it stood fast."—Psa. xxxiii. 9. When he commanded his servant to go to Nineveh and preach, his power was known in controlling the sea and storm, the ship and crew, and the great fish, in making Jonah willing to obey his word.

So the poverty of the younger son, the famine, and his failure to sustain himself by feeding swine, bringing him into a starving state, were only ways of the Lord's power in his salvation, making him say, with a hearty good will, "I will arise, and go to my Father." The way and means were afflicting and bitter, but O how great is the father's love in bringing home his son! And so it was bitter for Elijah, that the waters of Cherith had failed, that he might willingly be cut off from that lonely retreat, and find a pleasanter dwelling place and better cheer with the widow woman and her son. Moreover, Elijah must not live for himself alone, but be an instrument in the Lord's hand of good to others, even to those who gave him food and shelter; and therefore, through the failure of the waters of the brook, he was sent to the poor widow just before her last morsel of food was consumed, which she and her son were about to eat and then die, as she thought. In this we see how nicely the hand of God fits one event to another in his providence, so that all work together for the good of his chosen ones. And this interesting case teaches us, too, how dependent the Lord makes his people upon one another; for, behold,

when the widow woman has no more than a handful of meal and a little oil, Elijah is sent to her that she should sustain him; yet she refused not to divide with him the little she had, and in doing so, the Lord blessed and multiplied her little store, insomuch that it lasted during all the days of famine, and was sufficient for Elijah and herself and son. Thus she was truly blessed and made rich in poverty and famine. The Lord had sent the prophet to her, with the assurance that he had commanded her to sustain him until the famine should end; therefore, when he asked her for bread and water, and she told him how very little she had, barely enough for one little meal for herself and son, he felt assured that the Lord would increase that little, in obedience to his word, and so declared to her. She feared the Lord, and believed and trusted in his word, as told her by Elijah, and in that faith she complied with the request of Elijah, to the comfort and joy of her famishing household. To herself and son it was a special and wonderful providence in the time of their great need and extreme trial, causing them to bless the Lord because he had sent Elijah to them; and to Elijah it was no less a mercy and blessing from on high that he was sent to the widow woman, who refused not to give him of her little morsel, when she had not enough for herself and son, and he would think of her unselfish kindness with tender gratitude, giving God thanks, who had blessed her little store, so that through her hospitality he lacked nothing. And then, this unfailing provision in famine came in a way that both the widow woman and the prophet would know that God alone gave it, and that they were alike dependent upon him. How blessed were they both in finding such favor with God! when almost all Israel was swallowed up in

idolatry and wickedness, and left to the ravages of famine. Herein God's electing love is seen upon those who love, fear and obey him, while they who wickedly depart from him are left to their own destructive ways. For so the holy Savior testifies, saying, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow."—Luke iv. 25, 26.

The prophet Elijah, then, as I think, represented God's righteous and elect servants, of whom he said, "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth. I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—Isa. xlii. 1-4. For he truly was the strong Lord, the one whom Israel's God made strong for himself.

The widow woman may represent God's elect church; while her son may represent the holy child Jesus in the days of his flesh. For this son of the widow woman afterwards died; but Elijah raised him up again, and restored him to his mother. So Jesus was put to death in the flesh, but quickened by the Spirit, and restored to the church. In the Song the Beloved is represented as eating with his sister and spouse, and she says, "Let my Beloved come into his garden, and eat his pleasant fruits." When he came to her (and to us) she was in her widowhood, and ready to perish with famine, and he and she and her son were blessed and sustained together.

(Written by Elder David Bartley in 1877.)

ORDINATION OF DEACONS
AT UNION CHURCH,
PATRICK COUNTY, VIRGINIA

The Presbytery met at Union Church, Patrick County, Virginia on May 24, 1958, by request of said church, for the purpose of examining Brethren Aubry Shelton and Elmer Akers for the office of deacon. The church selected Deacon R. E. Carter as spokesman for the church.

The Presbytery was organized with Elder S. L. Moran, Moderator, and Elder J. G. L. Hash, Clerk; with Elders B. O. Thompson, S. E. Terry, J. T. Turner, J. P. Helms, and Leonard Brammer. Visiting Elders Cecil Turner and Pete Turner. With Deacons F. W. Prillaman, R. E. Carter, Sylvanus Carter, Perry L. Stone, A. L. Barbour, Dillard Akers, D. L. Simpson, S. L. Walker, Chester Haygood, Leonard Nichols, W. H. Simmons, R. F. Stone, and J. R. Clark.

Elder S. E. Terry offered prayer for divine guidance. Elder J. P. Helms was selected to lead in the examination.

Brethren Aubry Shelton and Elmer Akers were delivered into the hands of the Presbytery. After questioning Deacon Carter, the Spokesman for the church, he was discharged. Elder Helms proceeded to question Brother Shelton and Brother Akers as to their impressions to serve the church as deacons; then as to the doctrine, faith and practice of our people.

After finding these brethren sound in the faith, proceeded to lay hands on them, with prayer by Elder Cecil Turner. The charge was delivered by Elder Leonard Brammer. These brethren were then returned to the church as deacons.

We recommend these brethren to our churches, and all with whom we correspond.

Elder S. L. Moran, Moderator
Elder J. G. L. Hash, Clerk

OBITUARIES

EFFIE A. ANDERSON

Mrs. Effie A. Anderson was born June 18, 1889, at Crumpler, N. C., and passed away at her home in Bel Air, Maryland, after a long illness. She was one of nine children born to the late T. Newton and Rebecca Blevins. On November 15, 1910, she was united in marriage to the late John H. Anderson; and to this union were born six children, four of whom survive: Mrs. Horton Stuart, Northbrook, Pa.; Mrs. Reese Jones, Wilmington, Delaware; T. Wilson Anderson, North Wilksboro, N. C.; and E. Ray Anderson, Bel Air, Maryland. Surviving also are twenty-two grandchildren and three great

grandchildren, and the following brothers and sisters: G. O. Blevins and Benjamin Blevins, Crumpler, N. C.; R. W. Blevins, Rising Sun, Md.; W. A. Blevins, Bel Air, Md.; Spencer Blevins, Pylesville, Md.; and Mrs. Vilintee Dixon, North East Md.

Sister Anderson united with the Primitive Baptist Church in Ashe County, N. C., when a young woman, and after moving to Bel Air, transferred her membership to Rock Springs Church, Lancaster County, Pa., where it remained until death. She was strong in the faith of God's elect, and attended her meetings whenever her health permitted. She is greatly missed by the congregation at Rock Springs.

Funeral services were conducted at Rock Springs Church by her pastor, Elder Wood, and she was laid to rest in the church cemetery by the side of her husband, to await the coming of her Lord, and the resurrection of the dead.

May the Lord give reconciling grace to those who mourn, that they weep not as those who have no hope.

John D. Wood

MRS. H. L. GRIFFITH

Nannie Dameron Griffith, born March 3, 1872, died in Baptist Hospital, Winston-Salem, N. C., on February 6, 1958. She was in declining health for four years, sick in the hospital for two years, and very sick for a few days.

She was born in Caswell County, N. C., the daughter of Elder James S. Dameron and Kate E. Roberts Dameron.

She spent most of her mature years in and near Ruffin, N. C. and married H. L. Griffith, a railroad employee who died in 1944. She had made her home with her daughter, Dr. Mary Griffith since 1935.

She is survived by Dr. Griffith, another daughter, Mrs. Charles M. Freeman; one son, Henry L. Griffith of Ruffin; one sister, Mrs. R. P. Mitchell of Reidsville; four grandchildren and four great-grandchildren. Of her father's family, the following brothers preceded her in death: James W., John H., Samuel B. and Drury W. Dameron.

She taught school for a number of years, and since she lived a long and useful life we cannot wish for her in this busy, confusing world any longer. We feel keenly that she is at rest.

She wrote some of her experiences (in Zion's Landmark in 1952) but she became too feeble to finish it as she would have wanted it done. She wanted it in rhyme, and her eye-sight was too nearly gone at that time for her to read

or write.

She had read the Bible through thoughtfully more than 25 times before her eyes failed. Her daughter got the Reading Books for the Blind for her and she usually chose records of the Books of the Bible to listen to.

ASLEEP IN JESUS PEACEFUL REST!

MARY L. (MOLLIE) DODSON

Mary L. (Mollie) Dodson was born August 22, 1883, and passed away January 1, 1958, making her stay on earth seventy-four years and four months.

She united with the Primitive Baptist Church March 4, 1916, and was a faithful member until death, always at her meetings unless providentially hindered. For some time she could not attend regularly on account of failing health, but was always anxious to hear from the meetings, and was so glad to have her brethren and sisters visit her.

Besides her husband, Lonnie Dodson, she leaves one daughter, Margaret Hilburn, of Memphis, Tenn., and two sons, Carl of Jackson, Miss., and Bill of Memphis, and a number of other relatives to mourn her passing; but our loss is her gain. We will always remember her smiling, sweet disposition, and understanding way; ever looking over others and speaking a kind word in their behalf: I never heard her speak an unkind word against anyone. She is greatly missed by her church members and friends, but we desire to bow our heads in humble submission to God's will, and pray his richest blessings upon the bereaved family. May His love watch over and keep us all ready to be revealed in the last time.

Written by order of her church, with a copy recorded in the church book, and one sent to the Signs of the Times for publication.

Carrie Campbell
Lucille Young

ELDER JAMES WESLEY FREE

Elder James Wesley Free was born July 26, 1878, and died November 23, 1957, making his stay on earth 79 years, 3 months and 28 days. He was first married to Miss Carrie Davis in 1899, and to this union were born thirteen children, nine girls and four boys, to wit: Ola, Lola, Hoyett, Hobson, Mae, Georgia, Ann, Madison, Geneva, Lillian, Irma, Davis, and one died in infancy. His first wife died several years ago and he then married Mrs. Etta Gilmore on July 17, 1945. He left his wife, twelve children, many grand children, great grand children, step children and other relatives to mourn his passing, but we all feel

that our great loss is his eternal gain.

He first joined another order of people and was ordained by them to their ministry, but he became dissatisfied with their doctrine and joined the Old School Baptist in 1931, and was ordained by them. He was a humble and true believer in salvation by grace, and contended for it with the ability the Lord gave. He was a good father to his children and a devoted companion. He lived his entire life, until we married, near Gordo, Alabama, rearing his children there. After that, he lived near Jasper, Alabama, until death. He was ill a long time, not being able to talk for six months before death but having a pleasant smile for those that waited on him, being patient in all his sufferings.

He was laid to rest at Sand Springs Methodist Church, near Gordo, Alabama, there to sleep until the resurrection. His funeral services were conducted by his pastor, Elder H. C. Moon, assisted by his step-son, Elder J. C. Gilmore.

Brethren pray for me a poor widow, who feels deeply the loss of my dear husband, but who is looking to the Lord to take care of me as He has in all my many sorrows.

Written by his wife,
Mrs. Etta Free

LUCY TRENT CARTER

Sister Lucy Trent Carter, wife of Brother Thomas O. Carter of Rockingham County, North Carolina, was born in Henry County, Virginia. She came with her parents, Mr. Benj. F. Trent and Mrs. Mary Elizabeth Trent, to North Carolina when quite young. She was born March 2, 1879, and was married to Thomas O. Carter on December 26, 1906. She joined the Primitive Baptist Church of Reidsville by experience and baptism in 1916, and remained a useful and loyal member of that Church until the Lord called her to her heavenly home on February 15, 1958.

It had been my sweet privilege to know Sister Lucy Trent Carter and Brother Thomas O. Carter from my early youth. They were happily married and remained so until her death. Their home and hospitality was always sweet and delightful, and the welcome you received from them was genuine without pretense.

Sister Carter loved her Church, and I mean she had an abiding interest in the cause of her Master, and her life was a living testimony of the pure and undefiled religion she professed. Only those who knew her best, her pastor, her brethren and sisters of Reidsville Church, and her neighbors and friends, and many of the outstanding citizens of her town and community could realize the loss they

feel in the passing of this dear sister.

The snow and the very cold weather at the time of her passing and at the time of the funeral was very severe. Her body was taken from Wilkerson's Funeral Home in Reidsville to the Primitive Baptist Church in Reidsville for the funeral services. Her husband, Brother Thomas O. Carter was too feeble to attend. The funeral services were attended by the writer, and her body laid to rest in their family plot near their home.

Written by request.

Elder J. W. Gilliam

SISTER BETTIE A. GRAY
AND
BROTHER JOHN T. GRAY

Sister Bettie A. Gray, wife of Brother John T. Gray, was born in Pittsylvania County, Virginia, on May 17, 1879, and she and Brother John T. Gray were married on March 16, 1895. Sister Gray joined the Primitive Baptist Church in Reidsville in January, 1928. They had moved to Reidsville about 1924, and were living in Reidsville when she joined the church there. After a few years they moved to Monticello, in Guilford County, and Brother John T. Gray joined the Primitive Baptist Church there. Sister Gray remained a member of the Reidsville Primitive Baptist Church until death on January 26, 1958. Neither Brother Gray nor Sister Gray were very well for the last two or three years, and they had come to live with their daughter, Mrs. Roy City, of Reidsville, N. C., in February, 1955. Brother Gray preceded his wife in death by about one year and ten months. She died January 26, 1958.

It was my privilege to visit with Brother and Sister Gray from time to time in their home at Monticello, and later at their daughter's home. Brother Gray did not join the Church until late in life, though he attended our church meetings fairly regularly for years before he died. While his health was poor he asked the Monticello brethren to hold a meeting at his home, and they did so, and I tried to preach for him on that occasion, and at the close of the service he asked for a home with the Church and was received, and I later baptized him.

Brother and Sister Gray were very humble and sincere, and much beloved. They were tenderly and lovingly cared for by their daughter, Mrs. Roy City after they came to live with her, and they continued to live with her until the Lord called them home.

The writer attended their funerals, and their bodies laid to rest in the Reidsville City Ceme-

tery to await the resurrection at the last day. Written by request.

Elder J. W. Gilliam

RESOLUTIONS OF RESPECT

WHEREAS, Our Heavenly Father has been pleased to call from the walks of men our venerable brother and companion in tribulation, Brother Sam Walker; and

WHEREAS, This dear brother was born in Franklin County, Virginia on March 12, 1886, and died February 27, 1958; was married in 1908 to Miss Mary Lizzie Harris, who, with a large family of children and other relatives survive him; joined Chapel Church in 1920, later moving his membership to Malmaison Church by letter in 1941, which he attended until health failed him; and his funeral having been conducted by his pastor, Elder O. K. Tench, assisted by Elder W. R. Dodd; be it therefore

RESOLVED, That we bow in humble submission to the will of God who doeth all things well, and may He watch over the family and comfort them; that a copy of these resolutions be sent to the *Signs of the Times* for publication, a copy put on our church book, and a copy sent to the family.

This done by order of the church at Malmaison while in conference.

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

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father to remove from our midst our beloved sister Lula Perkins; therefore

BE IT RESOLVED, That we, the Church at Pleasant Grove, wish to bow in humble submission to our Heavenly Father who doeth all things well. She was a devoted and humble follower of the Lord until her death. Be it further

RESOLVED, That the church has lost a faithful member whom we miss very much. And be it further

RESOLVED, That a copy of these resolutions be spread upon the church book, a copy be sent to the family, and a copy be sent to the *Signs of the Times* for publication.

Done by order of the church at Pleasant Grove at her regular session March 15, 1958.

Elder Harvey Smith, Moderator
Mrs. R. F. Walker, Assistant Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., SEPTEMBER, 1958

NO. 9

THE VALLEY OF LIFE

Down from the hills of my childhood,
I come to the Valley of Life.

'Twas filled with pitfalls of corruption,
And crossed by the rivers of strife.

Across this great valley I've wandered,
And often my way seemed slow,
But, ever, I faced to the Westward,
O'er the hills where the sunsets glow.

As I traveled, I often met others;
And together we strolled with the tide.
But always our pathways were heading
Across to the other side.

Sometimes the mire was so deep
We must help each other along.
Sometimes the Valley was smooth
And we filled its air with a song.

The swamps and rivers were many:
The sods and the crossings seemed few.
But ever onward we wandered,
Ever onward to something new.

Up ahead I could see many others,
And it seemed that, as many had passed,
The pathway should be better posted
To guide us onward to the last.

But it seemed that each in passing
Had not left a trail we could see;
There were no marks at the quicksands —
No one had blazed for us a tree.

Now I am nearing the foothills;
Just a few more miles must be trod
To the top, where we are promised
We will meet at the throne of God.

As I start on my climb upward
To the top of the Great Divide,
Which hides the land of the living
From all those on the other side,

I thought the ground would be solid,
That the footing better would be;
That out of heat I could wander
To rest in the shade of a tree .

But when I get to the mountain
There are cliffs which I can't climb.
I must detour past the gullies —
My body seems not in its prime.

What is that seen in the distance?
Is that the top that I can see?
Or is it another hill top
Where more of the mountains I'll see?

I turn, looking at the Valley,
I see there my trail of the past;
And see others near the mountain
Up which I am climbing at last.

I look ahead for the summit —
It surely can't be very far;
Over the top I am glimpsing
The light of the Evening Star.

What is there up at the summit?
I am sure that I do not know.
But over its top is shining
A light like the sun's afterglow.

Is the top where I'm standing?
Still there is nothing that I see
But more of tops of mountains
All covered over with the trees.

What is that — that light over yonder,
Is that a haven at the last?
Will it lead onward to glory
As promised the ones in the past?

So on down the road I'm going,
Hoping at the end of the road
I'll find those who have gone before,
And there I may lighten my load.

Westley Bond
Seneca, Oregon

ROMANS 5:10

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life."

DEAR BRETHREN BEEBE:—By your permission I will speak to the household of faith of some of the precious things contained in the above text of Scripture; and first, in order to a correct solution of any problem, there are three indispensable prerequisites. First, the person speaking; second, the person spoken to; and third, the person or thing spoken of. If these three points are properly considered, then all the obstacles to a correct solution of the problem are removed. But without this,

the best conclusion to which we can possibly come is imaginary.

Therefore let us now turn to the first chapter of the epistle from which the text standing at the head of this article is taken, in order to ascertain those facts that will serve as a light to guide us in the way of truth. "Paul, a servant of Jesus Christ, called to be an apostle."—Verse 1. This is the person speaking. "To all that be in Rome, beloved of God, called to be saints."—Verse 7. These are the persons addressed, the regenerated persons who are in Rome. And the subject of address is reconciliation and salvation. And first, we notice that the address of the apostle is limited to all the beloved of God; to all the saints of God who are in Rome.

Now, we do not know how many there were in Rome that were not beloved, but we feel safe in saying that there were some; for the language employed by the apostle indicates very clearly that there were those in Rome of a different character, who were not included in the address. The persons to whom this whole epistle is addressed are clearly distinguished from others, by the discriminating terms, "beloved of God" and "called to be saints." And the specification of any one particular thing is at least equivalent to an absolute prohibition of every other thing.

It is evident from the teaching of the Scriptures that those dearly beloved saints of God, whom Paul so tenderly and lovingly addresses, were once the avowed enemies of the faith that now is the only anchor of their souls. They became enemies by transgression in the person of their representative; for "by one man's disobedience many were made sinners." "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." And those saints at Rome are not excepted. They, by the transgression of law, became as great and wicked sinners as any of the sin-polluted family of Adam. They were by nature the children of wrath, even as others; but God, who is rich in mer-

cy, for his great love wherewith he loved them, even when they were dead in sins, quickened them together with Christ.—Eph. ii. 3-5.

There is no difference between one man and another, considered as fallen sinners, until grace makes the difference. Grace is divine favor bestowed upon objects previously chosen. If we say that it was bestowed upon all, then we might be asked why it had not the same effect upon all. We are taught that grace is sufficient; and if it is bestowed upon all, then all have a sufficient means of salvation, if grace is sufficient for any. We know that the Scriptures teach that salvation is of grace; and if grace is sufficient to save Mary, casting seven devils out of her, and for the man among the tombs, casting out of him a legion of devils, and in a moment of time saved the thief upon the cross, pray tell us for whom grace is insufficient. Who is it that grace will not save, if for that purpose it is sent into the heart with divine power?

All sinners are alike diseased. The malady of one is just the same of all. The remedy that will effect a cure for one will surely do as much for all, if for that purpose given to all; especially so when administered by the divine Physician, who has all power, and who is too wise to err, and too good to be unkind; upholding all things by the right hand of his power; who spake, and it was done; who commanded, and it stood fast.

Man in his fallen state is in a state of irreconciliation to God, an enemy to God in the most extensive sense of the term, abandoned to the most wretched state of wickedness and crime, hateful to and hated of one another, guilty of infracting the just law of his Creator and benefactor. The law with all its curses is upon him. Poor, helpless vagrant, he is in debt ten thousand talents, and has nothing to pay; deprived of freedom, bound in chains, weighted down with the iron arm of the law, in the prison-house of death, there to re-

main until satisfaction is rendered to the divine law he so willfully insulted. The penalty of that law is death; and in tones sufficient to make creation totter from its center to its circumference, it demands restitution, a debt impossible for him to pay; but his inability to pay is no excuse at all.

The debt is just, and the law in justice demands that payment be made. The justice of the law will not admit of the least addition to or reduction from the debt, but demands payment in full of all its claims; but the poor culprit is wholly unable to pay one mite of the debt, and therefore without the intervention of a power outside of and superior to his own, he is eternally doomed; for he is irreconciled, and without reconciliation there is no salvation or deliverance. The law can grant no pardon or forgiveness, but must take its course in punishing the offender, if his debt is not paid.

And for anyone to undertake to effect a reconciliation, he must be perfectly free in every particular, to be a suitable person for the work. Hence none of Adam's posterity can answer the purpose, because of bondage, being legally bound to a just law. The law is holy, but they are carnal, sold under sin. Heaven and earth may be searched, and but one can be found, and he prepared by infinite wisdom and power. The Lion of the tribe of Judah hath prevailed, by giving himself a sacrifice, holy, acceptable unto God, for the release of his people. And when he cried, "It is finished!" the law was satisfied, reconciliation was effected; and even at that moment they were his enemies.

Therefore, we who were enemies were reconciled to God by the death of his Son; and now we are no longer under the law, but under grace. We are now in debt to Christ all that we owed the law; but the difference from what it was is very great. The law under which we were could not omit one farthing of the debt; but Christ can and will forgive all the debt, remembering it against us no more forever. His death

effected our reconciliation, and we are saved by his life. "Yet a little while, and the world seeth me no more; but ye see me: because I live, ye shall live also," says Jesus.

Reconciliation was effected by the death of Christ. Salvation is by his life. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." By the term "reconciled" is meant satisfied, atoned. So the death of Christ perfectly satisfied all the claims of law and justice; and by this act of his, which was full, free and voluntary on his part, and without any merit, past, present or future, on the part of the guilty, he bought them, or redeemed them from bondage.

But redemption makes no change in their condition, but is a preparatory act thereto. By this act of the Redeemer he gains the right to make a change. This change he makes upon or in the sinner while he is yet in bondage under the law, by sending his Spirit into their hearts, by which they are brought out of the prison-house and from the bondage of the law. "If the Son therefore shall make you free, ye shall be free indeed." "But now, being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

W. M. LITTLE

(The above was written by Elder Little in 1894. It is re-published at the request of his daughter, Harriett Little Gray, of Houston, Texas.)

Route No. 4
Monticello, Georgia

Dear Editors of the Signs:

Enclosed you will find three dollars for the Signs another year. I love the dear old Signs so much that I do not want to miss a single copy. I find so many travelling the same road that I am. I believe it contends for the faith

once delivered to the saints, the truth as it is in Christ Jesus. It sets forth salvation by grace, election, predestination of every one of God's elect. This doctrine will comfort, uplift and edify a poor sinner, and praise and honor God; and that is as it should be, for all life, natural and spiritual, is absolutely dependent upon the true and living God. He is not dependent on man for anything.

I am near my seventy-sixth year, and I live a good ways from church and cannot get there as often as I desire. It makes me get lonely and hungry, and what a joy to meet again with the people whom I love so well. If my poor heart is not deceived in me, I am never so happy as when I can be at our meeting and see the sweet faces of God's little ones, and hear their voices raise the old hymns in praise and honor and glory to God. How beautiful at that time are the pictures of the old servants of God as they sound the sweet gospel bell.

Dear ones, please look over my poor way of expressing myself. I do not want to take the place of the good writers. Oh, may God be with you all and bless you to continue to send forth the Signs of the Times. I want to ask all of God's little ones to remember this little unworthy one when they are at the throne of grace.

Your little sister in hope,
Ollie Callaway

Rison, Arkansas

Dear Elder R. W. Rhodes:

I will try to answer your kind and much welcomed letter of truth and grace, of the true salvation which is in Christ Jesus our Lord, to the little ones chosen in him before the world was. Grace and love from God our Father be to you and to all believers of the truth as it is in him.

This leaves us doing pretty well at present; hoping your dear old mother is doing well, and that the Lord will

comfort her in her afflictions. I heard you preach the Word of God this morning, and thought it was as good as could be. I believe this is the true church and doctrine of Christ. As Bildad and his friends had to bow before Job to be prayed for, so all of false worship will have to bow before Him; for Christ the Lord and Master said, "Upon this rock I will build my church, and the gates of Hell shall not prevail against it."

Self-works are nothing more than pride; and the Scriptures say that pride is of the Devil. Man in his best estate is altogether vanity, and his righteousness as filthy rags before God. A house built upon the sand will not stand the test. But thanks be to the Lord who said that his sheep know his voice, and know not the voice of strangers. I would not judge others, but the Scriptures say that by their fruits ye shall know them. When the Lord sent his disciples out to preach, he told them to be as wise as serpents and as harmless as doves.

Thank you for your comforting words regarding my letter; also Elder J. L. Smith, who has fed me in the way His true ministers can endorse. Yes, Jesus said that in the world ye shall have tribulations, but to be of good cheer, for he has overcome the world. Yes, I believe that the sinner has to see the brightest of all lights, which uncover his sins before his eyes; and feel the sword of God in his heart: that awful condemnation, before he can fall down to the very dust of the earth, and pray for forgiveness as he never prayed before; with tears and a melted heart. So, to me, that cuts out all natural works, for a man by nature is carnal; and the Scriptures say that the carnal mind is enmity against God, not subject to his laws, neither indeed can be.

If I have any hope, it is only through the mercy of God, who has all power in heaven and in earth; who sent his Son to redeem me from my lost state; and who is worthy of all my praise. He is worthy, but I feel my unworthiness; yet I hope he is my salvation, and will

not forsake me. He knows all my thoughts and the intents of my heart. He is my love, my all — my only hope. Thank you for your good letter.

Your brother in Christ, I hope,
B. L. Fox

New Market, Ala.

Signs of the Times:

I am sending a check to renew my subscription, and the balance to use as you see fit in publishing the truth which is contained and upheld in your paper. I am not a member of the Baptists, but feel that they, and they alone, are the only ones who are contending for the truth once delivered to the saints.

I feel that to preach anything save Christ and him crucified, and risen Saviour; and a reconciler and mediator between God the Father and man, is entirely heresy, and should be looked upon as such. In the beginning the Word was with God, and the Word was God, and the same Word was made flesh and dwelled among men. God the Father made himself a holy and acceptable offering for sin in the person of his Son, and gave him dominion over all the earth, heaven, and deep places. By him and through him is the only way that mortal man can approach the holy Father, since man through the transgression of our parents, fell short of perfection. It is through Him that we are made acceptable in the Beloved, which is Christ.

May God in his grace and mercy guide and direct you to always contend for what the Scriptures teach, as you have heretofore.

As ever,
A. M. Campbell

6915 Laredo Street
Houston, Texas

Dear Editors:

The Signs of the Times is a welcome visitor in my humble little home, and I

get great comfort from all the good articles and letters which come our way, when given light and understanding. Without God given revelation, and the love he sheds abroad among his people (if I am one), such reading would be blank pages, and worthless reading; and we would cast it aside. Often in re-reading we see more than before.

Enclosed is a money-order, as I don't want to miss a copy.

We of Shepherd Fold Church, of Houston, are in peace and sweet fellowship; and have been having good meetings. We welcome visitors at any time: come be with us. Our meeting time is the 1st Sunday in the month and Saturday before. Meeting time is 10:30 A. M. both days.

From a sinner in hope of a better life; and saved by grace, if at all.

Mrs. Irene Wisenbaker

1360 First Street
Chehalis, Wash.

Signs of the Times,
Dear Children of God:

I find it is time to renew my subscription, and am enclosing \$5.00 for two more years. I have a desire to send some good news, hoping that there will be some who will rejoice with me.

Of late years, I have been newly awakened to the mercies and goodness of God to poor me. I continue to be surprised at His many rich blessings to one so undeserving; both spiritually and naturally.

I live in an almost overcoming state of amazement at the many answers to prayers from my sinful lips, that have been answered, and have been made to say, "Why me? Why should one so small, weak, and sinful be made an object of his mercy?"

It seems the nearer the time comes when, "He will call, and I shall answer", the more precious and magnificent to me becomes His precious word, as written in the Scriptures, and as preached by his called and qualified ministers.

The sacrifice of His dear Son, together with the resurrection; and then add to this the promises found in Romans 8, and what shall we say to them? Are they not glorious, far beyond the comprehension of mortal man? If my hope is not in vain, they are for me.

How they glow; how they fill the poor sinner with unspeakable joy; how they lift us from despondency and despair! How they strengthen us to go on; how they encourage His little ones to try as much as in them is, to live soberly, righteously, and godly in this present world!

These lovely assurances are as a strong hand holding mine, as I am led onward to the end of my sorrowful pilgrimage in time, to a joyful life in eternal glory with my Lord; and a great cloud of witnesses gone on before.

Oh, that I could praise him; that I could thank him; that I could adore him as He deserves! I know that this can never be done through the veil of flesh that intervenes. Nevertheless, as a beacon light, they guide me, and are priceless to me. Oh, these precious assurances which are true earnestness to God's little ones! Dear Saviour God, for them we thank thee.

In hope of God's mercy,
Effie Parke

1702 Tyron Road
New Bern, N. C.

Dear Brother Spangler:

I have an impression to write a few words on some scripture which has been wonderful to me. I have tried to speak from it once, and it still remains in my mind. "And when he had thus spoken, he cried with a loud voice, Lazarus, come forth." (John 11:43)

Jesus spoke to Lazarus whom he loved; and though Lazarus was dead yet he heard the words of his Lord, which were with power, even power enough to cause him to rise from the dead and live again. Now Jesus loved his people when they were dead in tres-

passes and sin (Ephesians 2:1); and when the time has come in the life of a dead sinner when he is to be quickened by the Spirit of God (God's time), Jesus by the same power by which he raised Lazarus from the dead, speaks to the sinner with a still small voice, and kills him to the love of the carnal things of this world; and makes him alive in Christ Jesus. This is done by revealing to the sinner that he is condemned to death by the holy and righteous law of God, and makes him to know that he is worthy of death. With the burden of sin so heavy upon him he is buried beneath the weight of sin to the extent that he is just as helpless to rise from that condition, and free himself, as Lazarus was to rise from the dead to life again.

So when it pleases God, he sends the spirit of his Son into the heart of one who has been made to know that he is dead (dead in sin), and speaks to him by the power of his Word, which is powerful, and sharper than any two-edged sword, piercing and dividing asunder the soul and spirit, and joints and marrow; and is a searcher and discerner of the intents of the heart. When this is done it causes the sinner to come forth from the dead to a new life, being born again, not by the will of the flesh, nor of the will of man, but by the will of God. This is a life that he knows nothing about until he is quickened by the Spirit of Christ Jesus; which brings about an awakening to the light and glory of God. Then it is that he can say, or experiences, as Paul did when he said, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians 5:14)

When Lazarus was raised from the dead, he was bound hand and foot with graveclothes, and a napkin was bound about his face; yet he was alive. To free him so he could be active in life, Jesus said, "Loose him, and let him go." (John 11:44) Now when a sinner is raised (quickened) from the dead, he also is bound hand and foot with the bonds of nature, so that he cannot by

his own power enter into the perfection of Christ Jesus; neither can he speak of the glory of God, nor understand spiritual things until he is delivered by the power of God from the imperfections of the flesh and corruption, and is clothed with the righteousness of the Son of God, shutting out thoughts of carnal and natural things from his mind, causing the mind of the Holy Spirit (mind of Christ) to enter into the heart and soul, giving him faith in the Son of God, and hope of heaven and immortal glory.

This operation in the heart and soul causes one to be delivered in his feeling from under the curse of the law of sin and death. And when this has been experienced, then it is that he is raised up into the perfection of the Son of God, enabling him to worship God in spirit and truth by this spiritual mind that is anchored in the mind and soul, turning him from the evil elements of this world and the love thereof, to a way that is not of himself — to a way that is in Christ Jesus our Lord: a new and living way. In this he is made to feel the power of God, and forgiveness of sin, and is made a new creature in Christ Jesus. However, the time comes when he will again be brought down in low places, causing him to pray to God to be delivered. I believe that each one of God's people who has been born again experiences the need of being delivered from time to time, as Paul did when he said, ". . . though our outward man perish, yet the inward man is renewed day by day." (2 Cor. 4:16)

When one experiences the delivering hand of God, he can witness with David in the 23rd Psalm, "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." I believe that David, when he wrote this, was lifted up, and made to feel so close a relationship with God that he desired to continue in this state the rest of his life; and I believe that each child of God is at times elevated by the power of God to the extent that he

is blessed to feel this close relationship with God, and see with an eye of faith single to the glory of God, and behold some of the promises of God which He has in store for his people beyond the grave — for them that look for his second coming into the world; which coming will not be for sin, but to gather together the jewels of God's mercy, and take them to that eternal home in heaven to ever be with the Lord . . .

In hope of eternal life,
(Elder) S. R. Boykin

McDowell, Ky.

Signs of the Times,
Dear Brethren:

I am renewing my subscription, and sending a little mite to help to give it to the "poor of the flock". I enjoyed the January issue, especially the article by Elder Chick on Forgiveness. It was very timely in these perilous times.

This is a material, unspiritual, mechanical, and ungodly age. Men have made gods of themselves. Hitherto the world has had rafters, and a roof; now it has none, and whirling wings are all aflutter. Man has "subdued" (Genesis 1:28) the air, earth, and water at God's command. What lacks he yet?

He lacks the subduing of a deceitful and desperately wicked heart; Who can know it? says Jeremiah 17:9. It is much easier for a man to fly to the sun in a cub plane than it is for unregenerate man to "subdue" his wicked heart, unaided and undrawn by the subduing grace of God and his undeserved mercy. Yet foolish man, down through the centuries, boasts of being able to ascend to heaven by and through his own inventions and merit; but he hasn't even made a good start to the moon yet. "The eyes of man are never satisfied." (Prov. 27:20) Man wants to dominate (subdue), and when interfered with, starts to destroy. He is the most intelligent of all creatures, yet the most ignorant and wasteful of himself. He is the only

creature who persists in changing the order of the world. One of the greatest defects of human nature is to go to extremes.

Man is anti-christian, and will not be saved "without money and without price", if he can help it. He wants to work and pay for it; and cry, "Half mine!" Hitherto the world has had laws teaching what is good and right morally. Now he has none (as it were), but brute force is replacing reason everywhere as the arbiter of man's affairs. Mercy has long since fled the earth; Truth has fallen in the streets; Justice standeth afar off.

Men have no patience with talk about God. Preaching that which does not make much of man is now despised and rejected: man has now become his own providence and God. The joints of society are loosened; the foundations are out of course, and equity cannot enter. Man has made man his God; and Jehovah is dethroned in his thoughts. The Anti-christ of the New Testament (2 Thessalonians 2:4), with all his mechanical Formalism for the expiation of sin, "Who opposeth and exalteth himself above all that is called God, or that is worshipped", is now showing himself that he is God. No wonder the hand of God is heavy upon this proud covetous, and idolatrous nation. "We have rewarded evil unto ourselves". (Isaiah 3:9)

A man who is mean, is mean unto himself. The law of compensation operates inexorably to reward and afflict us by and through ourselves. I verily believe that we are now seeing Daniel's prophesy of the "increase of knowledge", and "The power of the holy people scattered", being fulfilled. Where human pagentry appears in any shape, Jesus Christ is veiled by it; and much of this is found among us. Human wealth, human gradeur, human literature, all naturally producing human loftiness, have almost buried Jesus in these United States. The power of godliness is gone, and the form is scampering after it.

The three most dangerous enemies of Truth among us, as I see it, are: 1. Selfism; 2. Romanism; 3. Communism. Let's beware of any "religion" that robs God of his glory, and man of hope, by Mechanical Formalism. Such religion surrounds and shuts off the soul by the black wall of Tradition, preached by thick-lipped champions of Morality. It squeezes the soul dry of Hope and Vision, and is more subtle and dangerous than Communism, because of its religious garb.

Dearly beloved children of the Heavenly King, this is not written to scare you, but to warn you to put on the whole armour of God; to cry aloud and spare not; to pray without ceasing; to warn the unruly, and to contend for the faith which was once delivered unto the saints. (Jude 3) Speak the truth in love; belong to no "peace at any price" party, but hold to the Truth as did the prophets and Jesus. Have no fellowship with the unfruitful works of darkness. Remember whilst we are in this sin-loving world, we are never out of gunshot of the devil. Let us take heed to this divine command: "The servants of God 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; and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will." (2 Timothy: 25-26) Do not let the fear of being called an Armenian drive you from preaching to sinners — the Apostles did not! Though the above scripture shows that the sinner never revolts against the devil, until first given Repentance by God, yet we are not exempt from preaching Christ, and "warning" him night and day. Love the brotherhood; confess your faults one to another.

"The uttermost the law demands,
My glorious Surety paid;
The uttermost of heaven's demands,
He has for me obeyed.

“Upon a life I did not live;
 Upon a death I did not die,
 Another’s death, another’s life,
 I risk my soul eternally.”

Thine in covenant love,
 Milford Hall, Sr.

THE FLAMING SWORD

“So he drove out the man; and he placed at the East of the garden of Eden Cherubims, and a flaming sword, which turned in every way, to keep the way of the tree of life.”

This morning, June 28, 1955, as I awoke, I sat up in bed, and this scripture began to run through my mind; and it came to me with such beauty I didn’t want to forget it, so I thought to try to put it on paper.

I was given to see that this tree of life is Christ Jesus — he is our eternal life. The flaming sword was a shadow of the law of sin and death; and it was fixed that the man could not by his own efforts reach forth and partake of the tree of life, lest he should live forever. Just as the law was given us, that in our fleshly nature we could not keep the law, for the natural man is not subject to the laws of God, so by the law, the flaming sword, we were cut off from the works of our own hands. God had it fixed that by the law no one could be saved by the works of the law; for the law was given that it might bring forth death. So by the first man’s disobedience, death by sin passed upon all, for all had sinned and come short of the glory of God.

But by one man’s obedience all were made alive; and so the law was given to hold us in death until the coming of Christ — until the changing of the Covenants; from the old to the new. Whereas the old covenant was a covenant of dead works, and the new covenant was, and is, a covenant of life. Why do the law worshipers seek the living among the dead? God seeketh such to worship him as do worship him in spirit; and the spirit is life eternal.

Surely Christ, at his coming, by his death, burial, and resurrection, took the law, the flaming sword, out of the way, nailing it to the cross, and has torn down the middle wall of partition. The flaming sword he removed, and now by the renewing of the Holy Ghost by regeneration, we have access to him. He has fixed it that by the hand of his Spirit we reach forth and partake of Jesus, the Tree of Life, and live forever. He is our life, the way everlasting. It is by his obedience, not ours, that we are made alive. By his Spirit we are made partakers of his life. If he is our life, and he is alive forevermore; then are we not also alive forevermore with him?

Oh, dear children, let us rejoice and be glad of the hope that we are alive with him; for God is the God of the living, and not the God of the dead. If ye live after the flesh, ye shall die, but after the Spirit, ye shall live. Under the law we were not able by our natural hands to reach forth and partake of that tree of life and live, but by the mighty hand of God through the habitation of his Holy Spirit, we reach forth by the hand of his Spirit and eat, or partake, of the Tree of Life: partake of the fruits of his Spirit and keep right on living with him. We are they who have heard the voice of the Son of God; and they that hear shall live. “I give unto them eternal life, and they shall never perish.” None is able to pluck them out of his hand.

Isn’t it wonderful to have a God in whom is all our confidence? Isn’t it wonderful now that we can take hold of that one man, as in Isaiah 4:1, we can eat our own bread, wear our own apparel, and be called by his name. He, Christ, is that Bread of heaven; it is your Bread, for he gave it to you. It is your own, not someone else’s. You can wear your own apparel: the robe of his righteousness. It is your own, he gave it to you. Rejoice, dear saints, and be glad, you are married to him — why not be called by his name, like the seven women — the same as the seven churches; which is a

complete number. Taken from law to grace, all have become one in his hand.

Oh, don't we love to go to church and see our people show off their beautiful apparel, their white robes: robes of righteousness. It certainly makes mine look as filthy rags, like pinned together fig leaves. Sometimes I see myself naked, with not so much as a fig leaf to hide my shame.

(Elder) Seth Bynum

(The above is one of the last writings of Elder Bynum, and is published by request. Ed.)

THE KEHUKKEE ASSOCIATION

The one hundred ninety-third annual session of the **Kehukee Primitive Baptist Association** will be held with the church at Williams, Edgecombe County, N. C., the 1st Sunday in October, Saturday before and Monday following. Elder A. B. Ayers was appointed to preach the Introductory Sermon, and Elder R. B. Denson to be his alternate.

Those coming from the West take Rt. 95 out of Rocky Mount, East, turn left at stop light in Leggetts and go two miles, and take black top road left to the church, one mile. Those coming from the East, turn right at the stop light.

Elder A. B. Ayers, Moderator
Elder R. B. Denson, Clerk

ORIGINAL FLINT RIVER ASSOCIATION

The 1958 session of the **ORIGINAL FLINT RIVER ASSOCIATION** is appointed to be held, the Lord willing, with Mt. Fork Church, on September 19, 20, and 21. The meeting place is 5 miles North of New Market, Alabama, known as Old Mt. Fork Church. For further information write the Clerk.

Reaner Reece,
Rt. 2,
Toney, Alabama

ELDER GRIFFIN HAS MOVED TO MARYLAND

Elder Griffin has moved from Alabama to Maryland, and is now living at the following address: 511 Kent Avenue, Catonsville 28, Maryland.

He accepted a call from the Ebenezer Church, in Baltimore, as their pastor, and preaches for them each 3rd Sunday. He also preaches at Southampton Church, in Pennsylvania, on the 4th Sundays.

We welcome Elder and Sister Griffin to this part of the country and hope the Lord will be pleased to bless them in their association with the brethren and churches here.

J. D. W.

Danville, Virginia September, 1958

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EDITORIAL

"And 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)

We feel that this Scripture should not be taken from its context, giving it a placing entirely out of the range of the subject matter of chapters 3 and 4. No doubt the reader of this article has heard the churches of the world set forth as the seven women who appear in their own righteousness and have a food of their own, but hang on the name of Jesus to take away their reproach. Perhaps they have heard the names of various groups gathered together to the number of seven, when they all are of the same family and go

under the solemn judgment of the Lord himself, "I never know you: depart from me, ye that work iniquity." Matthew 7:23.

Who then are these seven women? They are the daughters of Zion spoken of in Isaiah 3:16 and 4:4.

In the gospel dispensation, the seven women are a type of the church of Christ as a whole, with Christ standing in the midst. Revelation 1:12-13. The church of God has no light of herself, which is shown in the previous chapter to our text. There the daughters of Zion have walked according to the light of nature, which, by the word of prophecy, was darkened itself. Matthew 6:23.

As we read the distressing state of the daughters of Zion in Isaiah 3:16-26, let us not lose sight of the fact that these, in all their pride and shame, were a type of the church when left to itself. The church today, as the writer sees it, in a number of places, has been brought down, and her gates lament and mourn. There are those walking in the pride of their own wisdom "with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet," to attract the attention of those around them. The writer does not desire to set himself up as a judge, for "God is judge himself, Selah." There have been days in the past when we have seen the behaviour of both men and women showing they were far from being in a low place. It was clearly seen that pride and self-importance were manifest in much that was said and done.

How true it was, as the prophet says in Isaiah 3:12, "As for my people, children are their oppressors, and women rule over them. O my people, they which lead thee CAUSE THEE TO ERR, and destroy the way of thy paths." The church, as we have said, has no light of herself, and those who would judge her according to their own light are just as much in darkness as Peter was when he said, "Though I should die with thee, yet will I not deny thee."

There is a song written by one in the darkness of Babylon, the Mother of Harlots, "Faith of our fathers, holy faith, we will be true to thee till death." Peter might have sung that before he denied his Lord, but we know that he would not have sung it afterwards. The Lord knows how to bring down into the dust all such proud looks. Years ago, Elder L. H. Hardy said it had been his observation that when one became exalted with pride and self-importance, he could not express himself without finding fault with the people of God. Natural reason has ever been willing to listen to self and Satan rather than to wait upon the Lord. It was self and Satan that made the division a hundred years ago, and wherever there are divisions today, they come from the same source.

God knows how to bring down those who are His, and we believe these daughters of Zion who were loved of their God, were chastened and brought very low, yes, as low as many of us feel that our beloved Zion has been brought in this day, and, like those of old, we can say, our gates lament and mourn, and desolate, or emptied, we sit upon the ground. "And in that day," a day that the Lord, the righteous judge has made, a day, that we in our right mind are thankful for, thankful that we are brought into a low place, so that we can look up instead of looking down on God's humbled and distressed poor. In that day, seven women, the full number of the daughters of Zion, will be brought down to fellowship their Lord who cried, "I am a worm and no man: a reproach of men, and despised of the people."

They "shall TAKE hold of one man." The worldly harlots never could take hold of Jesus. He will say, "I never knew you," but these daughters of Zion are the seven churches spoken of as the seven golden candlesticks with one like unto the Son of man in their midst. They shall take hold of him with the hand of faith, believing that he is a God that can justify the ungodly,

"Saying, we will eat our own bread", the bread of adversity. What was the bread of the daughters of Zion? Was it not the Word of God? In their low condition they could not eat what men have said, unless they too had been brought low like they themselves were.

Thus the testimony of God's Word, which men in their sore trials have uttered, was also the testimony of Jesus, for He was tempted in all points as they were, yet without sin, like David, they could now say, "Hear my prayer, O Lord, and let my cry come unto thee. Hide not thy face from me in the day when I am IN TROUBLE: incline thine ear unto me: in the day when I call, answer me speedily. For my days are consumed like smoke, and my bones are burned as an hearth. My heart is smitten, and withered like grass, so that I forget to eat my bread. By reason of the voice of my groaning my bones cleave to my skin. I am like a pelican of the wilderness; I am like an owl of the desert. I watch, and am as a sparrow alone upon the HOUSE TOP. Mine enemies reproach me all the day; and they that are mad against me are sworn against me. For I have eaten ashes like bread, and mingled my drink with weeping, because of thine indignation and thy wrath: for thou hast LIFTED ME UP AND CAST ME DOWN," Psalm 102:1-10. Such humble souls come in their humility, which is a fitting apparel for them in such a low place, for they have no righteousness of their own to plead. The Church of God, which is made up of the promised seed of Abraham, takes hold of this man Christ Jesus by the hand of faith, which gives them a righteousness wholly divine, for their sins were imputed to him and his righteousness is imputed to them. He was delivered for their offences and was raised again for their justification, and it is they, and they only, who can say, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ: By whom we have access by faith into THIS GRACE wherein we stand, and rejoice in hope of the glory

of God." Romans 5:1-2. He is the Lord our Righteousness, so that after he has brought his people into that desolate place, he will restore them, and this is the name wherewith she shall be called, "The Lord our righteousness," Jeremiah 33:16, and it is this name which takes away their reproach. We have heard this Scripture taken completely from its setting or context and the minister has taken great satisfaction in whipping those of other denominations, asserting that the Baptists are the only people. We have often wondered why such men sing the many lovely hymns written by those who were never baptized in a watery grave. Of course we believe that baptism in water is an ordinance for those who have been baptized by the Holy Ghost into Jesus Christ, his sufferings and death, and have been raised up again by the operation of the same Spirit, but there were many Israelites who remained in Babylon, who looked and prayed towards Jerusalem. These, wherever found, are no doubt a witness, even in Babylon, that their God is the God of Israel. Such are often in the minds and hearts of that highly favoured few, who, led of the Spirit, have come into one fellowship, which stands like the seven golden candlesticks, which were beaten out from one piece of gold. Seven, being a perfect number, reminds us of God's perfect work, which is evidenced in the daughters of Zion and which shows that in them He rests in His love. To those who have been brought low, their one desire is to find Jesus in their midst. In this place there is not one who can boast over another. "Where is boasting then? It is excluded," and there should here be no pointing the finger of accusation from one to another. The Law of faith excludes such things, and it is with the hand of faith that they would hold on to this MAN as Jacob held on to the man who wrestled with him until the breaking of the day. This MAN has become their peace, their light and their salvation, and, through mercy alone, even they, the daughters of Zion, have learned

upon whose head to place the crown. Read Song of Solomon 3, for there you will see that the daughters of Jerusalem are also the daughters of Zion, and the exhortations and admonitions of the New Testament are unto the Church of God in the Gospel dispensation.

Paul's epistle to the Corinthians should often be read among us today. "And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people." 2 Corinthians 6:15-16.

Let us be mindful that it was after Israel had been so highly favoured, having received the law of God by the disposition of angels, that she was so lifted up by pride and vain-glory, walking in the sparks that she herself has kindled, that the judgments of God overtook her, and she was brought to the dust of self-abasement.

"In that day" when the Lord has washed away the filthiness of the daughters of Zion from the midst thereof by the Spirit of judgment and by the Spirit of burning, then the branch of the Lord will be beautiful and glorious and the fruit of the earth shall be excellent and comely for them that are escaped of Israel.

The daughters of Zion, now clothed with humility and eating the bread of adversity, need no other ornaments than those produced in them by the Holy Spirit, even the ornaments of a meek and quiet spirit. The wayfaring man, though often feeling to be a fool, who has seen the folly of his own carnal mind, is glad to look upon Zion as a quiet habitation and can say of her, "How good and how pleasant it is for brethren to dwell together in unity." Psalm 133:1.

G. R.

CONTRIBUTIONS TO THE INDIGENT FUND

(To July 1, 1958)

Mrs. Marion Mulholland, N. J., \$2.00; Mrs. Jessie Jones, Ala., \$2.00; Williard Page, N. C., \$7.00; Mrs. T. L. Rakes, Va., \$2.00; Robert D. McGough, Ala., \$5.00; E. L. Bagwell, Ala., \$5.00; Lucille Young, Tenn., \$2.00; C. B. Britt, Ark., \$2.00; Mrs. M. L. Lucas, Ala., \$4.00; Mildred D. Gordy, Mich., \$2.00; Mosey Hall, Va., \$5.00; Milford Hall Sr., Ky., \$25.00; J. W. Black, Canada, \$3.00; Mrs. R. C. Douden, Va., \$2.00; Mrs. Tom Strickland, Ala., \$1.00; Elder L. D. Rose, Texas, \$3.00; Walter Black, Neb., \$1.00; A Friend, Mich., \$5.00; Mrs. Ethel Cooper, Va., \$1.00; Mrs. Edgar Mackley, Pa., \$3.00; Mrs. W. L. Ferguson, Va., \$3.00; Laura B. Ditman, N. Y., \$1.00; Mertie E. Bailey, N. Y., \$1.00; Allen Carroll, N. C., \$1.50; J. F. Lax, Ill., \$2.00; George Mariner, Va., \$5.00; J. A. Owen, Ala., \$2.00; Mrs. Joe McKnesie, Canada, \$5.00; Mrs. Sarah Burt Welling, N. Y., \$1.00; Mrs. Robert Wagner, Pa., \$2.00; Elizabeth Voorhes Blackwell, N. J., \$2.00; Mrs. Maggie Simmons, Texas, \$4.00; L. P. Swinney, Ga., \$2.00; Bert H. Knox, Wash., \$5.00; Mrs. Mary J. Murphey, Ark., \$1.00; Grace M. Yohans, Conn., \$5.00; A Friend, Ark., \$5.00; A Friend, Canada, \$50.00; Lollie Campbell, Canada, \$1.00; Harry T. Vories, Ariz., \$5.00; Louise M. Beebe, N. Y., \$50.00; Mrs. Sanford Bartlett, Maine, \$1.00; Meredith Owen, Ky., \$7.00; Lula Dennis, Texas, \$3.00; Mrs. M. Cornelius, Texas, \$1.00; Andy D. Hall, Oregon, \$5.00; Mrs. Dosa Deal, Md., \$5.00.

VOICES OF THE PAST

"He being dead yet speaketh"

BAPTISM

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." — Romans vi. 4.

Like all the acts enjoined by the authority of our Lord Jesus, the true spirit of this solemn ordinance is infinitely deeper than the outward form. Mere immersion in water is not the whole of this act of obedience, any more than the literal eating of bread and drinking of wine is the observance of the Lord's supper. As it is the remembrance of the death of Christ in the supper which

constitutes that ceremony an act of obedience to his command, so, in the burial in the water there must be that faith by which we really follow him, in order that our act may be true obedience to his commandment, and acceptable in his sight. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."—Hebrews xi. 6. Then, since "Whatsoever is not of faith is sin," it is evident that the mere ceremony of immersion without faith cannot be baptism in obedience to the law of the King who reigns in Zion. Even the sincere design of the candidate will not answer as a substitute for this necessary qualification.

There is another point on which many dear children of God are bewildered. Having received that faith which is the gift of God, they have been immersed by those who claimed to be ministers of Christ, but who were not in the fellowship of the church at the time. The candidates being themselves sincere, supposed they were obeying the Lord in their immersion, and perhaps felt a joy in the act; but on finding that they have been deceived, they are troubled with the suggestion that they have been baptized, and yet they know that they have no fellowship with the people among whom they find themselves.

Many in this condition are robbed of their privileges in the church, and cannot see how they can enter into those joys. Have they been baptized in obedience to the command of our Lord? They have been immersed, but not in the fellowship of the church of Christ. That cannot be Christian baptism, for the same reason that the church cannot accept the immersion administered by Mormons; that is, because it was not authorized by our Lord, nor done in obedience to his word. Those who are at home among the various orders outside of the church of Christ, are not such as are here referred to. But to those who long for the fellowship of the saints, yet feel themselves imprisoned in those an-

ti-Christian organizations, it is important to ascertain whether their immersion was really baptism.

In order to make this matter clear, let us present an illustration. When the Lord commanded his disciples to baptize believers, if unbelieving Jews had voluntarily gone about performing the ceremony of immersion, would their work have been valid baptism? Certainly not; because not being in the fellowship of the saints themselves, they could not be competent to discern that Spirit of Christ in others which is the only source of genuine faith and repentance. Again, being without the authority of the Lord, it would have been mere mockery for them to use his name in the ceremony of baptism.

Now, for the same reason, none but those in the fellowship of the church are authorized to administer the ordinance of baptism in this age; and when any others presume to do so, it is no more in obedience to the word of the Lord than the unauthorized offerings of Korah, Dathan and Abiram, whom the earth swallowed up, just as the earth now swallows up them who treat with contempt the law of the Lord in this ordinance, by imitating its form while denying its substance by "teaching for doctrines the commandments of men." Such professors may be highly esteemed by the world, but they are never "approved unto God." The church of Christ cannot consistently recognize the action of any but those who act by the authority of her Lord in administering his ordinances. Consequently she must hold the immersion which is performed by those who are not appointed to that work by his command as being no baptism at all.

To constitute baptism there must be a believing candidate and an authorized administrator. Of the mode it is not our purpose now to write more than that it must be a burial and raising up again, according to the pattern given by our Lord in Jordan.—Matt. iii. 13-17. No argument can make the mode plainer than it is described in the inspired rec-

ord. Failure to observe any of these particulars destroys the validity of the ordinance; for it can only be administered "in the name of the Father, and of the Son, and of the Holy Ghost," when it is done, teaching the observance of all things whatsoever the Lord Jesus has commanded his chosen disciples.—Matthew xxviii. 19, 20.

We have dwelt upon the requisite particulars constituting gospel baptism in compliance with many special requests from believers who have been snared in the net of anti-Christian organizations, who desire to be identified with the church of Christ, but cannot see the necessity of being baptized, as they have once been immersed, as they thought in baptism, by those who were not in the fellowship of the church. We now come to consider the text.

"Therefore we are buried with him by baptism into death." In the preceding verse the fact is cited that as many as were baptized into Jesus Christ were baptized into his death. This is the reason for our burial in baptism. But in what sense are we thus identified in the death of our Lord Jesus Christ? Certainly not that we were literally nailed to the cross with him. The argument is in support of the fact that we are "dead to sin," as stated in verse two. In this sense all the church whom he redeemed were crucified with him. So Paul says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Cor. v. 14, 15.

This "baptism into death" is confessed in the literal obedience of those who are buried in baptism in water in his name.—See Acts ii. 38. This burial declares its subjects to be "dead to the law by the body of Christ."—Rom. vii. 4. They no longer labor to secure acceptance with God by that law which cannot give life. Their burial signifies this death to legal hope, and consequently their deliverance from the dominion of

that law of sin and death. As it is written in this connection, "For he that is dead is freed from sin." This comforting assurance being expressed by the act of obedience to their Lord in water baptism, it is as declared by Peter, "the answer of a good conscience toward God." Therefore they who have hope of the salvation which is in Christ Jesus are robbed of invaluable comfort when they are beguiled to disobey the command of their Lord which enjoins upon them the duty and privilege to be baptized in his name.

"That like as Christ was raised up from the dead by the glory of the Father." The pattern here presented is not merely a restoration to that natural life which was subject to the law, and consequently under sentence of death. "For as many as are of the works of the law are under the curse."—Gal. iii. 10. If that were all of the resurrection, the Lord Jesus would not have been "the first fruits of them that slept," since Lazarus and others had been so restored to natural life before our Lord was raised. But the resurrection of Christ was in the power of that glorious life and immortality which is "the glory of the Father," and which had not previously been brought to light.—See 2 Tim. i. 10.

In the flesh he was put to death, bearing all the sins of his redeemed people in his own body on the tree; but in the immortal glory of the Father he lives above the law and higher than the heavens. It is important to observe the fact that this resurrection of Christ is "by the glory of the Father," in distinction from the restoration to natural life which had been effected in previous cases by the miraculous power of God. In those cases no immortality was displayed, but in the raising up of Christ is the manifestation of "the power of an endless life."—Heb. vii. 16. This is the peculiar "glory of the Father," which demonstrates the truth of the unity of our Lord with the eternal God, as he says, "I and my Father are one."—John x. 30. This is the man-

ner in which he was raised up from the dead; and it is a display of that life which is superior to death and above all law. Therefore, he cannot die again, but is alive forevermore, Amen; and has the keys of hell and of death.—Rev. i. 18.

“Even so we also should walk in newness of life.” The example presented is accurately exact. It is “even so” that we also should walk. As he was raised up from under the law, just so are all the members of his body in him exalted above that system of legal bondage; and as he can no more come into condemnation, so are we forever free from that law which was fulfilled by him. Walking in newness of life, we are not to seek justification by the works of the law; but resting alone in the perfect righteousness of Christ, we should walk in his commandments and follow in his footsteps.

In that old life the bondage of perpetual servitude required continually perfect obedience, which was more than we were able to render; yet the first failure involved us in condemnation and death. In this newness of life we are called to glorious liberty. The law of the Spirit of life in Christ Jesus has made us free from the law of sin and death. All the requirements of this law of liberty is freely given us in the unspeakable gift of God, who worketh in us both to will and to do of his good pleasure. Obedience to this perfect law of liberty is the highest privilege of those who are led by the Spirit of God.

This obedience is the fulfilling of all the injunctions, admonitions and exhortations in the law of our precious Lord and King. Walking in newness of life, we have the witness of the Spirit confirming our hope in the salvation which is in Christ Jesus; and in every act of obedience to this perfect law of liberty there is the answer of a good conscience toward God, whereby we have assurance that our walk is indeed in newness of life. While subject to vanity in the body

of this death, the saints will not fail to find another law in their members warring against this law of their mind, and bringing them into captivity to the law of sin which is in their members; but while they feel that warfare within, they have the evidence that the Spirit of Christ is leading them; and when they walk in obedience to that Spirit they manifestly walk in newness of life.

By precept and example our Lord has enjoined the ordinance of baptism as the open confession of allegiance to his government; and no service is in order in his kingdom until this requirement is fulfilled in obedience to his direction. In this the humble believer acknowledges his faith and hope to be alone in the Lord Jesus Christ for salvation, and expresses that he is dead to the law by the body of Christ. It is the first act of obedience to the law of the Redeemer, by which self is denied and Christ is confessed before men. In it is included the putting on of the whole law of our King, which is, as he has said, an easy yoke. It is indeed easy to them who are led by his Spirit to love it, and to desire above all things to follow the Redeemer; but it requires that self be denied and crucified, that Christ alone may be all our trust.

This can be done only by the power of the Spirit of God leading us, and working in us both to will and to do of his good pleasure. Thus walking in newness of life, we glorify God in our body and in our spirit, which are God's. Those who hope in Jesus for salvation are commanded to follow him in this ordinance. Obedience will bring them into the manifest fellowship of the church of Christ. Any ceremony which fails to do this cannot be baptism. Certainly the church cannot regard any act as orderly which is not done in her fellowship and by the authority of her King; and he has never given to any but his own disciples the right to administer this ordinance. Therefore, they who have been immersed out of the fellowship of the church cannot be regarded as having been baptized at all

in obedience to the command of our Lord Jesus.

(Editorial by Elder Wm. L. Beebe, Feb. 1, 1884.)

CHURCH MINUTES AND
MINUTES OF PRESBYTERY

Kelly's Creek Church,
September 21, 1957

The Old School Baptist Church, known as Kelly's Creek, was seated in conference after prayer by Elder W. D. Griffin and preaching by Elder R. L. Biggs.

1. Called for the peace of the church. All in peace.

2. Invited visiting brethren and sisters to seats with us.

3. Announced an opportunity for membership. No response.

4. Called for reference. Took up matter of last meeting in which the church had agreed to ordain the brethren as deacons. By move, second, and unanimous vote agreed to proceed with the ordination, and Brother Leonard and Brother Reece were presented to the brethren chosen to compose the presbytery. Sister Julia Hawkins elected mouthpiece for the church.

At Kelly's Creek Church,
September 21, 1957

We, the chosen brethren to compose the presbytery to ordain the brethren as deacons of Kelly's Creek Church, organized ourselves into a presbytery by electing Elder W. G. McGough as moderator, and Elder W. D. Griffin as clerk.

1. Appointed Elder R. L. Biggs to examine the brethren as to their views on the Articles of Faith of this church, and as to their qualifications from a scriptural standpoint, which was done in a satisfactory manner.

2. Proceeded with ordination by laying on of the hands of the presbytery and prayer by Elder W. G. McGough.

3. Charge given to the two brethren and to the church by Elder W. D. Griffin.

4. Gave right hand of fellowship by the presbytery and by all Old Baptist present, after which the brethren were turned back to the church as being duly ordained to all the duties of deacons.

5. By move, second and unanimous vote presbytery dissolved.

Elder W. D. McGough, Moderator
Elder W. D. Griffin, Clerk
Elder R. L. Biggs

5. Called for new business. By move, second and unanimous vote the church agreed to receive the brethren as being orderly ordained as deacons.

Elder W. G. McGough, Moderator
Elder W. D. Griffin, Clerk Pro Tem

OBITUARIES

MRS. JOHN L. HOLLOWAY, SR.

As it pleased God to take from our midst our dear and beloved friend, Mrs. John L. Holloway, Sr., on April 24, 1958, who was seventy years of age, we hope to bow in humble submission to his holy will.

Mrs. Holloway, who was the former Miss Jane E. McAllen, of Snow Hill, Maryland, was married on December 28, 1908, to John L. Holloway; and they had lived at Newark, Delaware, for the past 45 years. To this union were born two sons: John L., Jr., of Wilmington, Del., and William Daniel Holloway, of near Hockessin, Del. There are also three grandchildren surviving in addition to her husband.

Mrs. Holloway early in life joined the Methodist Church, and her name remained there, but for many years she attended the Welsh Tract Old School Baptist Church, and helped in many ways at their meetings. We feel that Mrs. Holloway knew the truth, and her walk in life showed one who believed in salvation by grace. The writer, having visited in her home many times, feels that her pleasant smiles and kind words will linger on in the memory of her many friends.

Funeral services were conducted Saturday morning, April 26, 1958, by John J. Bunting, pastor of the Newark Methodist Church; and graveside services were conducted at Snow Hill, Maryland, in the afternoon by the writer. Interment was in the Methodist Cemetery at Snow Hill, Maryland.

(Elder) Arthur R. Warren

NANCY JANE VAUGHN ALDRIDGE

With a sad heart I attempt to write a few lines in memory of our dear mother and grandmother, Mrs. Nancy Jane Vaughn Aldridge. She was born February 4, 1874, and died October 3, 1957, at the age of 83 years and 8 months. She had been in declining health for several years, and critically ill for two weeks. She bore her sickness with patience, in her last days never murmuring or complaining.

She was united in marriage to Mr. John Albert Aldridge in August, 1899; who survives her. To this union were born six children: Mrs. W. W. Chandler, Burlington, N. C.; Mrs. C. B. Stainback, Burlington; Lonnie, of Yanceyville, N. C.; Maynard, of Prospect Hill, N. C.; Amos, of Prospect Hill; and Bunard, of Burlington. Surviving also are nineteen grandchildren, and twenty great-grandchildren.

She was not a member of any church, but attended the Primitive Baptist meetings as long as her health permitted.

Her funeral was conducted at Bush Arbor Primitive Baptist Church by Elders Curry King and Harvey Smith; and her body was laid to rest in the church cemetery, beneath beautiful flowers. We feel to say, "Sleep on, dear one, and take thy rest. Oh, how we do miss thee, but the dear Lord knows best." Written by a heart broken daughter-in-law,

Mrs. Bunard Aldridge

SISTER J. B. REID

Sister J. B. Reid (Johnie Magnolia Reid), of San Juan, Texas, passed away June 7, 1958; making her stay on earth 80 years, two months, and one day. She was born April 6, 1878, to Mr. and Mrs. William Downer. She married James E. Berry in 1896, and to this union eight children were born, three of whom have passed away: two daughters, Maxie and Jesie Mae, and a son, Hardy. Mr. Berry passed away in 1915. She then married Elder J. B. Reid in Texas, September 19, 1919, and to this union one daughter was born, Katy.

She leaves in this world her husband, Elder J. B. Reid, two sons: Eugene B. Berry and Jimmie Berry; four daughters, Ruby McGee, Bobby Dobbs, Johnnie Cox, and Kay Lag; also four brothers, nineteen grandchildren, and eighteen great grandchildren.

She received a hope some forty-five years ago, and joined the Primitive Baptist Church forty years ago. At her request, we had meeting at her home about three weeks before she passed away. She rejoiced so much over this meeting. Her request was that we three take part in the meeting: Elder E. B. Ault, Elder Wm. Burkhalter, and Brother Joe Hamrick, who offered prayer and talked some. These three also took part in her funeral service. Her remains were laid to rest in the Valley Memorial Garden to await the resurrection day. Another Mother has passed on to her reward.

Elder J. B. Reid, now eighty-seven years old, requested me to send the above to our papers, which they loved so well.

Elder E. B. Ault
Weslaco, Texas

EDITH LIVINGSTON FARLOW

As it has pleased God to take from our midst, on December 21, 1957, our dear sister, Edith Livingston Farlow, we bow in humble submission to his holy will.

Sister Farlow was born July 5, 1885; her parents were the late John Handy and Gertrude Livingston. She was married March 17, 1909, to George W. Farlow by the late Elder A. B. Francis; and resided on a farm near

Salisbury, Maryland. To this union were born three daughters: Mrs. Lawrence Hotton, and Mrs. James Agnew, of Salisbury; and Mrs. Russell Messick, of Hebron, Maryland. There are six grandchildren and one great grandchild. She is survived also by her husband and two brothers: Wm. Irving Livingston, Salisbury, and John Livingston, of Delmar, Delaware.

Sister Farlow went before the church August 2, 1948, and was baptized October 4, 1948, by Elder D. V. Spangler, pastor of the Salisbury Church. She was very faithful to attend the meetings as long as her health would permit. She was greatly loved by the church, and many others who knew her. The writer, having visited her a short time before her death, feels to say that she was a strong believer in salvation by grace; and looked forward by faith to a land of rest.

Funeral services were conducted by the writer due to the absence of her pastor because of illness. Interment was made in the Parsons Cemetery, Salisbury, Md.

May the God of all grace and mercy, and the comforter of all comforts, comfort all who are left to mourn the loss of this dear sister and friend; and be given to feel that their loss is her eternal gain.

(Elder) Arthur R. Warren

GIRVUS LONZO HAMILTON

Girvus Lonzo Hamilton was born January 2, 1886, and departed this life, after a very lengthy illness, December 29, 1957.

His widow, Ina Hamilton; two sons, Lanice and Edgar Hamilton; five grandchildren; one great grandchild; a sister and two brothers, survive him. A daughter died in infancy, and their eldest son passed away at Christmas time in 1955.

Brother Hamilton professed a hope in the Lord in early life, and united with the Primitive Baptist people after some delay, being led about and instructed in the truth by the Three-One God. As he often said, he had to be led and shown every step of the way; for he had said, "The religious world seemed to have the numbers, and they must be right." Yet there was a teaching for him by one who is Truth.

After several years in the Soldier Creek Church, he was ordained a deacon; which took place in the Spring of 1950. The writer could say many wonderful things about this brother: his willingness, when in his best health, to have his home open to the Baptists, and do for them everything he could to make their going along comfortable and easy. We, at Soldier Creek, counted him as one of the sweet singers in Israel. There was not a voice among

us that anyways sounded as his voice for harmony, carrying most any part of the singing.

His funeral was conducted by Elder O. W. Perkins, one of the Soldier Creek ministers, at the Filbeck and Cann Funeral Home, in Benton; and his remains were laid to rest in a country church yard near where he was reared; there to await the hour when the Lord will come in the clouds, to awake the sleeping dust, and mortality will be raised immortal and fashioned like the Son of God. Then Brother Hamilton with all the redeemed, will sing — forever sing, Praise, Praise to the Great I Am, around the throne, where congregations never break up, and sabbaths never end.

Written at the request of a son, Edgar Hamilton, by a sister, I hope

Effie Bowden

NANIE E. DEEL

I will try to write an obituary of my dear sister-in-law, Nanie E. Deel. She was born November 6, 1873, and died March 18, 1941. She was a daughter of Thomas and Matilda Fuller; and was married to William Parit Deel April 20, 1897, and to this union were born six children — Carrie Ellen and Thomas Standford Deel died at birth — leaving her husband and four children to mourn her loss: Mary Jane Deel, Silas Kilby Deel, James Floyd Deel, and Matilda Duty.

She joined the Primitive Baptist Church in September, 1918. Her door was always open to her many, many friends; and her sweet friendly smiles are missed by all who knew her. She lived a faithful member of the church until God called her spirit back to himself. We know that in the resurrection her body will be immortal and she will be taken home to glory and be like Jesus. May God's richest blessings abide with her children and friends.

Carrie Deel

WILLIAM PARIT DEEL

I will try to write an obituary of my dear father-in-law, William Parit Deel. He was born May 26, 1873, the son of Silas and Mary Jane Deel; and departed this life August 5, 1934. He was married to Nanie E. Fuller April 20, 1897, and to this union six children were born; four of whom and his wife remain to mourn his passing.

He was not a member of the church, but lived a good, kind, and honest life, and was a loving husband and father. His belief in religion was Primitive Baptist. He is missed by all who knew him. Through many weeks

of sickness he could hardly talk, but he bore his illness patiently. He was not bedfast, and walked around smiling as if he were rejoicing in the Lord. One Sunday morning, suddenly he sunk down on the porch and fell asleep. His wife and son were with him, but they had done all they could do — the death angel had come and born him away. We feel that some sweet day we shall meet this precious one where sickness nor sorrow never comes. Written by his daughter-in-law,

Ethel L. Deel

JACOB HENRY WHITFIELD

By request of the family I will attempt to write an obituary notice of our esteemed brother and Deacon, Jacob Henry Whitfield. He was born Dec. 11, 1873 in Nash County and died July 28, 1957. He was married Dec. 29, 1897 to Emma Robbins. He is survived by his wife, Emma Robbins Whitfield, one son, Fred, of Rocky Mount, N. C., two daughters, Mrs. Mark Calhoun, Rocky Mt., and Mrs. Sam Womble, of Nashville, 8 grandchildren, 14 great grandchildren, 2 brothers, J. W. and B. J. Whitfield, Nashville, one sister, Mrs. C. C. Denson, Red Oak, N. C.

Brother Whitfield united with the Primitive Baptist Church at Nashville, Nash County, N. C., November 4, 1915. He was ordained as deacon Nov. 4, 1921, by a presbytery composed of Elder M. B. Williford, his pastor, and Elder J. T. Williams.

No one was more faithful in the discharge of his duty to the Church, his family and community in which he lived. His faithfulness in discharging his duty as a messenger to the churches, unions and associations was, with one exception, an unbroken record.

In the latter days of his life his health declined and he was confined to his bed for the last few months of his life. He bore his suffering with noble and sublime patience. Faith and hope seemed to be his strength until the end.

He was in all his afflictions surrounded by his loving, faithful wife and children who ministered to him his every need until the end.

Funeral services were conducted from Johnson Funeral Home Chapel, Rocky Mt., by his pastor, Elder W. E. Turner, assisted by Elder J. T. Williams. His grandsons acted as pallbearers.

May the God of all grace and the father of mercies comfort his family and kindred and reconcile each of us ever be mindful of the noble heritage he has left us in an orderly walk and godly conversation.

O. W. Hales

EMMA ROBBINS WHITFIELD

For the second time within a month I have been requested to write an obituary in the same family. Sister Emma Robbins Whitfield, wife of Brother Jacob Henry Whitfield. Sister Whitfield, aged 79, was born Oct. 23, 1878, died April 8, 1958.

She united with the Primitive Baptist Church at Nashville, N. C. August, 1913 and was baptized the following Sunday by Elder M. B. Williford. She is survived by one son, Fred C. Whitfield of Rocky Mt., two daughters, Mrs. Sam Womble, of Nashville, Mrs. Mark Calhoun of ocky Rocky Mt., 8 grandchildren, 5 sisters, Mrs. D. Womble of Nashville, Mrs. C. J. Fisher of Whitakers, Mrs. S. T. Stone of Galax, Va., Mrs. E. P. Eframes of Tampa, Fla., Mrs. Katie R. Lotta of Norfolk, Va., one brother, George W. Robbins of Nashville, Tenn.

Funeral services were conducted at the Johnson Funeral Home by her pastor, Elder W. E. Turner, assisted by Elders J. T. Williams and W. J. Berry. Burial was beside her dear husband in Forest Hill Cemetery in Nashville, N. C. Her dear children were so faithful and dutiful to their parents. I have been in their home many times and always wanted to go again because I saw so much love manifested with all the family. I wish we could visit more homes like that.

Sister Whitfield was a kind mother and had great love for her children, always giving them good advice. She was faithful to her church and strong in faith, ever manifesting a godly conversation.

We desire to render thanks to our God for her faithful service during her life in the church.

May the dear Lord bless her children and grandchildren and reconcile them to His will, and may we feel it is far better to depart and be with the Lord.

O. W. Hales

MRS. BERTHA FULLER JORDAN

Mrs. Bertha Fuller Jordan was born February 11, 1884, and died February 15, 1958. She was married to Mr. James Arthur Jordan in 1904. Sister Jordan joined Roanoke Church in 1906, moving to Norfolk in 1909. She served as clerk of the church for thirty years.

She is survived by her sister, Mrs. Carrie Swarington, and five lovely daughters: Mrs. Mildred Speight, Mrs. Ruth Little, Mrs. Virginia Blocker, Mrs. Dorothy Dozier, and Mrs. Lavenia Barnes.

To know her was to love her. She was kind, gentle, patient, and pleasant to talk with, but never afraid to speak her mind. If she differed with brethren, she differed in love. She has

merely been transformed by Almighty God from an earthly angel into a spiritual being, and I do believe she is resting in the paradise of God — resting from her labors, and her works follow her. God came to her, and he came for her and took her soul to be with him. We can pay no higher tribute than this, that she lived true and faithful to her church, family, and friends; also earnestly contended for the faith which was once delivered unto the saints.

We extend to the bereaved family and her dear sister in the flesh, Carrie Swarington, our heartfelt sympathy in the loss of one so dear to their hearts. May the God of all grace, and Father of Mercies, comfort us all, and reconcile each of us to His will; and fill her absence with his presence. Death is the gateway to heaven and immortal glory.

"Precious in the sight of the Lord is the death of his saints."

Elder R. B. Denson, her pastor, conducted a very beautiful and affectionate service; and read the hymn, "Jesus, thou art the sinner's friend."

Submitted by one who loved so very much, and I hope for Jesus sake.

Pearl Fickett

RESOLUTIONS OF RESPECT

WHEREAS, God in wisdom and everlasting love has taken from our midst our dear sister, Nancy Lindsey; who passed from this life May 24, 1958. "Precious in the sight of the Lord is the death of his saints." (Psalms 116: 15) Sister Lindsey was a devoted wife and mother in her home, and a true and faithful sister in the church; and her home was a welcome haven to all Old Baptists: many times have we enjoyed meeting in her home, and singing the old hymns with her and Brother Lindsey (who preceded her in death only a short time); therefore

BE IT RESOLVED, That we, the church of Shepherd Fold, where Sister Lindsey was a member, bow in humble submission to the will of our Heavenly Father, who doeth all things well, and

BE IT RESOLVED, That we extend our deepest sympathy to the bereaved ones who survive the loss of their dear mother and father, but we feel that our loss is their eternal gain. May God in his mercy, comfort and sustain them in their loss, and reconcile them to his divine will; and

BE IT RESOLVED, That a copy of these resolutions be given the family; a copy be sent to the *Signs of the Times* for publication; and a copy be spread on our church record.

Done by order of the church while in conference May 31, 1958.

Irene Wisenbaker, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

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NO. 10

THE END OF THE WAY

The following beautiful lines were written by a young woman in Nova Scotia, an invalid for many years with spinal disease, and a great sufferer, but in whom the Grace of God is most wonderfully manifested.

My life is a wearisome journey,
I'm sick with the dust and the heat,
The rays of the sun beat upon me,
The briars are wounding my feet;
But the city to which I am journeying
Will more than my trials repay,
All the toils of the road will seem nothing
When I get to the end of the way.

There are so many hills to climb upwards,
I am often longing for rest,
But He who appoints me my pathway
Knows just what is needful and best;
I know in His Word He has promised
That my strength shall be as my day,
And the toils of the road will seem nothing
When I get to the end of the way.

He loves me too well to forsake me,
Or give me one trial too much;
All His people have been dearly purchased,
And Satan can never claim such.
By and by I shall see Him and praise Him
In the City of unending day,
And the toils of the road will seem nothing
When I get to the end of the way.

When the last feeble step has been taken,
And the gates of the city appear,
And the beautiful songs of the angels
Float out on my listening ear;
When all that now seems so mysterious
Will be plain and clear as the day —
Yes, the toils of the road will seem nothing
When I get to the end of the way.

Though now I am footsore and weary,
I shall rest when I'm safely at home;
I know I'll receive a glad welcome,
For the Saviour Himself has said "Come!"
So when I am weary in body
And sinking in spirit, I say,
"All the toils of the road will seem nothing
When I get to the end of the way."

Cooling fountains are there for the thirsty;
There are cordials for those who are faint;
There are robes that are whiter and purer
Than any that fancy can paint.

Then help me, dear Lord, to press onward,
Thinking often through each weary day,
The toils of the road will seem nothing
When I get to the end of the way.

(The above came to us in some correspondence from England. — J. D. W.)

EXCERPTS FROM A SERMON OF MR. J. C. PHILPOTT

"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." Heb. 7-25.

There are two questions which deeply interest every one who is made alive unto God by regenerating grace. The first is, How are his sins to be pardoned — how is he to stand justified before God? This morning I showed you from the word of truth that a sufficient answer to all charges, true or false, made against the elect of God, and a complete reply to every condemning tongue, were given in that comprehensive declaration which I opened up: "It is God that justifieth;" "it is Christ that died." The second question which deeply interests, and often painfully exercises every quickened child of God is this: How shall the life of God be maintained in the breast? If he is, as he hopes he is, a partaker of the grace of God, how shall that grace be kept in living exercise that he may be brought through every trial, temptation, and affliction, and eventually landed safe in glory? To that question I shall attempt to give an answer this evening:

You are doubtless aware that the High Priest under the Law had two main offices to perform, and that both of these were clearly and beautifully represented by what he was commanded to do on the tenth day of the seventh

month — the great day of atonement. These two offices were first: to offer sacrifice, and secondly: to make intercession, for his own sins and for the sins of the people. The sacrifice for his own sins was offered when he slew the bullock for a sin offering. This was to make atonement for himself, and for his house, as we read, "And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house." (Levit. 16-6) But to make atonement for the sins of the people he had to perform two distinct things; first, to bring the goat (for there were two upon which lots were cast) upon which the Lord's lot fell, and offer him for a sin offering; and, secondly, to lay both his hands upon the head of the live goat, or the scape goat as it is usually called, and confess over it all the iniquities of the children of Israel and all their transgressions in all their sins, putting them upon the head of the goat, and then to send it away by the hand of a fit man into the wilderness. The other part of his priestly office, that of intercession for his own sins and the sins of the people, he thus accomplished: He took a censer full of burning coals of fire from off the altar and his hands full of sweet incense beaten small. With this censer he entered into the most holy place, as we read: "and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not." (Levit. 16-13) Thus, a cloud of perfume filled the most holy place at the same time that he was sprinkling the blood on and before the mercy seat. This was his intercession for his own sins and the sins of the people; and you will observe the beautiful connection between the sacrifice which atoned for sin and the smoking incense which typically interceded for the sinner. It was not common fire by which the incense was lighted, but by live coals taken from off the brazen altar upon which the sacrifices were offered. This established a connec-

tion between the sacrifice and the intercession; and the sprinkling of the blood on and before the mercy seat established another. This cloud of incense, then, filling the most holy place with its odoriferous breath, represented the intercession of Christ, which, deriving its virtue, influence, and efficacy from his glorious Person, finished work, meritorious sufferings, and atoning blood, is still ever rising up to fill with its sacred perfume the courts of heaven.

It is clear, then that the high priest under the law performed two works on the day of atonement — sacrifice and intercession. In both these offices he was a type and representative of the Lord Jesus Christ. Incense, in imitation of the Romish usage, is being revived in some of our parish churches; but it should be borne in mind that incense implies sacrifice, and is a part of it. He, therefore, who revives incense revives sacrifice; and he who revives sacrifice disannuls and pours contempt upon the one great sacrifice, and denies the efficacy of the atoning blood and present intercession of the Lord Jesus Christ. To be consistent they should restore circumcision and the blood of bullocks and goats; for the smoke of incense has no more part in Christian worship than the Paschal Lamb or the daily sacrifice. The first part then of his priestly office our gracious Lord performed upon Calvary. There he offered his holy soul and body, the whole of his pure humanity, upon the altar of his Deity; there he put away sin by the sacrifice of himself; there the bleeding victim hung; there the precious blood was shed which cleanseth from all sin; and there the work which the Father gave him to do was completed; for he cried out with a loud voice, "It is finished," and then bowed his sacred head and gave up the ghost. But, in order to carry out the second part of the priestly office, to make intercession for the people, it was needful for him to rise from the dead, to ascend into heaven, and there to enter into the immediate presence of God with the blood and with the incense, that he

might perpetually be at the right hand of the Father as the high priest over the house of God. Our text, therefore, says, "He ever liveth to make intercession for them." And so testifies the apostle elsewhere: "Who is even at the right hand of God, who also maketh intercession for us." (Rom. 8-34) John also graciously assures us in almost similar language: "If any man sin, we have an advocate with the Father, Jesus Christ the righteous;" and connecting together the two parts of his priestly office, sacrifice and intercession, adds, "And he is the propitiation for our sins" — propitiation past by sacrifice once offered, advocacy present by intercession now offering.

Our great High Priest, is a priest of the order of Melchisedec, of a higher order than that of Levi; his priesthood not ever passing away and transferred to another, as was the case, in consequence of death, with the priests under the law, for he was made after the power of an endless life; and his being made a priest by virtue of an oath of God, which gave a greater sanction to his priesthood than that of the priests under the law who were made without it.

What is it to come unto God by Jesus Christ? I hope never to attempt to impose my views upon any man's faith or conscience simply because they are my views. All I ask is, let them be compared with the teaching of the word without and the teaching of the Holy Spirit within; the testimony of God in the Scriptures and the testimony of God in the soul.

The phrase often occurs in the Scriptures, and has for the most part two meanings, being expressive sometimes of faith and sometimes of worship. Thus our Lord says "Come unto me all ye that labour and are heavy laden, and I will give you rest." There it means faith, for we come to Christ when we believe in him. He therefore said to the Jews "Ye will not come unto me that ye may have life," that is, "Ye will not believe in me or come to me by faith."

We see this connection also in the words, "He that cometh to me shall never hunger, and he that believeth in me shall never thirst." (John 6-35) Here we find "coming to Christ" and "believing" on him to mean the same thing. Bunyan, in his *Pilgrim's Progress*, puts the same thing very nicely in the mouth of Hopeful, where he says to Christian, "Then I saw from that saying, 'He that cometh to me shall never hunger, and he that believeth in me shall never thirst,' that 'believing' and 'coming' was all one, and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believeth in Christ." But sometimes to come unto God signifies access to him in spiritual worship, which is often expressed in the Old Testament, by "drawing nigh unto God," as James also speaks: "Draw nigh unto God, and he will draw nigh unto you." This spiritual worship of God is a drawing near to him with a true heart, having as the apostle speaks "access by one Spirit unto the Father."

One thing is very evident, that no man comes to God of his own free will. A man's own case will decide the matter for him better than a thousand arguments. I neither knew God nor Jesus Christ, and I did not want to know them; for I was very sure that anything like the Spiritual religion which I saw in others would cut to pieces all my worldly plans and all my worldly pleasures; and with these dearly beloved idols I felt I could not and would not part. I had no objection to a religion which left me their enjoyment; but to give up everything for Christ and his gospel lay neither in my will nor power. And is not this the experience of all? For is not this the language of the carnal mind? "Depart from us; we desire not the knowledge of thy ways." Then, surely if we ever come to God by Jesus Christ something must have been done for us and in us quite distinct from all will and power of our own; something in which we had no hand, and yet was not done without our heart. Now we who know anything of divine

things by divine teaching can look back to a memorable period in our lives when a mighty revolution took place, whereby we came unto God who had never come unto God before. Can you not look back upon such a marked epoch in your life, or some such change, if not sudden, more or less gradual in the experience of your soul? It is true that you did not there and then come to God by Jesus Christ, because you did not know Jesus Christ nor the way of salvation by his blood and righteousness; yet there was a coming to God, and after a time, as the way of salvation was opened up to your heart, there was a coming to him by Jesus Christ. Did I not explain that by coming unto God the Scriptures sometimes meant believing in him? "He that cometh unto God," says the apostle, "Must believe that he is, and that he is a rewarder of them that diligently seek him." Now as this is wrought with a divine power in the soul, there is a coming unto God by Jesus Christ. We see there is no coming unto God in a broken law, in the strength of the creature, in our own righteousness. A holy law with a tremendous curse attached to it cuts off all hope and all confidence in the flesh; but as the Son of God beams in upon the soul in his Person, blood, work, beauty, blessedness, and divine suitability, there is such a laying hold of him by the hand of faith, such a looking unto him, believing in him, cleaving to him, that there is a coming unto God by him. God allows himself to be approached unto, believed in, worshipped, adored, and loved in the face of his dear Son.

"To the uttermost." What made the Holy Ghost pen such a word as this? Because he who reads all hearts and knows all persons, things and circumstances well knew what the secret feelings and exercises of the blood-bought family would be, as they travel onward and homeward through their various paths of trial and temptation. Sooner or later, every one who comes to God by Jesus Christ will find in his own experiences the need and the blessed-

ness of the expression "to the uttermost." How it seems to accompany us to the very end of the tether — to the uttermost of despondency, trial, temptation, knowledge of your heart, as experimentally feeling that you are one of the most difficult persons to be saved of all God's people; and that if ever there were a case which seemed to exceed all others in extreme necessity and desperate circumstances, it is yours. But, O, what a mercy it is that God holds the end of the tether fast and firm in one hand, though you hang faint and trembling at the other; that his arm is long enough and strong enough to pull you out even of hell itself; I mean, of course, in soul feeling. "But Israel shall be saved in the Lord with an everlasting salvation." (Isa. 15-17) "My righteousness shall be for ever and my salvation from generation to generation." This salvation saved our believing fathers, saves us their believing sons, and will save our believing children until the last vessel of mercy is gathered in.

But this thought might occur to your mind: "If Christ put away all our sins by his sacrifice and bloodshedding, and if by virtue of his death all are blotted out and forgiven, what need is there that he should in heaven make intercession for us? Is it not almost implying some imperfection in his finished work — that something remains to be done by him to render it complete in heaven now?" This is carnal reasoning, chopping logic, and arguing as men argue who know nothing and are convinced of nothing except what they learn by reason.

Bear then this in mind, that though God has forgiven all our sins for Christ's sake, and though his work is a finished work, and his precious blood cleanseth from all sin, yet that he is a just God still, a holy God still, and a sin-hating God still; and as being such, our sins, though put away by the blood of Christ, are highly provoking to him. Do you think that God was not highly displeased with David's sin? The Scrip-

tures tell us that "the thing that David did displeased the Lord." And yet upon confession Nathan said to him, "The Lord also hath put away thy sin; thou shalt not die." Thus our sins, backslidings, slips, falls, and transgressions are put away, if we belong to Jesus, by his precious blood; but still God is highly displeased at them, as they spring up in our hearts or manifest themselves by our words and actions. They provoke the eyes of his glory. He must hate sin from the holiness of his nature, and be highly displeased with it wherever and in whomsoever he sees or finds it. Now he has provided a High Priest at his right hand to make intercession for his poor, erring, wandering, backsliding, sinning people, that this ever-living Mediator and Intercessor might be ever presenting before the eyes of his glory the virtue of the precious blood which he shed upon earth, the value of the obedience which he rendered to a holy law, and be thus ever perfuming heaven with the incense of his prevalent and availing intercession. We are therefore assured in the word of truth that "there is one God and one Mediator between God and man, the man Jesus Christ." "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

We may say of the life which the Lord Jesus lives in the courts of heavenly bliss that it is a threefold life. There is, first, his ETERNAL Life, by which, I mean, the eternal life of God in his divine nature. This he lives in himself; for "as the Father hath life in himself, so hath he given unto the Son to have life in himself." (John 5-26) He is hereby "Alpha and Omega, the first and the last, the beginning and the end." And this life is the foundation of all his acts of mediation, as being God over all, blessed for ever.

But there is a life which he lives for himself, viz.: a life of inconceivable glory in his human nature. This is the life which he laid down that he might take it again. This life is the cause of, and is attended with all that

ineffable glory which he now enjoys in heaven. This life he lives for himself, his reward, and the glory and honour with which he is crowned; as the Psalmist says: "thou settest a crown of pure gold upon his head. He asked life of thee, and thou gavest it him, even length of days for ever and ever." (Psa. 21-3, 4)

But there is another life which he lives: a MEDIATORIAL LIFE, a life for us. Thus we read, that "He was made a priest after the power of an endless life;" and he says of himself, "I am he that liveth, and was dead; and behold, I am alive for evermore, and have the keys of hell and death." (Rev. 1-18) Now this life does not differ essentially from the second life, of which I have spoken, the life of glory in the human nature; but it differs in this point, that when the work of mediation is accomplished, he will cease to live a mediatorial life; for he will then deliver up the kingdom to God, even the Father, when he shall have put down all rule and all authority and power. (1 Cor. 15-24)

Now this is the life spoken of in our text: "he ever liveth." This is his mediatorial life; and he lives it as Prophet, in ever sending the Holy Spirit down to testify of himself; he lives it as King, to subdue all our enemies under his feet; and he lives it as Priest, for it is in the discharge of his priestly office that he makes intercession for us.

I must speak, therefore, a few words more about this intercession. I have said before that intercession was a part of the priestly office. The intercession of Christ was typified under the Old Testament in three ways: first, by the living fire ever burning upon the altar, which represented his intercession upon earth when "he offered up prayers and supplications with strong crying and tears;" secondly, by the daily sacrifice of morning and evening; and, thirdly, by the incense which I explained before as burnt in the most holy place. This, then, may give us some idea of the nature of Christ's present intercession.

It consists, then, first, in his continual appearance for us in the presence of God — the presentation of his Person before the throne on our behalf; secondly, in the representation of his death and sacrifice, as John saw “a Lamb as it had been slain in the midst of the throne;” and, thirdly, in actual prayer or intercession.

But let me now apply it experimentally to our own case. If the gracious Lord did not live to make intercession for us, he could hardly be said to save us to the uttermost. But as he ever lives at God’s right hand and is ever interceding, ever presenting the perfume of his acceptable mediation, this gives us a certain pledge of his love, his pity, and his power. Is not this very encouraging to all who come unto God by him? and may we not say, “Such are we, O Lord, we do come, we daily come to thee by Jesus Christ?” And do we not need all the encouragement that God may give us out of it? for we often sink very low through temptation and trial and the manifold afflictions of the way. But I say this in the name of God to all you who have already come and are ever coming to God by Jesus Christ: Christ is able to save you to the uttermost, seeing he ever liveth to make intercession for you.

July 15, 1866

(Published by request)

THE RESURRECTION

Decatur, Ga.

Dear Brother Croker:

I keep thinking of the sermon we heard Sunday, and things you said concerning the resurrection; and though I feel strongly my weakness and inability to discuss these precious things, yet I love to walk around about the towers of Zion and speak of the things we hope we love.

There is no subject of more vital importance, or sweeter comfort, to me, than the hope I have of seeing and praising my adorable Saviour one day, “when I shall see for myself and not

another.” There have been a few of our people who do not see this doctrine of the blessed resurrection as we do, yet it is so plainly taught in Scriptures.

Christ shed his precious blood to redeem sinners; and who is the sinner, if not the Adamic man of His chosen people? To whom else could redemption apply? Certainly not to the spiritual man of us, who is the Lord from heaven, who was never under the curse of the law — never sinned, never needed redemption, but from everlasting to everlasting was hid with Christ in God.

This part that fell in sin — created under the law and curse of sin and death — this humanity, is the only part of His elect people that ever has, or could ever need redemption; which word means, “salvation from sin through the atonement of Christ”. To deny the resurrection of the body, is to make His death in vain, and His redemption a failure; for, as said, the spiritual man of us was never a subject for redemption. “He came in the flesh to condemn (censure, doom) sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the spirit.”

All flesh is the same as far as our ability is concerned — there is none good; but His grace and restraining power keeps His elect from ever committing the unpardonable sin, and blasphemy. I realize that we are a dual man, and warfare will ever be waged within us as long as we are this side of the grave; yet He does not permit even our bodies to be wholly under the power and control of Satan. St. Paul said, “But I keep under my body and bring it into subjection.” So; to some extent, we are subdued here in this life, though very weak, and very subject to sin.

Redemption delivers the lawful captive in a lawful way, and takes the prey from the mighty. I can but believe that the redemption of every member of Christ, spirit, soul, and body, from sin, death, and hell, from the dominion, as well as the penal demands of the law, is secured, else they could not be legally

married to Christ.

The life which the saints had in Christ required no redemption — it was not lost. It was created in Him, chosen in Him before the foundation of the world, and blessed with all spiritual blessings in heavenly places in Christ. So being created, elected, blessed, and preserved in Christ, there was never anything from which to redeem them: their life, that is, their spiritual life, being hid with Christ in God. But the human or natural souls and bodies of all men were created in Adam, and were Adam; and as such actually transgressed the law, and fell under condemnation and wrath of that law. And this is the clay out of which God made vessels to honor, and vessels to dishonor — vessels predestinated to glory, and vessels fitted for destruction.

The work of redemption could only have been applied to that which being under the law, was under curse. Both soul and body being cursed by the law, it follows that both soul and body must be redeemed from that curse in order to receive the heavenly treasure of life and immortality, which God treasured up in Christ from everlasting.

Christ came in the flesh to put away sin in the flesh. This is what made it indispensable for Him to come in the flesh. He gave his soul a sacrifice for their souls, his body for their bodies; for God has predestinated them to be conformed to the image of His Son, that He might be the first born among many brethren. The redemption of both soul and body is confirmed by the testimonies of the Scripture s. "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." "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groan-

eth and travaileth in pain together until now. And not only they, but ourselves also, which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." The last enemy that shall be destroyed is death, which will be fulfilled when the bodies come forth from the grave; where all corruption, dishonor, and mortality are left.

Christ came to seek and to save that which was lost: He condemned sin in the flesh, He died for sinners and for the ungodly. "Those that thou gavest me I have kept, and none (no part) of them is lost, but the son of perdition, that the scriptures might be fulfilled." The son of perdition represents the Devil and his angels, and all non-elect, who commit the unpardonable sin.

When talking on this subject, a sister once said to me, "Never let us be found trying to get anything into God's kingdom which he cast out." My reply was, "Never let us be found trying to keep out of his kingdom that for which He shed his precious blood, and redeemed." She didn't believe in the resurrection of the body.

He suffered for the transgression of his people. God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. "And because ye are sons, God has sent forth into your hearts the spirit of his Son, whereby ye cry, Abba, Father."

Don't we all feel and realize a difference: we care nothing for the things we once loved, and hope we love the things we were once unconcerned about. "And by Him, all that believe are justified from all things from which ye could not be justified by the law of Moses." "Whom he called, them he also justified, and whom he justified, them he also glorified." How can any of this apply except to the created man!

I hope it is only His purpose that I love; and I know He is able to make us every whit whole, and fit subjects for his blessed kingdom.

I have written as I have thought. May
He keep you always. Much love to you
both.

Mrs. K. N. Alston

CORRESPONDING LETTER

The Delaware River Old School Baptist Association, in session with the Kingwood Church at Locktown, N. J. on Thursday and Friday, May 29, 30, 1958; to our sister associations with which we correspond, sendeth greetings and love in the Lord.

Dear Brethren:

Through the love and mercy of God, we have been privileged to meet again. The ministering brethren have come to us bearing testimony of the Lord Jesus. We have felt blessed in their coming, and rejoiced in the edifying words of the Spirit they proclaimed. We feel it is a blessed occasion when we can gather together in the unity of love and fellowship.

By divine permission we hope to meet together again next year at Hopewell Church, the time to be announced in the **Signs of the Times**, when we trust we may meet your messengers again, and hear your testimony of God's word.

Elder George Ruston, Moderator
Casper G. Fetter, Clerk
Letha A. Blackwell, Ass't Clerk

CIRCULAR LETTER

The Delaware River Old School Baptist Association in session with the Kingwood Church, Locktown, New Jersey, Thursday and Friday of May 29 and 30, 1958; to the churches composing the same, and to the sister churches and associations with which we correspond; sendeth Christian greetings:

Dear Brethren: There are some things that unexpectedly brighten our days and radiate cheer, and an experience of grace or greater revelations of Truth unfolded, could be surely counted as such.

From reading many of the scriptures we can only approach the unknown through the known, and natural things

often serve as patterns for things that are to be spiritually comprehended. The Psalms are a joy to read in this respect. They comprise the most majestic poetry ever penned, and surround the church in everlasting beauty.

A portion of doctrine taken here as a subject will embrace the church. And a type used shall be a tree, which is most appealing to a believing sinner because it represents the church of the living God, and also the individual member of that church. Often more than one interpretation can be applied, as it was with Moses. He was a figure of the law in one sense, and again he was a type of Christ as a Mediator for Israel. In Exodus we read that Moses stood by a burning bush, or small tree, which burned and was not consumed, as he received a commission from God to deliver the enslaved Israelites from bondage to Pharaoh. While the burning bush in glory blazed on, its leaves did not wither, nor its bark sear, or a twig fall. But we do see our God as a consuming fire, and the dross of human nature being consumed, but not the church, which is purified and made perfect.

In the garden of Eden there were two trees. The tree of life, and the tree of the knowledge of good and evil. By man's disobedience sin entered into the world, and Adam and his mate were made to go from the garden, and a flaming sword that turned every way in the hands of Cherubim guarded the Tree of Life. The sword represents God's wrath and judgement. So the only access to the Tree of Life must be through another tree, and that is the tree of the cross upon which Christ died.

It is interesting to note here that on Calvary where Christ was crucified there were three trees made in the shape of crosses. On one a man dies unrepentant IN HIS SINS, and on another cross a penitent man dies in fellowship with Christ who has said: "Today shalt thou be with me in Paradise." But on the center cross died the holy son of man. The penitent forgiven thief

died TO SIN, while Christ died FOR SIN. So we see the difference in the application of these three trees made into crosses.

The church is spoken of, as regards the members individually, as trees of righteousness, and the planting of the Lord that He might be glorified.

It is said in Psalms, "The righteous shall flourish as the Palm tree." And why the Palm tree? Because this tree grows from within as God's people grow in grace. The nature of its growth is suggestive of eternal life. It's crown of beauty a type of the crown of righteousness.

A tree has a fragrance, sometimes more noticeable than at other times, such as when in blossom, after a shower, or in the morning dew, which symbolizes the sweetness of the merit of Jesus. And in the season's growth we can see how the child of God grows in grace and in the knowledge of the truth.

We leave these thoughts for your consideration, brethren, trusting the God of peace may sanctify you wholly. This is our prayer for Christ's sake. Amen.

Elder George Ruston, Moderator

Casper G. Fetter, Clerk

Letha A. Blackwell, Ass't Clerk

Written by Sister Mary L. Hellings.

EXPERIENCE

1516 Rutland Street,
Houston, Texas

Dearly Beloved in the Lord:

For sometime I have desired to write something of what I hope the Lord has done for me. If God be with me, I shall relate it only in part, lest I take up too much of your precious time and space, should you find it worthy of space in our dear paper.

How well do I remember when first my sins rose up before me as great mountains, and I saw myself to be the vilest sin polluted wretch on earth: not fit to live nor fit to die. For the first time I saw myself to be a justly condemned sinner in the sight of a holy and righteous God. I realized I was only a

fit subject for the fiery pit, and I was on the very brink of it; and that I, not Paul, was chief of sinners. I felt to be beyond all possibility of pardon. At times I would watch the setting sun, feeling that I could not live to see another. I dreaded to see the night approaching, for they were terrors, fearing to sleep that I would awake in the depths of Hell. And, too, I dreaded to see my children come home from school and work, for I had to hide my grief, to wear a pleasant face, which was so hard to do, while my soul was filled with Egyptian darkness. I felt to know that the merciful God alone could raise my sinful soul out of those dark waters.

Oh, if the God of heaven would only forgive me, and speak peace to my grieved heart and burdoned soul! I felt to be so alone — lost, without God and without hope. I went with bowed head, weeping and begging, ever begging, for mercy. But it seemed He turned a deaf ear to all my pleas. One night (as very often) I slipped out of the house and fell to my knees beneath a large elm, and with every breath wept and begged for His mercy. I arose and started back to the house, and the words of the Lord came to me so clearly that I seemed to feel his very presence: "In the world ye shall have tribulation, but be of good cheer, I have overcome the world." For a moment I felt faint. Did I actually hear a voice? No, it couldn't be; it was only the words of the Scriptures that came to my mind — the voice was only imaginary.

But I was reminded of more of His sweet and precious promises and declarations to his children; and of his mercy and everlasting love, and the Comforter he had promised to send; and, "Lo, I am with you alway, even unto the end of the world." My drooping spirits and burdens were somewhat comforted, but not for long. I felt I was too wicked to be included with those whom the dear Lord had spoken to, and of. I had always enjoyed reading my Bible, but now I read it more and more, and could hardly lay it aside to attend to my household

chores. I hoped to find something therein which would bring some peace and comfort, but I found nothing that seemed to fit my case, except condemnation.

I did not want to meet my people, for I felt they could see me as the vile thing I was (and yet feel to be). I would close the doors and walk the floor, crying and begging for mercy — His mercy. My grief was inexpressible: it seemed that the very fires of Hell were burning deep within me; and I could do nothing to better my condition. How true are the words of that precious old hymn: "The worst of all diseases is light compared with sin; in every part it seizes, but rages most within."

I felt to know that when Jesus uttered those three never-to-be-forgotten words, "It is finished", that the salvation of his people was finished then and there; and unless my name was written in the Lamb's book of life before the foundation of the world, I was doomed. For none can ever be added, nor none taken from this blessed book: it is sealed only to be opened by the "Lion of the Tribe of Judah". I felt that I believed at that time as deeply as I hope I do now, in salvation by grace in and through the merits of a crucified Lord; that we are not saved because of any merits or goodness of ourselves, but through the merit of the Lord our Redeemer. But even this was not much comfort to me (not then), for I felt that one so sinful and vile as I would not be included in that number — his chosen to be with him in eternity.

I read of David and his great sin; of the wicked king Manassah; and of others who did many wicked things. But were they not God's anointed? Who was I but a lowly filthy little worm of the dust? Yes, I meditated much on his sure promises to his people; such as, "Though your sins be scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." and, "Lo, I am with you always even unto the end of the world." And many others. But one seemed to be of more comfort than most: "I came not to call the

righteous but sinners to repentance." I felt indeed that I was a repenting sinner, but feared my grief, and repentance, and tears might be those of Esau.

For months, yes, near two years, my troubles continued. I lost my appetite; the sight of food was nauseating, and I became thin and pale. My children became alarmed and pleaded with me to see a doctor, but I knew that my worst ailment was the realization of my sins, and that only one, the great Physician, could cure my sin sick soul. I could think of nothing but my sins, which rose higher and higher: dark clouds blacker and more dense hedging me in from every direction. There came another night when I thought I could not bear my burden another hour; and I felt it to be for the last time, I sought the deep shadows of my elm, my hiding place, falling on my knees I poured out my very soul unto God for mercy. After re-entering the house, the words of an old hymn, a favorite of my precious old father's, came to my mind: "Show pity Lord, O Lord forgive; let a repenting sinner live. Are not thy mercies large and free? May not a sinner trust in thee?" Tears flowing, I read through to the end. And I read again the 5th verse: "Should sudden vengeance seize my breath, I must pronounce thee just in death; and if my soul were sent to Hell, thy righteous law approves it well." Yes, if my soul were sent to Hell, his righteous law approved it well, for I deserved no better. And, too, I felt it could be no worse than the agony I suffered then.

I threw myself across my bed, wanting to die then and there. I could not go on. I was tired, so very tired, and there was nothing I could do. I gave up. But portions of Scriptures kept coming into my mind; and again I cried, "O Lord, if thou wilt thou canst make me clean. Look down in pity and have mercy on me a poor sinner." I reckon I slept; I was in a dense wilderness, in the midst of black darkness, with not a sound to be heard. I turned my head around about seeking some way of es-

cape. My eyes could not penetrate the darkness sufficiently to take another step. I could not go backward nor forward; to the right nor to the left. I was lost, and no one would ever find me here. By now I was weeping bitterly again. I raised my eyes upward, and there far above the surrounding darkness I found precious light — an opening about the size of a door or window. How glad I was for this little bit of light.

But thought I, "I cannot get out there, ever, the height is too great." Again I cried out, "O, dear Lord, with thee all things are possible. Help me; save me." Then I heard a voice — it sounded like soft, sweet music — "Come out of the wilderness into the light." At that instant I was in light, bright, glittering light, standing on a great white rock. My old clothes lay near, and I was dressed in a long white robe: in appearance, something like an old fashioned long, white cape. Tenderly I held it close to me. I thought the Lord was out there waiting for me, and I must go to him. I realized the going would be rough, for I could see sharp snags and thorns, briars and other such things in my pathway, I started placing my steps carefully so as not to tear my feet, but go to my Saviour I must. I had advanced only a few steps, when I awoke. My burdens were gone. Peace, sweet, restful peace had been given me. I believed it was the work of the only living God: the almighty, sovereign, merciful, and allwise God.

I felt that He had heard the voice of my weeping, and in love and mercy applied the healing balm of Gilead to my troubled soul. Now my tears were of joy, gladness, and thankfulness, with praises, honor, and glory to my precious Redeemer. "Oh the depth of the riches both of the wisdom and knowledge of God: how unsearchable are his judgments and his ways past finding out."

For some time after my happy experience I seemed to be on the mountain top. I felt that my troubles were gone for ever; that God had blessed me with sweet peace and rest; and that when

he called me to cross the chilly waters of death, he would be with me and not forsake me. But, alas, I awoke one morning, and the peace, comfort and joy I had experienced was gone. I tried to reach out to re-capture it, trying to live it all over again. But all my efforts were useless: I was cast down in fear, and darkness, and doubt, fearing after all it was not of God, but only a beautiful dream. I believe I was in as much, if not more, trouble than before. I wept, and tried to pray: Had God forsaken me?

Now more than twenty years have passed since that happy, never-to-be-forgotten night, and I yet tremble, and fear, and doubt. Sometimes I am in darkness, or on the dry desert, seeking water, and finding none. Occasionally I am lifted up and seem to feel His sweet presence and nearness, and am enabled to lift up mine eyes unto the hills from whence cometh my help; and say, "I know my Redeemer liveth"; and am enabled to view the blessed land of Canaan in all its beauty, fruits, and sweet smelling spices.

Beloved saints, I did not consider the sweet peace which I experienced, and have written about only in part, as being "born again" — a spiritual birth, or regeneration (I only knew that things were changed), until a dear Old Baptist minister told me by letter that I had given much evidence of a sweet hope of a spiritual birth. This was indeed glad tidings; also a happy surprise. Several years later I received such a letter from our beloved editor and brother, Elder R. Lester Dodson. He said, "It is difficult for me to understand why one with such an abundance of evidence of having passed from death unto life, still lingers outside the shepherd's fold. May I urge that you go home to your friends and tell them what great things the dear Lord has done for you, whereof you are glad."

Now from 1905 to 1949, I had only heard three Old Baptist sermons: one by my father, the late Elder W. M. Little; one by Elder W. O. Beene (now de-

ceased); and by Elder W. A. Little, of Fort Worth, Texas. During these 44 years I did not know of an Old Baptist church nearer than Fort Worth, but in December of 1949, I learned of a church much nearer. I begged for a home with them; was received and baptized. But discovered that was not the home desired. This was very grievous to say the least, for I loved those brethren and sisters, as I hope I love all God's people, unworthy though I be of their slightest notice. Yet, however painful, I felt I had to depart from them, for I was most unhappy. I hope it was of God; and I hope it was He that led me home. I am now at ease, satisfied and happy. How good of those precious saints to let me in. I begged to be allowed the farthest corner of the house, else even to sit under their trees, only that I might see the faces of the dear saints, and in hearing distance of the joyful sound of those gospel bells. O, how good God is to me; I who merit no good thing from him, the giver of every good and perfect gift.

Dear ones, if what I have written herein is not sufficient evidence for a little hope, then I have no hope; but indeed a poor lost soul. I would be glad to hear from our brothers and sisters and readers, especially from Brother and Sister D. C. Colvett of Nashville, Tenn. I wrote them twice, and my letters were returned marked "insufficient address".

Please remember this old sinner when at the throne of grace; and may the Signs of the Times ever prosper, adhering to the truth once delivered to the saints. Now may God's everlasting love and peace abide with you all, and guide you in the way of truth, is the feeble prayer of a little sister, I hope, in Christ.

Harriett Little Gray

HYMN AND TUNE BOOKS

We inquired of Brother Lester and found that he has a good many of the Lester-Durand Hymn and Tune Books on hand. It was because many wanted these books that the last edition was undertaken at considerable cost to the Lester family; so we would suggest that those who desire one or more copies, to order them.

The price is \$2.00 each, or \$22.00 per dozen postpaid. Address the orders to

Masten H. Lester
814 30th Street, N. W.
Roanoke, Virginia

ANNUAL MEETING OF NEW VERNON CHURCH

The Annual Meeting of the New Vernon Church, New Vernon, Sullivan County, New York, will be held the 1st Saturday in October; which is October 4th.

All members and friends are cordially invited to attend.

VIRGINIA CORRESPONDING MEETING

The 1958 session of the Virginia Corresponding Meeting is appointed to be held with Mt. Zion Church on October 15, 16, and 17. The meeting house is located on U. S. Route 50, about three miles East of Aldie, Virginia. Those arriving on Tuesday will please get in touch with Deacon Walter Norman, Herndon, Virginia; or Elder Wood, Manassas, Virginia, and they will be taken care of.

A cordial invitation is extended to brethren and friends to meet with us.

Arthur L. Carter, Clerk
Manassas, Virginia

SALISBURY ASSOCIATION

The Salisbury Old School Baptist Association will be held with the Delmar Church, in Delmar, Delaware, on the corner of Jewell and North Second Street, October 22 and 23, 1958.

All ministers, brethren and friends of our faith and order are cordially invited to meet with us. Those arriving on Tuesday please go to the Delmar meeting house, and we will meet you there and see that you have a place to stay. Those arriving on Wednesday go directly to the meeting house, and they will be cared for.

Elder H. M. Bennett, Pastor
Bertha White, Clerk

BLACK CREEK ASSOCIATION

The eighty-second session of the Black Creek Primitive Baptist Association will be held with the church at Nashville, N. C., beginning on Friday before the fourth Sunday in October, 1958 and continuing through Sunday. The church is located just off highway 58 on the south edge of town. A special invitation is given to all lovers of truth and to our ministering brethren.

W. E. Turner, Clerk

Danville, Virginia October, 1958

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Do you know of someone who would like to read the Signs? He or she would appreciate it as a gift from you.

EDITORIAL

"HE RESTORETH MY SOUL"

My soul has been the battle-ground of many conflicts in life. The constant warfare engaged by the flesh lusting against the Spirit, and the Spirit against the flesh in my soul has caused it to faint many times within me. Were it not for the restoration of my soul by the merciful and mighty Spirit of Almighty God, I feel, I would have sunk into despair and oblivion long ago. The flesh has succeeded many times in gaining ground in its carnal reasoning until I was almost persuaded to meet the terms of surrender and give up entirely. I trust that God has been pleased each time to come to my rescue and deliver my soul from death by the direct operation of His Holy Spirit.

Perhaps the reader is wondering what I mean by the term, SOUL, because of so many and varied conceptions of what the soul really is. Since this is true, it behooves me to define what I mean by the term before my treatise on this text could be rightly understood.

There is a difference between the body and the soul as we shall see by considering the following scriptures: "And fear not them which kill the body, but are not able to kill the SOUL: but rather fear Him which is able to destroy both SOUL and body in hell." (Matt. 10:28) "And I pray God your whole spirit and SOUL and body be preserved blameless unto the coming of our Lord Jesus Christ." (1 Thes. 5:23) Man may kill the body but he cannot kill the soul. Even the soul of the spirit of natural life goes back to the God who gave it resulting in the death of the natural body. That which God breathed into the body of Adam, which resulted in Adam becoming a living soul, was at His command to take when it pleased Him.

The work of the Spirit does not change the mortal bodies of God's children in this life. We are all subject to the same physical pains and diseases whether we be dead in trespasses and sins or walk in newness of life. Our mortal bodies are not promised this quickening until the resurrection. We grow old, suffer physically, and die the same as others. We do not experience the change of body here but we hope to realize this grand blessing when we enter the portals of glory beyond this timely sphere.

The work of the Spirit does change our souls which are our hearts and minds. The heart which is changed is not the physical organ composing our natural body. The mind which undergoes the change is not the natural composition of the brain. Our hearts are the seats of affection and our minds are the seats of knowledge. Our natural minds are only capacitated to receive or comprehend natural knowledge pertaining to this natural world. The heart of man before being wrought upon by the Spirit

is only capable of loving self and the things of this world.

The capitol of the soul is the heart which judges, reasons, determines, and weighs the thoughts of the mind. The center of the mind is the heart in the land of the soul. The heart is the judge of the mind. As long as "Stony-heart" sits on the throne wrong judgment proceeds and unrighteous thoughts prevail. This has been true with all mankind since Adam fell under the curse — apart from the mighty direct work of God. "Stony-heart" will not have God rule over him; neither will "Carnal mind" be anything but an enemy to Him. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." (Romans 8:7)

Battles do not rage in the land of the soul until something mightier than "Stony-heart" and "Carnal mind" take over. The love of God is far from the desires of "Stony-heart". The knowledge of God's laws are foreign to "Carnal mind". When God begins His operation in the land of the Soul there is a change of government such as "Stony-heart" and "Carnal mind" could never see nor appreciate. Furious battles rage in the regions of the soul that result in such disturbance and unrest. Both heart and mind faint as result of such disturbances. Then, we cry unto God and He delivers us. (See Ps. 107:5)

The first act of God upon the soul is to take "Stony-heart" out of the king's chamber and put a new heart in the land. (See Ezekiel 11:19) He writes His laws in this new heart which results in a new desire toward God. His desire is to do the will of God but he finds his mind so possessed with evil thinking and knowledge. This new heart judges the mind to be altogether carnal and ungodly. This first work in the heart of the soul causes the man to be broken-hearted. He feels that if he could just know what the commandments of the Lord were — he could keep them. This first work of God has given him the DESIRE to keep the laws of God, but

his mind is void of this knowledge. Man still feels he is capable of keeping these laws if he could just know them. The next act of God is to pervade the mind of this creature with the knowledge of His laws. He does this by directly putting His laws in the man's mind. This act gives the man the KNOWLEDGE of the laws of God. Man momentarily feels that he is in excellent condition because he has the desire to keep the law of God as well as the knowledge of His laws. Now, he has a zeal of God and begins immediately upon the task to establish his own righteousness. He does not have the knowledge that this new principle in his soul is the work of God apart from himself. Man still has faith in himself notwithstanding the fact that he has this new desire and knowledge. What he does not know is that he does not possess the ability to perform these laws. He must learn that the new desire and new knowledge does not qualify him to perform. There is yet lurking about in the soul these old principles. He must learn. He must yet learn that the implanting of these new principles did not destroy the old.

The soul now has become a battleground for these opposing principles. A terrible warfare has begun in the soul. The desires of the flesh and the desires of the Spirit interchange the reigning power in the soul so fast and furious that the soul begins to faint within you. "For the FLESH lusteth against the SPIRIT, and the Spirit against the flesh; and these are contrary the one to the other: so that YE CANNOT DO THE THINGS THAT YE WOULD". (Gal. 5:17) You see and experience the same thing the apostle Paul experienced when he said, "I find then a law, that, when I would do good, evil is present with me." (Rom. 7:21) This causes your soul to faint within you.

Have you ever experienced the fainting of the soul? If you have experienced a broken heart and a confused mind to such extent that your hopes were blasted — you realize what the fainting of the soul means. When you became so

exhausted from trying to do the things that were godly that you gave it up as a hopeless task — you know what it means. Never shall I forget the fainting of my soul within me experienced in the years spent in the Slough of Despondency. I was convinced that I was chief of sinners and justly deserved being cut off from the favors of God. Doubts and fears so reigned in my mind that I felt that God would cast me into hell. I became so hungry for the bread of Life and so thirsty for the wine of the kingdom that my soul was famished. I felt that God had cast me off forever. I found that all my efforts to right myself accomplished nothing. For months, which seemed like years, my experience and prayer with groanings which could not be uttered can best be expressed in the language of the Psalmist, "My SOUL is also sore vexed; but Thou, O Lord, how long? Return, O Lord, deliver my SOUL; Oh save me for Thy mercies' sake. I am weary with my groaning; all the night make I my bed to swim: I water my couch with my tears". (Psalms 6:3-6)

Never shall I forget the restoration of my fainted SOUL! What healing balm that was applied to my broken and wounded heart! What calmness to feel the embrace of my Father's love and mercy. What an ease of mind to have Jesus come to dwell in my heart!

"He restoreth my soul". When Jesus comes to reign in one's soul a new principle or law is learned and appreciated that the little child of God has not learned heretofore. "For the LAW of the Spirit of life in Christ Jesus hath made me free from the LAW of sin and death". (Rom. 8:2) Such freedom cannot be experienced during the primitive work of the Spirit. Paul said, "For I was ALIVE once without the law: but when the commandment came, sin revived, and I DIED". (Rom. 7:9) This did not free him from the law of sin and death but wrought death in him. He found in this experience that the law could not give life. It took this experience to lead him to Christ. "Wherefore

the law was our schoolmaster to bring us unto Christ, that we might be justified by faith". (Gal. 3:24) The primitive work of God in our souls was necessary in order to banish our faith in self. When faith in self was killed the soul fainted. Then, faith in Christ is supplanted that we might trust in Him and not in ourselves. When our souls are restored by the God-given faith in Christ we become new creatures because our souls have been rescued from death. Our souls have become immortalized by the Spirit of Eternal Life. Our souls have been delivered from eternal death — or, from being eternally banished from God. "Behold, the eye of the Lord is upon them that fear Him, upon them that hope in His mercy: to DELIVER THEIR SOUL FROM DEATH, and to keep them alive in famine. Our SOUL waiteth for the Lord". (Psalms 33:18-20) The deliverance of the soul from death is experienced by the Lord's people here in time. The deliverance of the body from eternal death is hoped to be experienced in the transition from this timely sphere into that eternal abode after this life is over.

"He restoreth my soul". When the child of God first experiences the reign of Jesus Christ in his soul, he thinks his troubles are over. He learns that he can do all things through Christ which strengtheneth him. However, it is necessary for him to learn that Jesus Christ is not always manifestly ruling and reigning. There is yet a warfare because the carnal mind has only been suppressed for a short duration. He has tasted of the reigning power of Jesus but He finds that he has the desires of his flesh to come again into power to the extent to bring him into captivity of the LAW of sin, which is in his members. This warfare keeps him tossed to and fro. This keeps him praying constantly for the Lord to have mercy upon him. This keeps him meek and humble. This keeps him realizing his wretched condition. We are made to cry out constantly of our wretchedness as the Apostle Paul: "O wretched man that

I am! who shall deliver me from the body of this death". (Rom. 7:24) Then, you thank God that this deliverance will come through Jesus Christ, your Lord. When you are given to sum it all up you find that you serve the law of God with your mind but that your flesh is still contaminated with the law of sin. So, then, it is no more you that do it but sin that dwelleth in you.

"He restoreth my soul". How wonderful it is to trust in the promises of God. How comforting it is to rely upon the finished work of Christ in accomplishing the law for you and paying the penalty for your sins with His own blood. How sweet it is to meditate upon the mighty work of the Spirit in regenerating each and every one of the trophies of His grace. How edifying it is to learn that He will keep you from falling finally away by His hand of grace and mercy which He dispenses to you at His will. How resigned you are to His will when you are made to know that He providentially cares for His own in guiding and directing their steps. How safe you feel when you realize that He has the supreme control over all of your enemies to the extent that none can rob you of the least of His blessings that He intends for you to have. How hopeful you are of being the recipients of the crowning work of this wonderful salvation which is reserved in Heaven for you. What a restoration of the soul to meditate upon the wonderful works of God to the children of men.

"He restoreth my soul".

E. J. Lambert

VOICES OF THE PAST
"He being dead yet speaketh"

THE HOUSE OF GOD

Among the worshippers of every grade of idolatry it has been customary from early ages to build houses devoted to the supposed deities to which adoration was rendered; and these houses, or temples, were as magnificent as their de-

votes could make them, in order to express their regard for the objects of their reverence, for their zeal in this work was supposed to be gratifying to their idols. The most stupendous works of ancient art are relics of religious edifices, and in modern times untold treasures are expended in the erection of similar temples which are miscalled churches.

But while the pride of their builders is flattered by the gorgeous appearance of their structures, the awful voice of God has rejected all those dwellings, and reproved the presumption of their builders. "Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isaiah lxvi. 1, 2. This man who is accepted of God is no other than Christ Jesus, who is anointed with the Spirit of the Lord God as "Head over all things to the church, which is his body, the fullness of him that filleth all in all." In this temple God will dwell forever, for it is his own chosen habitation, whose builder and maker is God.

There can be no earthly house worthy of comparison with this dwelling place of the Most High; yet the natural man can see no beauty in the church. The gaudy show of worldly institutions is far more attractive to the carnal mind than the afflicted and poor little flock of the people of God. Still does the world love his own, and hate the chosen people of our Redeemer. This peculiar mark is one evidence which God has given to assure the saints of their claim as heirs of that inheritance which is incorruptible and undefiled, and that fadeth not away, which is reserved in heaven for them.

It is very important to the afflicted and poor children of grace that they should consider the inspired testimony

in regard to the house of God, where he has given them an abiding home as sons and daughters; for every correct view they have of this safe abode will assure them more fully of the perfection of every appointment of infinite wisdom for their comfort and protection while sojourning in this enemy's land, and confirm their hope of the everlasting bliss which they shall certainly enjoy in the presence of God when they shall be released from this bondage of corruption. As their rest is not here, they can only enter into their sure retreat by the faith of the Son of God. The natural man cannot receive this evidence of things not seen, and that is the reason why the carnal mind of the saints continually doubts the testimony of faith on which their whole confidence is founded. This produces that warfare which disturbs their peace while they remain in this world. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other."

While the whole church of his chosen people constitute the house of God, which is the pillar and ground of the truth, and as the fullness of the body of Christ the special care of her Creator is her continual preservation and support, it is also recorded for the comfort of the poor, the needy and the destitute that he dwells "with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." As the Lord has been the dwelling place of his saints in all generations, so his chosen abode is in them. "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."—2 Cor. vi. 16. They are the temple of God, both as the whole church, and each of them as his redeemed individually. "Now ye are the body of Christ, and members in particular." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?"—1 Cor. xii. 27; iii. 16.

This is a house composed exclusively of living material, the life of every stone

being in Christ the foundation and chief corner-stone. Nothing like this was ever built by created beings. God alone is the builder and maker of this glorious house, and he has ordained it for the dwelling place of his own children. No others can even see it, much less can they enter its sacred portals. The Lord Jesus is the door as well as the foundation, and his life is the vital principle which animates the building.

Every stone which is built upon the living foundation of his house, is thoroughly purged so as by fire. Only the chosen material which is kept by the power of God can endure this severe test; but each of the lively stones which are of the house is made to glorify the Lord in the fires. Chosen in the furnace of affliction, they are there purified and brought to know that all their righteousnesses are as filthy rags; then they are prepared to receive the perfect righteousness of God which is treasured in Christ as their sure foundation. As this is all they can claim as commendable in the sight of God, each of these lively stones must glory in the Lord.

The severe experience through which their confidence in the flesh is consumed, leads them often to feel that they are ready to perish; but they shall come to the place prepared for them in this temple of God, and the very ordeal of fiery trials through which they have passed shall serve to manifest more clearly the glory of that divine grace by which they have been kept. While passing through the fires it seems that they must be utterly consumed; but when they are fully tried they shall come forth as gold. As their God has chosen them to declare his own glory in salvation, they are secure in his keeping. Neither fire nor floods can destroy them, because God is their refuge and strength.

It is not possible that one of them should perish, for that life which animates them is the same eternal life which is in Christ their living foundation. He says to them, "Because I live, ye shall live also."—John xiv. 19. All

these lively stones must therefore ever live while God, who is their life, shall not perish. There can never be any defective material in this glorious house, nor shall there be any vacant place in consequence of the failure of any stone to be made ready for the building. Infinite wisdom has appointed for every stone its own place, and fitted for every place the chosen stone.

In the development of the eternal purpose of God they who are elected to be manifested as comprised in this glorious house are not only brought to their places in the church of the living God, but they are "builded together" so wonderfully that they are vitally united as members one of another. The apostles and prophets are not more closely connected with the living foundation than are the feeblest of the little ones which tremblingly believe in Jesus as their only hope of salvation. If one of these could perish, the house would be incomplete, and the will of the Father would be defeated.

But there is no possibility that such a terrible thing could be as that the most unworthy one should fail to be made perfect and blameless, for any defect in them would detract from the glory of the Redeemer. Their own merit is not the ground of their election, for they were the objects of the great love of God even when they were dead in sin. That love chose them in Christ before the foundation of the world, that they should be holy and without blame before him in love. And as they were chosen without regard to their own merit, so their unworthiness cannot separate them from the love of God which is in Christ Jesus. The exceeding riches of his grace is shown in his kindness toward them through Christ Jesus, in that when they were enemies against God by wicked works, they were reconciled to him through the death of the Son of God.

In consideration of this wonderful display of the love and mercy of God, the final salvation of these subjects of his grace is assured. "For if, when we were

enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by his life."—Rom. v. 10. So, there can be no contingency which might result in the failure of one of these chosen lively stones to occupy its place in this house of God. Sin, which is their most cruel tormentor, is washed away by the precious blood of Jesus, and cannot separate them from the love of God which is in Christ Jesus; and though they feel its power still working in their members, it is a conquered enemy, from which they shall at last be triumphantly delivered. Then in the perfect likeness of their Lord they shall see him as he is, the inconceivable glory of the house of God shall be clearly revealed to their unclouded vision, and the full mystery of redemption shall tune their song of never-ceasing praise and thankful adoration to God and to the Lamb that died for their redemption.

This house of God is not a mass of incongenial material brought together by the efforts of zealous mortals. It is composed only of those who are "sanctified by God the Father, and preserved in Jesus Christ, and called." These are lively stones quickened by the Spirit which is in Christ their living Foundation, and so completely united that they are "one body in Christ, and every one members one of another."—Romans xii. 5. "And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it."—1 Cor. xii. 26.

This perfect unity is unquestionable evidence of the fact that the Spirit of Christ dwells in those who are so builded together, for this is the fulfillment of the word of the Lord concerning his people. "And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they

shall not depart from me.”—Jeremiah xxxii. 38-40. Truly, the glory of this house of God infinitely surpasses that of the typical house of natural Israel, as the law of the Spirit of life in Christ Jesus excels in glory the law of sin and death; and all the glory of this spiritual house is borne by the great Builder.—See Zech. vi. 12, 13.

The perfection of this glorious house forbids that any pollution should defile its sacred precincts. Hence, full instruction is given in the inspired rule for the conduct of the favored inmates, who both constitute the living building and are its only inhabitants. In telling Timothy how he ought to behave himself in this house of God, Paul explains that it is “the church of the living God, the pillar and ground (or stay) of the truth.”—1 Tim. iii. 15. And as it was needful that Timothy should attend to that instruction, so must it be essentially important to all the saints. Carnal reason may suggest that it does not matter how they walk, or what their conversation may be, since their final salvation is secured in Christ; but those who are led by the Spirit of God desire to walk worthy of the vocation wherewith they are called, for it is God which worketh in them **both to will and to do** of his good pleasure.

With Paul, they may find a law, that, when they would do good, evil is present with them; but the leading of the Spirit must ever be in perfect accordance with the instruction written by inspiration of God in which the man of God is thoroughly furnished unto all good works. However it may seem right and commendable, no work can be good for the saints which is not included in this perfect rule; and nothing therein enjoined upon the disciples of our Lord can be disregarded without loss to them, even to the extent of feeling themselves shut out from the privileges of their home in this house of God, and carried into captivity. For even the dear children of God must experience the rod of chastening if they forsake his law, and keep not his commandments.—Psalm lxxxix. 30-

32. If one who claims to be a child can walk in forbidden ways without receiving this chastisement, the Lord does not deal with him as a child.—See Heb. xii. 5-8. But the inspired benediction secures the peace of God upon as many as walk according to this rule.—Gal. vi. 16. The house of God is the happy abode of all such. Here they rest under the shadow (that is, the protecting are) of the Almighty; for this is the secret place of the Most High.—Psa. xci. 1.

In the confusion of this enemies' land, where they sojourn as strangers and pilgrims, these lively stones are often allured by the vanities of earth to forget the glorious house which is their home. The gaudy toys of wealth or fame seem desirable, and ere they are aware they are pursuing these delusive shadows, to the neglect of their nobler privileges in their Father's house, the church of God. The friendship of the world offers ease and honors, while the tempter cunningly suggests that there can be no harm in such innocent enjoyments as are accounted respectable and refined in the religious world.

Especially attractive do the benevolent inventions of men appear, which are professedly religious. Often even the eyes of true believers are dazzled by the false lustre of these vanities. But they cannot bring these things into the house of God. They are forever excluded by the law of the Lord. Consequently they are unprofitable to the people of God, whose dwelling is in this holy house. The deceitfulness of sin may present the glittering bait of pride to draw away the heart from this glorious rest of the saints. Of course, like all other devices of the enemy, this does not appear in its hideous character as the concentration of selfishness, but it claims perhaps to be a burning zeal for the Lord. Yet the real motive is exposed in anxiety to let that zeal be known of men, as in the case of Jehu.—2 Kings x. 16. Instead of following after “the things which make for peace, and things wherewith one may edify another,” those who are allured by this false zeal will be puffed up

with vain imaginations of their own importance and ability, and resentment will be aroused whenever their vanity is crossed.

The rod of chastening will humble the saints when thus exalted, and they must learn the lesson of their own nothingness before they can enter into the house of God. While mansions of everlasting rest are prepared in this house for all the innumerable company of little ones who believe in Jesus, there is not an apartment in the whole building of God large enough for one who is grown so great as to be satisfied with himself. Except such be converted and become as little children, they shall not enter into the kingdom of heaven, which is the house of God, the church of the living God, the pillar and ground of the truth.

By the power of God alone the saints are kept from falling into the snares of their crafty adversary, for they are so weak that they cannot keep themselves even for an hour. The love of God has provided for them not only their mansions in the house of God, but also the abundant grace which preserves them from all their enemies, and will not fail to bring them to their everlasting rest in the spiritual church of God; and all will be done "To the praise of the glory of his grace, wherein he hath made us accepted in the Beloved."

(Editorial by Elder Wm. L. Beebe, June 1, 1884.)

and two great grandchildren.

Brother Echols was a member of Mt. Zion Primitive Baptist Church, Weslaco, Texas, and will be greatly missed. He fell and injured his chest and lungs, which caused his death. The following is a letter he addressed to Elder E. B. Ault, and filed it away at the bank with other papers. The date was September 14, 1954, and requested that it be read at his funeral:

"First, I want the hymn Amazing Grace recited, not sung; as I have heard the angels sing in four voices, baritone, tenor, soprano, and alto. This was in a vision about 9 o'clock in the morning. Say what you please, you can't hurt me. I have heard singing over the radio; I have heard all manner of singing in nearly all languages, and none of them compare with it in the least. The ones that come nearest are the hymns sung by the church established on the day of Pentecost.

"I have no enemies, unless it be some hate me for being a member of the only church ever established by our Saviour. They stoned some of them; some they beheaded; and they crucified our Saviour. I can't compare myself with any of them. If I am saved it was a gift, and I personally had nothing to do with it; only to accept, which I did by his grace. This is my last prayer:

"May the Lord through our Saviour Jesus Christ and the Holy Ghost, guard, guide, and direct those whose names are written in the Lamb's Book of Life from the foundation of the world; and if it be his will have mercy on them whose names are not written in the book. I love the One in Three, and the Three in One; and all others according to his will. Goodby, I hope not forever. In hope of eternal life,"

C. T. Echols.

The above was read at his funeral services June 1, 1958, conducted by Elders E. B. Ault and W. W. Fleet.

Elder E. B. Ault

OBITUARIES

DEACON C. T. ECHOLS

Deacon C. T. Echols, of Corpus Christi, Texas, passed away May 31, 1958. He was born in Freestone County, Texas June 12, 1872; making his stay on earth nearly 86 years. He leaves his wife, Alice Gertrude Echols; two sons: W. C. and J. E. Echols; three daughters: Taleth Echols, Edith Echols, and Jenneive Echols; one brother, William Echols, Chowch, Calif.; two sisters: Virginia McMinn, South Gate, Calif., and Mrs. Mary Tubb, Tahlequah, Okla.; and six grandchildren

SISTER EDITH SHOWALTER

Edith T. Showalter is gone, but not forgotten. She passed away at her home February 24, 1958, at the age of 77 years, after a lingering illness. She was the wife of Charles W. Showalter, and they made their home for the last five years in Hillsboro, Oregon. Previously they lived at Othello, Washington for many years, and were well known and had a host of friends.

Mrs. Showalter was the daughter of Elder and Mrs. J. T. Barnes, who preceded her in

death. Elder Barnes was the minister of the Old School Baptist Church at Touchet, Washington, many years; and baptized Mrs. Showalter and her husband June 23, 1928. She loved serving her Lord, and was a true and faithful servant. She had a sweet smile and a kind word, and a helping hand for anyone.

She was laid away by the side of her first husband, Bruce Adams, and two sons, Frankie and Marvin, in the Touchet Cemetery, Touchet, Washington.

A precious one from us is gone,
A voice we loved is stilled;
A place is vacant in our home,
Which can never be filled.

God in his wisdom has recalled
The boon his love had given,
And though the body slumbers here,
The soul is safe in Heaven.

Vesta Showalter, grand-daughter, and
Charles W. Showalter

SISTER HESTER SHORT

Sister Hester Short was born May 14, 1880, and departed this life January 1, 1958; making her stay on earth seventy-seven years. She was the daughter of John and Sallie Dalton; and was married to John H. Short September 4, 1901. To this union six children were born, two boys and four girls, who cared for her very tenderly through all her sickness; also her neighbors and friends did all they could. She was a kind loving mother, and a good neighbor.

Sister Short joined Springfield Church in 1909, and was a faithful member; always filling her seat when she was able. She will be greatly missed by her children, neighbors and friends, and by Springfield Church. However, we feel that our loss is her eternal gain. "The Lord giveth and the Lord taketh away; blessed be his holy name."

God knows how we all miss her;
Never shall her memory fade.
Loving thoughts will ever linger
In the spot where she was laid.

Written by one who loved her,

Annie Compton

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

By order of the Church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

JESSIE LEE SAUNDERS

In the month of December, 1957, Deacon Jesse Lee Saunders was called by the Saviour he loved so dearly, to come to him in that heavenly home on high, where suffering and sorrow are no more.

In the passing of Deacon Saunders, the Primitive Baptist Church at Monticello lost one of her most beloved and highly esteemed brethren. He loved his church and attended all services when able. During the last three or four years he was ill quite a lot, sometimes critically, but as soon as he was able, he was back filling his place as deacon, looking after all interests of the church; never wanting any praise for anything he did. His services were a delight rather than a sacrifice. He was a very humble servant of his Lord, a pillar in the church, a great strength and comfort to his pastor, and loved by all who knew him. No one could doubt his sincerity.

We, the church at Monticello, feel most keenly the loss sustained in the passing of a dear brother, but fully believe the Lord does all things well. We feel that the Heavenly Father called him at the appointed time, and in death his spirit returned to God who gave it, and that Brother Saunders is occupying one of those beautiful mansions, which the Saviour said is in my Father's house. We would bow humbly and reverently to His will in all things, and be reconciled in his passing.

He served the City of Reidsville many years as a police officer, and was greatly loved and respected as a citizen, and all he came in contact with. The city police officials and administrative officers of Reidsville, paid a tribute of great respect and honor to Deacon Saunders, by attending his funeral in a body, along with a host of friends. The funeral was held at the City Funeral Home, and the body laid to rest in the family plot of the City Cemetery.

We, the Church at Monticello, resolve that copy of this be sent to the family of this dear brother; and a copy be spread on the church records.

He had a lovely wife and family, who always extended a welcome hand to his pastor and friends. To these the Primitive Baptist Church members at Monticello extend our deepest sympathy.

Elder J. W. Gilliam, Pastor
Sister Vallie Chrisman, Church Clerk

JENNIE McTAGGART WILLEY

Sister Jennie McTaggart Willey, beloved wife of the late Albert Willey, was born at Melbourne, Ontario, and died March 22nd, 1958.

She leaves to mourn her loss, a son, D. A. Willey and a daughter, Cassie, (Mrs. Basil Stoner) both of Melbourne, Ontario, also seven grandchildren, along with one remaining brother, Cyrus McTaggart.

Sister Willey united with the Covenanted Baptist Church by relating an experience of grace in May, 1917, at the Dunwich Meeting and was baptized by the late Elder John B. Slauson and was for almost fifty years a consistent and worthy member, strong in the faith; and her home was ever open to those who came in the name of Jesus her Lord.

We who knew her well were often refreshed in body and spirit by her kindness and love, and while it was her eternal gain to be taken, her dear family and brethren and friends are saddened as they know they will see her face no more on earth.

For many years she was afflicted with arthritis and her suffering at times was severe, yet through it all she could say, "The Lord is my shepherd, I shall not want."

The writer officiated at her funeral, where many of her friends and brethren came to show their sympathy towards her bereaved family and respect to our dear departed sister.

George Ruston

JAMES LUTHER TURNER

James Luther Turner was born Nov. 15, 1891, in Cook County, Texas. He was called home to glory April 30, 1958, while in the Veteran's Hospital, Amarillo, Texas. He is survived by his widow, Ida Mae; sons: Arthur S., Clifford O., Donald W., and Elder Clarence E., all of Amarillo; brothers: George G. and John A., Ft. Smith, Ark.; and sister, Mrs. Bonnie Braswell, Dennison, Texas; and a host of other relatives and friends.

Although Brother Turner never united with any Church, his love and devotion for the Primitive Baptist belief was one to be commended and well to be followed by the baptized brethren.

The writer was only associated with Brother Turner for a little over a year, but he learned to love and respect him as a believer of the truth, and his reflections showed clearly his belief and interest when God's word was preached from the stand, or talked among the brethren, before and after the meeting.

Having selected a text from 1st Corinthians, the writer hopes he gave the family and friends a few words of comfort; and if so, all words spoken were from God, and the hearts that received the words were prepared of God.

Luther Turner will be sadly missed at our regular meeting time in Amarillo, and he will also be missed by all who knew him, because

to know him was to love and respect him for his kindness and love of the Word.

God has finished His righteous purpose with this lump of clay and received his spirit unto Himself where all the cares of the world have been left behind. His fruits bore him out as one having life eternal, and one to receive the reward of heirship through Jesus Christ, our Lord.

We would pray that all His loved ones will realize his rest is in his Savior's arms, and is one far better than his sojourn in this vale of tears and low ground of sorrow.

Elder W. A. Winfrey

SARAH CAMPBELL McPHAIL

Sister Sarah Campbell McPhail, beloved wife of the late John McPhail, departed this life June 3rd, 1958, in her ninety-second year. She was a granddaughter of the late Elder Thomas McColl, who was the second pastor of the Covenanted Baptist Church. She leaves to mourn her loss, one son, Elmer McPhail of Hollywood, Florida, and a number of grandchildren and great-grandchildren.

She united with the church in June, 1958, and was baptized by the late Elder William Pollard, so that she had been a worthy member for nearly sixty years. Her letters began to appear in the Signs before she was a member, and she kept up a correspondence with not a few of its subscribers. Many will remember her for her kind hospitality, for it was her joy to entertain the Lord's people.

She was the oldest member of our church in years of membership, and never gave up her interest in those things which concerned the welfare of the church and its members. For several years she longed to be taken home, and could say what she had often sung, "O land of rest for thee I sigh, when will that moment come, when I shall lay my armour by, and dwell with Christ at home?"

She, like many others, had her dark seasons and her bright ones, and was often exercised in soul and mind as to her acceptance in the Beloved.

She gradually grew weaker the last few months of her life. Her dear son came to her bedside a few days before she died, as she had wished for him to do. Her end was peace. She had expressed the wish a number of times that we sing the hymn "Asleep in Jesus" at her funeral, and the writer spoke from I Thessalonians 4:14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

May God give us all a reconciled mind to His sovereign will in all things.

George Ruston

SARAH (BIRD) McCALLISTER

Sarah (Bird) McCallister, our dear sister in Christ, was born October 11, 1881. She was a daughter of John W. and Lurecy (Meadows) Bird. She was united in marriage January 1, 1902, to Boyd McCallister; and to this union were born eight children: four sons and four daughters; four of whom preceded her in death. In January, 1916, her husband passed away, leaving her a widow to struggle against the odds of life, often in destitution and poverty to hold her children together, and toil for their support.

On September 13, 1941, she professed a hope in Christ, and united with the Providence Old School Baptist Church, of Putnam County, West Va., and was baptized the same day by the unworthy writer. Sister McCallister was faithful in her attendance of the church, and her high joy was in the house of the Lord in humble worship. Her convictions were deep seated; her hope was grounded in the finished work of Jesus; in the doctrine of salvation alone by the grace of God; in atonement for sins in the blood and in the imputed righteousness of Christ. She was blessed with virtues, a quiet unassuming manner, a well bridled tongue, charitable, and of a forgiving spirit. Well do I remember her willingness to be spent in behalf of others.

She quietly departed this life August 8, 1956, after a lingering illness. In her passing the church has sustained a great loss, and, as her pastor, I greatly feel this loss, yet we grieve not as those who have no hope. It is our conviction that she fell asleep in Jesus, therefore for her to die was gain.

She leaves to mourn: two sons, Clyde, of St. Albans, W. Va. and John, of South Charleston, W. Va.; Two daughters: Mrs. Thala Blankenship, of Edmite, W. Va. and Mrs. Mary Bowles, of Little Valley, N. Y.; also 33 grandchildren, and 33 great grandchildren; two sisters: Mrs. Rhoda Johnson, Hurricane, W. Va., and Mrs. Rosa Spurlock, South Charleston, W. Va.; and one brother, Creed Bird, Hurricane, W. Va. Her funeral was conducted by the writer, and she was laid to rest in the Bird Cemetery, to await the Heavenly Master's call. May God comfort the mourning ones.

Elder H. J. Bird

Editors of the Signs:

It has been the good pleasure of our God to remove from our church at Soldier Creek, five members, elderly ones, who had lived their lives in the fellowship of the church, and with the believers in Christ Jesus for their salvation

and rest eternal.

The church agreed to write these resolutions of respect in their memory, and send them to the Signs for publication. The paper has been a welcome one in all their homes.

In hope,
Effie Bowden

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased God the Father to remove from our midst our aged sister, Rebecca Gregory (on February 26, 1958), from suffering here, to rest eternal, as we hope; therefore

BE IT RESOLVED, that we, the Soldier Creek Old School Baptist Church, bow in humble submission to the will of our God, believing that our loss is her gain; and that her family's loss is gain to this wonderful sister, after this life of suffering.

RESOLVED, That we send a copy to her son and family, in whose home she passed away; and place a copy on our church book; and send a copy to the Signs of the Times for publication.

also

WHEREAS, It pleased our Father to call home from the walks of this life, our oldest member of Soldier Creek Church, Aunt Emma Lou Mathis, on Christmas eve, 1956; therefore

BE IT RESOLVED, That we desire to thank God for the life she lived among us, and for her fellowship in the truth; and

BE IT RESOLVED, That we send a copy of this Resolution to her daughter, Meta McPherson, Owenton, Ky.; and place a copy in our church book; and send a copy to the Signs of the Times for publication.

also

WHEREAS, It has pleased the Heavenly Father to remove from us our brother, S. J. Rudd, age 84, on April 12, 1958, who was a faithful member for many years, though in declining health and through many adverse circumstances; therefore

BE IT RESOLVED, That we bow to the will of God in his pleasure to carry him away from sufferings and sorrows of this life, to a rest eternal; and

RESOLVED, That we send a copy of this Resolution to his family in the person of his brother; and place a copy in our church book; and send a copy to the Signs of the Times for publication.

also

WHEREAS, It pleased God to remove from us our brother T. S. Chester, on August 17, 1957; therefore

BE IT RESOLVED, That we bow as humbly as we have ever learned to the will of our God, in removing this our brother and long time deacon; and desiring to be reconciled to this thought, that God will, according as it pleased him, raise up others if needs be, to aid us as this brother so willingly did; and

RESOLVED, That we send a copy of this Resolution to his family in the person of his son; and place a copy on our church book; and send a copy to the Signs of the Times for publication.

Done by order of the church, the 2nd Sunday in April, 1958.

also

WHEREAS, It has pleased our Father in Heaven to remove from our midst our brother and deacon at Soldier Creek, G. L. Hamilton, who passed away December 29, 1957; therefore

BE IT RESOLVED, That we bow in submission to the will of our Father, hoping that in Him we will receive strength to say, "God's will be done, not ours." And be it further

RESOLVED, That we extend our sympathy to his bereaved family, believing that God will reconcile them to his will; and

RESOLVED, That we send a copy to the family; and place a copy in our church book; and send a copy to the Signs of the Times for publication.

MRS. NANNIE GRIFFITH

Mrs. Nannie Dameron Griffith, born March 3, 1872, the daughter of the late Elder James A. Dameron and his wife, Kate Elizabeth Roberts Dameron, died February 6, 1958 — age 85 years, 11 months and 3 days.

To this union of Elder and Sister Dameron were born six children, four sons and two daughters, and with the passing of sister Griffith only one survivor, Sister Kate Mitchell of Reidsville Church. While it was not our privilege to know two of the sons, John Henry and Drury Washington, we have known well and for many years James W. and Samuel B. Dameron and the daughters, Sister Nannie Griffith of Lickfork, one of the mother churches of the Upper County Line Primitive Baptist Association and a Church her dear father Elder James S. Dameron served many years as Pastor 1875-1900, and her mother too was one of the faithful attendants there and the memory of "Mr. Jim" and "Mr. Sam" is most sweet. Sister Nannie Griffith was the oldest member of Lickfork Church at the time of her death and seemed to belong to a galaxy of older members like Sisters Bettie Stacey, Kate Hooper, and Mary V. Saunders and

others, the fragrance of whose lives still linger to sweeten the lives of others.

Sister Nannie Dameron was married to Mr. Harry L. Griffith of Ruffin, N. C. on October 4, 1904, who died July, 1944, and to this union was born four children, one son, H. L. Griffith of Ruffin, N. C. and two daughters, Mrs. Charles M. Freeman of Charlotte and Dr. Mary I. Griffith, of Winston-Salem, N. C., and Katherine, deceased.

Sister Nannie Griffith joined the Church at Lickfork at her December meeting 1912, when she was received subject to baptism, and her Pastor Elder O. J. Denny, baptized her at the May Meeting 1913.

We could hardly say too much concerning this lovely and greatly beloved sister, Lickfork Church like one's own home, seemed to be among those places nearest to her heart. Her heart was so full of love and good will and sisterly kindness to every one she was an inspiration to all. She loved her meetings and her faithfulness and zeal seemed to be of that kind that was according to wisdom. She was too gracious to be unkind and her love for her brethren and sisters was such, as would hide a multitude of faults. She delighted in serving others who needed a helping hand, but she was too modest to let others know it. She looked over her brethren and sisters for good and not evil. Lickfork Church sustained a great loss in the passing of this dear Sister in Christ, but we know this world was not her home, and although the dear Lord gave her to her Church and to her dear family and friends for many years, the time seemed far too short. She, like many of the dear people of God, had her afflictions in her last days, but they seemed only to make her sweeter and lovelier in spirit.

The greater part of the last three or four years of her life was spent in the tender and loving care of her daughter, Dr. Mary I. Griffith, of the Baptist Hospital, Winston-Salem, N. C.

Mother Griffith was so sweet to all and every one loved her and the God in whom she trusted and walked by faith in him, provided all the good things for her.

After a short service in Winston, her body was brought to Ruffin, N. C., where she was known and loved by all, and where her body was soon to rest beside her husband in a newly made grave. There to await the voice of the Arch Angel and the trump of God. Her funeral was conducted by her former pastor Elder J. W. Gilliam, in the presence of a host of sorrowing brethren and sisters, and friends.

Written by the request of Lickfork Church.

Elder J. W. Gilliam

Charles L. Saunders, Church Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., NOVEMBER, 1958

NO. 11

LETTER FROM ELDER SLAUSON

46 Cedar Street,
Kingston, N. Y.

Dear Brother and Sister Wood:

Just a few lines to express to you our association (the Lexington - Roxbury). We were so glad that you and the other brethren from so far away, were given the mind to come and be with us poor few back up here in the mountains; though I lost out on a lot of it, not being able to be with you dear brethren at Sister Peet's home in the evening, and not being able to have my sick companion with me for the Thursday meeting. I could hardly keep the tears back all day, having to stay away and not being with my brethren, whom I love so much. I felt that I was made to realize more than ever how much I love my brethren and kindred in Christ.

There are such a few of us up here, and we so scattered over so many miles, and we see brethren come so many miles, as some of you people did, to meet with us, I want you to know that words fail me to tell you how very much I appreciate it; and desire to thank the blessed Lord for giving you love enough for us few, to take the time and effort to come so many miles to meet with us, that we could have the blessed Gospel of the Son of God preached once more among us, with the demonstration of the Spirit and the power of God. Our people up here have such a poor, weak gift as I am to go in and out among them, I feel such meetings are needed, and profitable for the little ones. It is as showers upon the grass, and as water upon the tender plants.

Those who were at the second day of the meeting, report very good preaching; and even though the weather was

dark and gloomy on the outside, we feel the Son of Righteousness was shining in the hearts of the Lord's servants. Also that the seed sown, some of it fell on good ground, and brought forth a growth as it gave new courage and added strength to the feeble knees, and lifted up the hands that hang down; as the pure minds were stirred up in the way of remembrance of the things they have tasted and handled of the word of life; and as their souls were fed of the pure manna from the throne of God and the Lamb, so it became as the light of another day, or morning in their souls. We feel that many of them can go on the strength of this meat for many days.

It sure was good to me to hear preaching from others, or a voice other than my own; which has not been my privilege much of late. I feel it very much that it is well in the evening of time in my life, and that I have been such an unprofitable servant, if one at all. But I crave a place in the hearts of the Lord's people, equal to the place they have in mine, if they can bear with me.

Sister Slauson is just about the same as she was at association time. Will not ask for more of your valuable time for my scribbling, so will close.

With much love from both of us.

A. J. Slauson

(We have been highly favored of the Lord to meet with the brethren in three associations so far this year: the Pigg River, the Delaware, and the Lexington-Roxbury (which is mentioned by Bro. Slauson above). To us the meetings were outstanding in the love and fellowship manifested; and the preaching was in power and demonstration of the Spirit; and in doctrine, the voice of one man.

Several have written or spoken their enjoyment of these meetings.

In reflecting on the preaching and the fellowship we enjoyed, something says within, The Lord has not forgotten or forsaken is people. We rejoice to have an humble place with them. Sister Wood and I were accompanied by Sister Carter, of Roanoke, and Miss Clara Stuart, of Northbrook, Pa. to the Lexington-Roxboro meeting.

We regret that Sister Slauson remains very ill. May they be comforted in the assurance that His grace is sufficient; and that He does not leave nor forsake his little ones. — J. D. W.)

EXPERIENCE

112 Exum St.
Durham, N. C.

Dear Children of God:

If it be the will of the Lord, I shall endeavor to tell what I hope to be the dealings of the Lord with me. When I was a child o f t i m e s I would have thoughts of what would become of me when I should die. I was very naughty at times and disobedient as other children are, and people would tell me if I didn't do better the "old bad boy" would get me. This lay on my mind. As I grew older it seems that I became entangled with the ways of this world, and for a space of time did not think of the Lord. Then after a while I began to meditate and promise that if he would forgive me for what I had done, I would do better, but they were all false promises. I got to the place I would not attend church with my mother, so she would go to church alone. However, one night when she came home from church she told me that she had joined the church. Instead of being pleased I was troubled, for she told me that they asked her to talk to the church. I felt that if the Lord were in the matter He would send her without persuasion. When I r e t i r e d that night I tried in my weakness to ask the Lord to show me whether it was His will for her to join the church or not.

There came a calm feeling upon me. Something seemed to speak in my heart and say, "Go to sleep. You will be shown." In my dream mother and I were out looking for the rainbow. It seemed that a terrible storm had passed over. I saw the lightning as it was going farther away. I saw written in the clouds these words: "Come in, ye blessed of the Lord, for as the lightning shineth in the east and is seen even in the west, likewise you arise and be b a p t i z e d straightway." So I awoke. My feelings were changed about my mother's baptism. I saw her baptized and thought it was as pretty a baptism as I had ever seen. Dear ones in the Lord, my troubles had just then begun. It seemed to me that I could enjoy nothing anymore of the world.

Christmas had just passed and I had lots of toys, but I gathered them all to be put away, not feeling that I should ever care for those things again. I told my sister, who was younger than I, that she could play with them if she liked. From then on I would ask Mother all kind of serious questions concerning God and she didn't know what to tell me. I went on in this way until one night I dreamed that Mother and I were out in our back yard. It seemed to me that the grass was mowed evenly and beautifully. All kinds of trees were on the lawn. I lay down on this grass, put my hands back of my head, and looked upward. I saw the Lord's face come from out of the cloud. I saw that His eyes were love; I saw what I might have had — but I thought for me it was everlastingly too late. My mother was standing by my side and I saw her ascend to the clouds where He was; then His face disappeared. It was then that I began to try to pray for the rocks and the mountains to fall upon me. However, in my sleep that night this dream came back to me the second time. I saw Mother but she was not in the flesh; she was a bright shining angel. I asked her did Jesus love me. She moved her head slowly as though to say, "No." I almost lost my breath but it came to my mind that my

faith was not strong enough — also the Scripture which says, "Without faith it is impossible to please God." I awoke. Again this dream came to me the third time, and I saw Mother still in the spirit; and I saw one of the members of Durham Primitive Baptist Church. They were sitting side by side. I was standing up in the middle of the floor telling how great things the Lord had done for me and trying to explain the eternal fire with which I believed the world would be destroyed. So I awoke. I was feeling no better. There was nothing in this world that I knew of for enjoyment and I was not satisfied, for I was afraid the Lord did not love me. I went on in this way for a time, and I had another dream. In this dream Mother and I went to town and went into a store. For some cause I came out of the store. I looked up and there was the Lord right before me. This time I saw His shoulders, long arms and large hands. I remembered that I had seen His face before in a dream but this was no dream. He held his arms out to me as though he would take me, smiled, gave me a nod of His head and disappeared.

Dear children of God, when I awoke on that memorable morning I was in another world. It seemed the birds, and things that had no breath even, were praising God. I, too, was endeavoring in my heart to praise his holy name, feeling at that time I would never have any more troubles. However, I have been in despondency oftentimes since then.

In hope,
W. A. Reaves

CORRESPONDING LETTER

The Pleasant Valley Association of Predestinarian Primitive Baptists in session with Mt. Zion Church, Weslaco, Texas, August 22, 23, and 24, 1958, sends Christian greetings to the churches with which we correspond, and to all who are in fellowship with us;

Dear Brethren:

While we are few in number, we

have the assurance that God is still mindful of us. Jesus said, "Fear not little flock, for it is your Father's good pleasure to give you the kingdom." Through the tender mercy of our God, we still continue to meet.

In Matthew, first chapter, 20 and 21st verses, an angel of the Lord appeared unto Joseph, 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." Brethren, who are these people whom Jesus came to save? They are those that the Father gave the Son; for Jesus said in St. John, "As thou has given him power over all flesh, that he should give eternal life to as many as thou hast given him."

We are told in Romans, "Wherefore as by one man sin entered into the world and death by sin; and so death passed upon all men, for that all have sinned." We know that God sent his only begotten Son to this earth of sin and sorrow, to fulfill the law to a jot and tittle; and to shed his precious blood upon the cross of Calvary to redeem his people from their sins. We believe that in due time each of these chosen vessels will be born of the Spirit of God; for in St. John, Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again he cannot see 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 say unto you, ye must be born again."

We find in the 6th and 7th verses of the 40th chapter of Isaiah, "The voice said, Cry. And he said, What shall I cry? All flesh is grass and all the goodliness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass."

Yes, don't we believe that when the Spirit of God blows upon one of his

little ones, it causes the flesh to wither, and our self-righteousness to fade away, leaving us to realize that in our flesh dwelleth no good thing; and we sink into that pit of sin and corruption until all hope has vanished, leaving us in the hands of an all-powerful God? We are made to cry out, "O wretched man that I am; who shall deliver me from the body of this death." and, "O God, have mercy upon me a sinner."

As the Scriptures are searched to try to find some relief from the pit of sin and corruption, we find in St. Matthew where Jesus said, "For I am not come to call the righteous, but sinners to repentance." And do we not all feel that we are the chief of all sinners? In St. Luke, Jesus said, "For the Son of man is come to seek and to save that which is lost." Do we not believe then that when the Spirit of God has blown upon us, and we have been born of the Spirit, God starts us on that road — the only road that leads to heaven; but a road with many rough and dark places, with many sharp turns and steep hills? Do we not believe that this is the same road the Apostle Paul was traveling when he said in Hebrews, "It is a fearful thing to fall into the hands of the living God." But we have the sweet assurance, as recorded in Samuel, that the Lord will not forsake his people.

David said in the 23rd Psalm, "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." We have a hope of being one of these sheep that are being led this only road that leads to heaven by our Lord and Saviour Jesus Christ, being stripped of all our self-righteousness, but hungering and thirsting for righteousness, and not being able to find one good thing in ourselves. Could these be the same sheep that Jesus was talking about in his Sermon on the Mount, when He said, "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the

earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled."?

Does a person who has never been stripped of his self-righteousness, hunger and thirst, or mourn, or is poor in spirit? I believe that the brethren attending this association were hungering and thirsting for that righteousness which comes only from God. In 1 John 3:14, we read, "We know that we have passed from death unto life, because we love the brethren." If not deceived, that love has flown from breast to breast among the brethren during this association. Our preachers have been blessed to preach grace, and grace alone, for the salvation of His people. And we feel that we have been greatly blessed with the privilege of meeting here with Mt. Zion Church in an association.

We have received your letters and messengers, and have had much joy in their company and communion. We are closing the twelfth annual session of the Pleasant Valley Association in peace and order. The Lord willing, our next association will be held with Pilgrim Rest Church, Lawn, Texas, Friday before the 4th Sunday in August, 1959.

Elder C. M. Haygood, Moderator
Elder E. B. Ault, Clerk

(Written by Brother Joe L. Hamrick, who's experience was published recently in the Signs.)

Dear Brother and Sister Croker:

I have you folks on my mind this morning; and was with you in mind on Sunday, but absent in body. If the Lord would just bless me enough to be able to go to our little church every meeting day, I would not ask for more; for, to me, that little church is a heaven below. I do love every one of the members so much.

No one knows why I have to be afflicted so, but I'm sure God has a purpose in it, and it is serving the very purpose that he purposed in himself before the world was ever spoken into

existence; and all of it is for the honor and glory of God. I believe that I have been made to see that all things work together for good to them that love the Lord, to them who are the called according to his purpose. And he said, "I leave with you an afflicted and poor people"; and every word he spoke, he will bring it to pass, for he is God and beside him there is no God. None can stay his hand, or question him as to why he does these things. All power in heaven and earth belongs to him, and there are no powers that be, except the powers that are ordained of God. In him we live, move, and have our being. Jesus said that I of myself can do nothing; my Father that is in me he doeth the works. Every good and perfect gift comes down from the Father of lights, in whom there is no variableness, nor shadow of turning.

I feel to be one of the least of his creation: so helpless, so dependent upon him for everything. In all my pain and anguish, He has never forsaken me; but I have been made to feel sometimes that he was clean gone forever — but after awhile I had to say the Lord was in this place but I did not know it at the time. I think this must be the back part of him that we see, just as Moses did when God hid himself in the cleft of the Rock. I only hope that he has hidden me in the cleft of the rock, and that Rock to me means Jesus Christ. He being the chief corner stone; and a living stone, disallowed indeed of men, but chosen of God and precious. Those that have tasted that the Lord is gracious, can truly say:

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fears."

May the Lord keep us from doing things to be seen of men, but rather let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price. I think I have seen this quiet, humble spirit manifested in you every

since I have known you.

I will tell you a little about myself. I just can't seem to get any better. My doctor came out yesterday and put traction on my head. I sit in a chair and the traction pulls up on my spine. He said it would take another major operation on my back to do any good; and they don't think I could stand it.

I will close, hoping to hear from you soon. Give my love to Brother and Sister Ragsdale — hope to see them soon. Remember me in prayer. A very unworthy sister, if one at all.

Georgia McGinnis

"But the salvation of the righteous is of the Lord: He is their strength in the time of trouble. And the Lord shall help them, and deliver them: He shall deliver them from the wicked, and save them, because they trust in Him."
(Psalms 37:39-40)

As we think of our salvation, and at the same time viewing ourselves in nature and seeing our righteousness as filthy rags, we are made to wonder if the subject above where it says, "The salvation of the righteous is of the Lord", can be applied to us.

The chosen or elect people of God, I believe, have an experience in this world, that is, an experience of God's dealings with them in manifesting himself to them in the Spirit, that they might know the power of God unto salvation, which is the gospel. As the gospel was set forth in the Old Testament, as well as the new, we want to call your attention to Isaiah 54:17, "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." I believe that when one has been born of the spirit he is made a new creature in Christ Jesus and then is in possession of the things of the spirit; and as Paul said, "Ye are not in the flesh, but in the

spirit, if so be the spirit of God dwells in you."

Now all that have been made to believe the truth I am sure you will find them interested in God's word concerning their salvation. They are in possession of something they had not, while in the flesh. First, the knowledge of God — or understanding, his power, love, salvation and righteousness toward his people. Then the question arises, "Am I one of his people?" I am afraid if this question did not arise, which makes one to hope, we could not fellowship Paul's writing, "For we are saved by hope". I am sure I can say for you all, there is nothing in existence that you would exchange for your hope. Praise the Lord for this hope, — "For of him, through him and to him are all things, to whom be glory for ever and ever, amen."

Now as we hope our righteousness is of the Lord, and we have been born of the spirit, let us continue to wait upon the Lord for a little evidence here and there, now and then, that we can apply the word in the subject, "But the salvation of the righteous is of the Lord," to our salvation.

We now desire to call your attention to the above portion of the subject. In Luke's gospel 25:44-45 — it is recorded as follows: "And he said unto them, these are the words which I spoke unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." In the fulfillment of what was written of him, I believe the chosen or elect people have access to the throne of grace and the knowledge of their salvation by the grace of God. First, we refer you to scripture, Genesis 22:18, "And in thy seed shall all the nations of the earth be blessed." As we think of the seed, being Christ, we fully believe the blessing of being born again and having the knowledge of our salvation by the grace of God, came in

the fulfillment of what was written in the law of Moses. Again, as the prophets prophesied the coming of Christ in the gospel age to make known unto his people their way of salvation, we believe it to be that way and hope we have heard with our ears, seen with our eyes and have an understanding heart, of the word of life, and thereby are made to rejoice as one in Christ Jesus: realizing that he is our strength in the time of trouble, as is quoted in the last part of the first verse of our subject.

The second verse of the subject is, of course, also prophecy that was to be fulfilled in the gospel age, or at the end of the law, by which Israel was condemned. For the law entered that the offence might abound but where sin abounded grace did much more abound. So then in the last verse of the subject, we find the results of the fulfillment of the things that were written of our Saviour. First, because our help cometh from the Lord, which made heaven and earth, that we are delivered from the wicked, and are saved because we are made to trust in Him, as there is none other name under heaven given among men whereby we must be saved.

Now that the things which were written of our Saviour have been fulfilled, we find in the earth those that have been quickened, enlightened and reconciled to God's ways, for which they are glad, and are made to rejoice in the land as a people saved by grace.

We might here remind you of the 34th verse of Psalms 37: "Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: When the wicked are cut off thou shalt see it." I believe the wicked must first be cut off before we will ever wait on the Lord and keep his ways. When the wicked are cut off then we sing the song of Moses, the servant of God, and the song of the Lamb saying, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints." I hope we can say we have seen this, and have been led in paths of righteousness for his

name sake.

We have tried to write our thoughts upon this subject, as we hope God directed them. Last Sunday we used the two first verses of the same Psalm for our subject. We desire now to call your attention to all in between the two subjects, and ask you to read it with one thing in mind, that is, to note how that the Holy Ghost moved the writer to present to the people of God in this age their salvation in a shadow. It seems to me as we read, that we are reminded of the time we were under the law and robbing God of the glory that belonged to him, for the way of salvation. It also reminds us of the destroying of the old man, or the wicked one, as we often say, passing from death unto life.

I might now call your attention to the 17th and 18th verses. "For the arms of the wicked shall be broken: but the Lord upholdeth the righteous. The Lord knoweth the days of the upright: and their inheritance shall be for ever." There is a thought brought out by the arms of the wicked being broken, which to us means we can no longer do for ourselves, but must look unto the Lord to uphold us, or we perish; and at such a time as we are given the word of our inheritance through Jesus Christ our Lord, we are made to rejoice. It is also said such an inheritance shall be for ever, and they shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

I wish to say in closing that I believe everyone that God has dealt with, in cutting off the evil doers and drawing them to Christ, have been given to love the word of God, for it confirms their experience in God's dealings with them in their salvation. In this experience they are made meek; and as the 11th verse says, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." May such peace reign in our midst, is my prayer. Amen.

H. M. Bennett

Athens, Texas

Dear Brethren Editors:

Our subscription is due, so we are enclosing check for two more years. We heartily agree with many other readers of the Signs that it appears the paper is growing with the age; or rather improving with its general contents each month: graciously holding steadfastly to the doctrine and principles upon which the paper was founded more than an hundred twenty-six years ago. Especially do we appreciate the articles appearing under "Voices of the Past" ("He being dead yet speaketh"). The elders at present connected with the paper continue to bring forth these beautiful truths in some little different language, but in no way improving on the fundamentals of the doctrine, order, and fellowship of the church; in fact, a very definite sound, and concurrence appears to characterize the unity of our present day writers with those of yesteryear.

May we briefly notice the short announcement in a late issue of the Signs, calling attention that due to the many announcements, obituaries, etc., as well as general writings, which come to your files, asking brethren to be patient in seeing their writings delayed, that they will appear in line with those on file, and in their turn. I believe we speak for the great majority who contribute in any way to the paper, that we are indeed happy to leave this matter entirely with the Editors; as evidently they are well equipped and capable in their line of endeavor. So long as they continue to issue out to us in this form the "Bread of Life", no criticism is due, or offered.

Permit us also to say, having noticed the removal of Elder Griffin from among our southern churches, to Maryland, that we brethren in the south will miss him in our associations very much; but feel that his decision to make his home among our northern brethren, is of the Lord. May his labors among them be fruitful, to the edifying of the saints,

and to the glory of God, is our humble prayer.

Yours in precious fellowship, and in hope of immortality.

(Elder) L. D. Rose

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MARRIAGE

By Elder W. D. Griffin at Southampton Old School Baptist Church, on Saturday, August 23, 1958, Mr. Julius Elko, Jr., and Miss Norma Linthicum, both of Philadelphia.

MEETING AT LONDON TRACT

Elder W. D. Griffin will preach, the Lord willing, at **London Tract Meeting House**, the second Sunday afternoon, November 9th, at 2:30 P. M. He will also be at **Welsh Tract** at 10:30 A. M. the same day.

All brethren and interested friends are cordially invited to attend.

J. D. W.

COPY OF HISTORY WANTED

We have a request for a copy of the History of Mt. Olive Old School Baptist Church, Philippi, W. Va. Anyone having a copy please write Sister Elsie Loeffel, 1158 Falls Terrace, Union, N. J. — J. D. W.

REQUEST

Will any reader of the Signs that has any information pertaining to the church at Mes-songoes, near Oak Hall, Maryland, please communicate with me?

W. D. Griffin
511 Kent Avenue
Catonsville 28, Md.

Danville, Virginia November, 1958

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A WORD FROM ELDER BENNETT

Dear Readers of the Signs:

I want to thank you all for remembering my wife and me during my illness, with cards, letters, and other ways.

I am home now, and hope to see all my church people and friends as soon as I am equal to it.

Yours in hope,

H. M. Bennett

EDITORIAL

I CORINTHIANS 15:57, 58

"But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

Once and a while I think that surely no one will question the doctrine of our people any more. Beginning with the apostles and continuing to the present

time, we have been defending the articles of faith of the church of Jesus Christ. So far it has not all been told. As often as it is defended, there will be new onslaughts against it. In the travel of the church, enemies have often brought their weapons to bear against the citadel of truth. As often as they have come, they have been vanquished, but a new horde will arise, storming again and again the impregnable bulwarks of Zion. Zion, the city of our God, is impregnable to the attacks of her enemies because God has placed many towers around about her, each having a watchman in the tower (Psa. 48:12; Isa. 62:6).

As I am blessed of the Lord, I will deal with the text under four heads, to wit:

- 1st. The victory.
- 2nd. Its source.
- 3rd. Our work.
- 4th. The result.

It seems strange that anything be said about this phase of the text. Yet, it is the most denied by the greatest portion of the religious world. The flesh profiteth nothing, and still it gains the victory; we are not able to do anything without Jesus, and still we can get the victory; he works in us to do his will, and yet our will is active in accomplishing the will of God. I do wish that it was not necessary to be comparing false doctrine with the truth, but if you have a mind to look for yourself it can be readily seen that the truth and falsehood are locked in mortal combat here. God has given us the victory in one sense of the word already. The first fruits of the victory was gained when Jesus was raised from the dead. The fact that Jesus was raised proves conclusively the resurrection of the dead. I do not have any other proof than that; I do not need any other. If Jesus arose from the dead, then there is a resurrection of the dead. If he did not arise from the dead, then there is not any resurrection of the dead. The outcome, in one sense of the word, was questionable to his people until Jesus arose.

When the followers of Jesus turned from the grave and started home, it is certain that there was not any sign or hope of victory. They had lost everything. If, in the history of the church of God, the conflict had been lost, it surely was here. I want to know if there was any hope in that sorrowing group of people. I do not know who will read this, but who ever does, it is sent to you. This question is asked you. Did they have any hope of victory as they turned towards home? Did the two have any as they walked towards Emmaus? Did Mary have any as she made the inquiry as to where he had been laid? Did they have any hope as they journeyed towards the tomb to anoint the body? Go with me a little further: Were any unnoticed, unsought, covered, clues to victory around? I hope that I will never need to ask this question again. Will any one come forward and tell me the source of any hope or sign of victory in the family of God? Do not crowd, take plenty of time, hunt as long as you please, but tell me the source of any hope or sign of victory among the Lord's people.

The enemies were all engaged in preventing victory. While the Lord's people were all sorrowing because of the loss of everything, the enemies were all engaged in seeing that they never win. I want to know the name of the enemy that **decided** after Jesus was dead, that he needed to turn over a new leaf and help the cause of Christ. If one enemy did this it will silence me forever about salvation being by grace. If there was one of the followers of Jesus that stayed behind and had a part in the resurrection, I want to know it. Now we have all of the enemies trying to prevent the victory, and we have all of the followers that had already conceded the loss of victory.

What do we find? O, dear brethren and sisters, what a glorious wonder in Zion. All of those engaged in destruction were as dead men at the gaining of victory; all of those that had lost everything were at home or at least

away from the place. Who gave the victory here? God gave the victory here. If there is not to be a victory like this for us, why was one given to the first born among many brethren? If there is a victory over death and the grave for the Son of Man, and there is not an equal victory for his brethren, how will we be conformed to Him? God gives us the victory through our Lord Jesus Christ.

The victory is ours; the source is the Lord. We are given this victory, and it comes through Jesus Christ. We are the recipients of his work; we are given the victory through Him who is our victory. Do you wonder why Old Baptists talk about Jesus so much? Do you wonder at them sitting up long hours and speaking to one another about the tender care of the Lord for his people? They have one reason for doing this. They are thankful to the same one that Paul and the church at Corinth was. But God be thanked not only for bringing forth Jesus from the tomb, but for having given all power into his hands in such a wonderful way that all the victory we will ever know proceeds from and through our Lord Jesus Christ.

I want now to go into our work as the beloved brethren whom Paul is addressing. I want to notice the kind of brethren it is doing this work. I want to notice again the word "therefore" although I know the most of my readers know more about the force of the word than I do. If the victory came through the followers of Jesus, then, but only then, does the work come through them. Now let us put our first stake there for we will want to use this as a rallying place again and again. However, I trust that I love the doctrine that is as safe at one end as the other, as good in the middle as at either end. Not only do I want a doctrine that insures me getting there, but I want it to be so good that it will keep unbelievers away. The one that gives the victory not only became the victory for all his people, but he as successfully non-plussed all the enemies. Only in this way did the apostle

have the right to use the word "therefore" and only upon the basis of this kind of a foundation could he admonish them to steadfastness and unmoveableness.

The meaning of these two words suits some Old Baptists right well. There is not any way to make them mean other than being absolutely still and in one place. Their meaning and the command to be abounding in the work of the Lord, lends force to the paradoxical and mystical understanding (or misunderstanding) of the religion of Jesus Christ. How can one be steadfast and unmoveable and abounding at the same time? In connection with this let us look a little further at some paradoxes. The Lord found Jacob in a waste howling wilderness and in a desert land; we must cease from our labors and then labor to enter the rest that remains for the Lord's people; we must bear about the dying of the Lord that his life be made manifest in us. These things are true as they can be, but I want to call attention to this thought, to wit, both are true. Splitting off that which does not suit me will not speak well for me as a servant of Jesus Christ.

I want to be steadfast and I want to be unmoveable. I want to be that way because of the victory that is mine through Jesus Christ. I do not want to be steadfast nor unmoveable in order to get the victory any more than I want to abound in the work of the Lord to get it. The victory is ours through him, and having the victory, we are to be steadfast and unmoveable. The victory over the devil gives us the settled condition that makes for steadfastness. Only the Lord can make a sinner settled and grounded in the truth. Settling and grounding will make a post steadfast in the earth, and settling and grounding in Jesus Christ will make a steadfast and unmoveable watchman in Zion.

From this steadfast position a beloved brother will abound out into the field of service. This abounding is to be done by he who is steadfast and unmoveable. These servants are specialists in the

kingdom of heaven. They have been given the victory of the resurrection of Christ. That victory has established them in the doctrine of God our Saviour. Before this victory was given them, they walked toward Emmaus, they had lost all, they were without a Daysman, they had lost their stability. But what wonders it done for them when the victory was given them. Now he that had denied him could stand up in the face of all and declare that the whole mob had been gathered together to do whatsoever his hand and counsel determined before to be done; he that said he would not believe without putting his hand in the nail holes, is immediately a believer when Jesus appeared.

From this stedfast and unmoveable position the servant of Jesus Christ goes forth to service. The abounding does not do away with the stedfastness. The more he abounds the more it is Christ and grace in him. He never gets the abounding before the stedfastness. That person has not seen the beauty of the text that does not see the abounding in the work of the Lord. That person that has not seen as well as felt the necessity for stedfastness and unmoveableness first, has likewise missed the beauty.

What is the work of the Lord? I want you to notice that Paul is admonishing us to abound in the work of the Lord. The abounding is in the Lord's work. What gives us the abound? It is the Lord's work. It is not that we are doing the Lord's work just here. Our abounding is in his work. We are zealous because of his work in gaining the victory; one to whom the victory has been given is stedfast and unmoveable in the glory of Jesus Christ. Regardless of what is brought to bear in the way of false doctrine, they continue stedfast and unmoveable. They abound in the work of the Lord. They meet together often, confessing their faults; they go far and near to meet the Lord's people. The work of abounding grace has set them in motion in the service of the

Lord. It being inexhaustible, the abounding power of it moves the beloved brethren onward in the work of the Lord.

This abounding in the Lord's work will show in their works. The things that Jesus did will become theirs to do. He laid down his life for the brethren, and the brethren will lay down theirs for the brethren; He forgave us all and the brethren will be forgiving towards one another; He was kind towards his people and the brethren will be kind hearted towards one another; He went many long journeys to see some one of his little ones, and the brethren will go a long ways to see one of his chosen lambs; he sought the wandering, the lost, the weak, the poor, the blind, the halt, and the brethren will be looking for that kind too; He gave the Gentile woman's daughter to be whole, although she was a dog to the Jews; He gave water to the Samaritan woman although the Jews had no dealings with them, and the brethren will be just as ready to go anywhere for the sake of a child that has wandered into Babylon. However, in the same way that He did it, they will do it. He did not go to any save those that were His, and neither will we. He did not have anything to do with the Gentile congregation; He did not have anything to do with the Samaritan congregation. If we go and partake with one and all we may be doing a good deal of abounding but it is not in the work of the Lord.

This work of the Lord are those things that he taught and did while here in the world. In short, they are nothing more nor less than good works. The laboring in the Lord is after the abounding in the work of the Lord. I may not be able to get it across to you, but to me there is a lot of difference in abounding in the work of the Lord and our laboring in the kingdom. There is not any laboring until the abounding in the work of the Lord. After having been made stedfast and unmoveable by the victory which Jesus gives, then grace abounds in us and we abound by

grace, and thus we begin to labor in the Lord.

This laboring in the Lord is effectual. It is not in vain. I will get all of my preaching done. Bad health and afflictions and death will not cut it short; I will preach in every place that I have the victory for. The victory gives us the right. If we get negligent and careless we did not have the victory to begin with. If Satan gives us trouble and we are not allowed to preach one of the sermons, then Jesus did not win the victory.

We have the victory gained in the outset, and given to us. It is such a victory that gives us steadfastness, makes us unmoveable, causes us to abound and joy and glory in the work of the Lord and so fills us with delight that we are willing to labor in his kingdom, being assured that it will not be in vain.

W. D. G.

GALATIANS 4:1-7

Now I say, that the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ."

Many can appreciate the beauty of scriptural language, but how much more wonderful it is to have evidence that the things written were written to us personally — that they belong to us just as truly as they did to those whom the writers addressed in their day and time.

Those who belong to the one family of God have an intimate and vital interest in the things spoken by the Spirit of God. These are family matters, and are so written as to confirm the secrets carried in the hearts of each member; for, without question, God directed all the scriptures, both the Old and New Testaments, at the hands of his holy men of old; and has preserved them for the comfort and instruction of his people. The knowledge of the truth comes to them by the direct operation of the Holy Spirit; and, as they are given to understand the scriptures, it is like receiving news from home: "As cold waters to a thirsty soul, so is good news from a far country." (Proverbs 25:25) These matters are so intimate that none outside of the family can know the real import of them.

In the text, the Apostle is illustrating by a natural truth, easily understood, the way in which God is pleased to bring his own children from bondage to freedom — from servants under sin and condemnation, to their standing as a son. The first two verses scarcely need any comment. In our own families the same circumstances prevail; in which our children, or heirs, are under our parental care and instruction until they become of age. (How important that each parent be mindful of his obligation in this respect; yet which is so sadly neglected in many cases.)

There is an analogy between the children of natural parents and the children of God; yet with the children of God the analogy comes short. It is evident that we have no children until they are born to us; then they are manifested as being our children. (We believe that in the wisdom and purpose of God, each natural child will be born into the world who was included in his purpose — no more, and no less; yet they are not our children — and we know not the number we shall have, until they are born to us.) But God knows all of his children before they are manifested in birth (spiritual); and he certainly knows them before it is discovered to

each of them that they are God's children — while they are still under bondage of the elements of the world. And he blesses them according as he has chosen them in Christ before the foundation of the world, and has predestinated them unto the adoption of children by Jesus Christ unto himself. (Ephesians 1:3-5) Thus the wisdom of God concerning his children is not to be compared with ours towards our children.

Those who know the secrets of this family rejoice in the ancient wisdom and love of their Father. They are not concerned at the taunts and criticisms of others. What their Father has revealed of himself, and of his love towards them, they hold dear; and consider far better and more precious than the things which seem right to men.

Those who are afterwards manifested as the children of God, are born, of course, as natural children of Adam. They have all the characteristics of Adam's children; and, as are all of Adam's children, dead in trespasses and sins. They walk according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience: among whom they have their conversation in the lusts of their flesh, fulfilling the desires of the flesh and of the mind; and by nature are the children of wrath, even as others. (Ephesians 2:2, 3) In this condition, it is evident, that they differ nothing from their natural kinsmen; and would, of right, remain that way: under the sentence of death and condemnation. Yet, because they were beloved of God, it was determined by him that they should be delivered from that sentence, and should be manifested as the redeemed of the Lord.

The manner of this accomplishment is revealed in the Scriptures, and experienced by each one of them. It is not accomplished in such a way as those outside of the family have mistakenly devised to bring themselves into the family; which devise is an utter failure.

We must remember that the promise of God unto Abraham, and his seed, was before the law was given. When God gave the law, it was not a law unto life; but, rather, unto condemnation, that all should stand condemned. It was added because of transgressions. If a law had been given which could have given life, verily righteousness should have been by the law. (Galatians 3:21) The promises of God stand above and beyond the law. Abraham believed God, and it was counted unto him for righteousness; and they which are of faith, the same are the children of Abraham. These children of Abraham (spiritual) are they unto whom the inheritance is promised; and though they are shut up under the law until faith is given them, their's is a sure inheritance, because it is ordained in the hands of a Mediator.

What, therefore, is the purpose of the law? Paul had just written the Galatians in the 3rd chapter: "But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed." He also wrote, "When the commandment came, sin revived, and I died." Died to what? surely unto trusting in the works of the flesh under the law as a means of being justified before God. He describes the law, a schoolmaster unto Christ. And it is just this unto the family of God as long as they are "children". (3rd verse)

They are shut up under the law, travailing to be delivered. When the holiness, and justness, and goodness of the law is held up before them, their sins and iniquities are cast about them as the waves of the raging seas: their righteousness, which they have been trying to produce, are as filthy rags. "The soul that sins shall die." And they are brought face to face with the awful fact of their condemnation in the sight of God. Thus the law brings condemnation; not righteousness. This is the being under bondage of the elements of the world; and it continues until the fulness of time has come (in each one's life and experience), when God is

pleased to send forth the Spirit of his Son to manifest in them that He has redeemed them from under the curse of the law; and that they might receive the adoption of sons. And by this Spirit they cry, Abba, Father.

This is the first knowledge that they have that they are of the family of God; though God has known it all the time, having predestinated them unto the adoption of sons. Thus they are born of God — born again; not of corruptible seed but incorruptible. No wonder it is, Abba, Father. They are born, not of the will of the flesh, nor of man, but born of God. They are then and there set free from the law they were under (as a schoolmaster unto Christ) while they were “children”; and are no longer “servants”, but sons; and have received the “liberty wherewith Christ hath made us free”.

This is their Father’s way of bringing them to utter helplessness in themselves; and they no longer have any strength or faith in themselves. But they are given faith in the Son of God, and are manifest as a child of promise in Abraham. Faith has now come; they see Jesus as the Lamb of God that taketh away the sins of the world — their sins, and has reconciled them unto God, and nailed the handwriting of ordinances to his cross.

What a glorious experience it is to thus be led, and have the assurance that, “The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death! For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.” Thus the children of God who walk after the Spirit, are turned away from the things they once loved when they were without God, and without hope. They can

no longer enjoy the things they once enjoyed: they hate their own lives in their flesh; and being dead to sin (no longer dead in sin), they can no longer live with pleasure therein.

What person who has thus been led, has not found it true, that, “The grace of God that bringeth salvation, hath appeared to all men (all classes and conditions), teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”

It is assuring evidence to be thus minded, and desiring to walk worthy of the vocation wherewith we are called; and it is evidence to the brethren when we are found thus walking, showing forth the fruits of the Spirit. How true it is that a tree is known by its fruit. We cannot but say, if any who claim to be of the family of God, are not thus minded above all things else, they have no evidence of their sonship; and are not worthy of the fellowship of the brethren. If any who claim this sonship, feel that it is all right to do as they please, and walk in ungodly things, they should be turned over to Satan for the destruction of the flesh, as Paul said.

At the same time, we cannot forget the trials that we have in being unable to do the things we would. In our remarkable deliverance from the law, we find that these treasures are in earthen vessels, that we should learn that the excellency of the power is of God and not of man. We have an almost continual warfare, and as a battleground, we suffer the flesh lusting after the spirit, and the spirit after the flesh; which shall continue while we are in the body of this flesh.

All the above things are real, not imaginary. It is because we have not yet been brought into the fulness of our inheritance; but God has predestinated

us to be conformed to the image of his Son. We in this life receive only the spirit of adoption; the hope of eternal life; and are kept by the power of God through faith ready to be revealed in the last time. Faith is the substance of things hoped for, the evidence of things not seen. If our hope did not extend to things beyond this life; or, as the Apostle said, "If in this life only we had hope, we would be of all men most miserable." As we have borne the image of the earthy, we shall bear the image of the heavenly; as we are mortal now, our mortality shall be swallowed up of life; and as our natural bodies shall be sown, we shall be raised a spiritual body. Predestinated to be conformed to the image of His Son, we shall be conformed to his image. All the promises of God to his children shall be fulfilled, for God is faithful.

Thus God does far more for his children than we can possibly do for ours. The comparison of the two families in the text, leaves the one in the world; and the other heirs of God through Christ.

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

JOEL III. 14-17

"MULTITUDES, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more."

In the connection of this text, we have a prophecy which was quoted by the

apostle Peter on the day of Pentecost, and applied to the outpouring of the Spirit on the Jews and Gentiles on that remarkable occasion. See Acts ii. 16-21, compared with Joel ii. 28, 32. From the application made by the inspired apostles of the prophecies of Joel, we are fully authorized to regard them as relating to the present dispensation, and especially relating to things which transpired on and subsequent to that day. The outpouring of the Spirit on all flesh, or on those out of all nations, was to precede what was called by Joel, and also by Peter, "the great and terrible day of the Lord," which day probably had reference to the day wherein God's judgments should be visited upon Jerusalem and the cities of Judea, in the terrible execution of which we have a striking type of the final overthrow of mystery Babylon the great, the mother of harlots and the abominations of the earth. "For," says the Lord, by the mouth of Joel, "Behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land." The valley of Jehoshaphat and the valley of decision, evidently are the same. The valley of Jehoshaphat literally is a deep, narrow glen, which runs from north to south, between the Mount of Olives and Mount Moriah. But as the name Jehoshaphat in the Hebrew signifies the judgment of God, it is probably used in this case symbolically to signify the place of judgment, or where the Lord would execute his judgment on the enemies of his spiritual Jerusalem, and as his judgments are final, allowing no appeal from them, they are consequently decisive, and in our text the place of them is called the valley of decision. It was near Jerusalem, and so may set forth the scriptural idea of the mediatorial throne, in the true and spiritual Jerusalem, where God has set his king upon

his holy hill of Zion.

"Multitudes, multitudes in the valley of decision." These words present to our mind the same that was expressed by our Lord in the parable of the sheep and goats, Matt. xxv. 31-46, "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats," &c. In the exaltation of our Redeemer to his mediatorial glory, he is crowned with a royal diadem, and power is given him over all flesh, (multitudes truly) that he should give eternal life to as many as the Father hath given him. The place of his throne is upon his holy hill Zion. The valley of Jehoshaphat, or of decision, is at the base of Mount Zion, and may signify not only the exaltation of Christ in his government, but the humbling of the nations before him. All things are put under him. (1 Cor. xv. 27.) The multitudes are in the valley, but Christ is exalted, and sits upon the throne of his power. The Lamb stands upon Mount Zion.

"For the day of the Lord is near," &c. The day in which he should display his power in judgment, in decision, and in separating between the precious and the vile. When the temple worship should be abolished, the building thrown down, and the old Jerusalem should be destroyed; when he whose voice once shook the earth, should also shake the heavens, and in which the things that can be shaken should be removed, as things that are made, and the things that cannot be shaken should remain. (Heb. xii. 27.) The day of the Lord, in which the saints should receive a kingdom that cannot be moved, and have grace whereby they may serve God acceptably, with reverence and godly fear. In this valley of decision we may contemplate all the nations of the earth, including all the children of men of all the tribes and kindreds of mankind before the throne and power of the exalt-

ed Son of God, to be separated the one from the others, as a shepherd divideth his sheep from the goats. No place but the valley of Jehoshaphat, or of God's judgment, will answer the purpose. The Lord alone knows them that are his, and he therefore alone is competent to judge and make the decision, by calling his own sheep by name, and leading them out. This discrimination is final and decisive, and it is made in the judgment of the Lord, in the valley of decision.

"The sun and the moon shall be darkened, and the stars shall withdraw their shining," &c. The old heavens and earth with their luminaries should pass away, their elements should be dissolved, they should be rolled together as a scroll, and like a vesture they should be laid aside. But the Lord maketh all things new. The new heavens and the new earth appears, wherein dwelleth righteousness, or wherein Christ, who is our righteousness, dwelleth. The Lord God himself, and the Lamb, are the light of this new covenant dispensation. All the legal lights are put out. This holy city, new Jerusalem, which comes down from God out of heaven, adorned as a bride for her husband, needs not the sun for a light by day, for there shall be no night there. The law and the prophets which were until John, they have attained their designs, and passed away with the receding heavens and earth; the types and shadows no longer aid the vision of the saints. The Lord God is the light, and in his light the saints have light. The perfect day is ushered in, for the Day Spring from on high hath visited us. The people which sat in darkness have seen a great light, and to them that dwelt in the shadow of death, a light has sprung up. The Judge descends from heaven, the throne is set, power is given him over all flesh to give eternal life to as many as the Father has given him. Judgment proceeds; he calleth his own sheep by name. The dead head the voice of the Son of God and live. His sheep hear his voice; he knows them, and they follow him, because he

gives to them eternal life; and this is life eternal, that they may know the true God, and Jesus Christ our Lord. His own sheep are put forth, and he goeth before them, and they follow him. Thus the decision is made, and the line is drawn with infallible accuracy between the precious and the vile.

“And the Lord shall roar out of Zion, and utter his voice from Jerusalem,” &c. Zion was the city of David, and the place of his royal palace in Jerusalem, and denotes to us the place of the mediatorial throne of the king of righteousness. His voice, which once shook the earth, shall again not only shake the earth, but also heaven, and effect the removing of everything that can be shaken, that the things only which cannot be shaken may remain in the kingdom which he came to set up and preside over. His voice is figuratively presented in many parts of Scriptures in a variety of modulations. When on Sinai he spake in trumpet tones, and the thunder of his voice shook the mountain; and the mountains skipped like rams, and the hills like lambs. He spake to the prophet Elijah in a still small voice, or sound. And in a voice familiar to all his flock, he calls his own sheep by name, and they know his voice, and they follow him. The hour cometh, and now is, in which the dead shall hear his voice, and they that hear shall live. His voice has power to allay the fury of the tempest, and allay the raging tumult of the sea. With his voice he speaks the word, and it stands fast; he commands, and it is done. And the hour shall come in which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life eternal, and they that have done evil to the resurrection of damnation. But in our text it is said that he shall **roar** out of Zion. This figurative term seems to agree with the account given by John, Rev. i. 15, “And his voice as the sound of many waters.” Also Rev. x. 3, “And cried with a loud voice as when a lion roareth; and when he had cried, seven thunders uttered

their voices.” As the multitudes, nations and tongues of the universe are figuratively called waters, the voice of our God, when sounded through his saints in all the various languages and tongues of the nations where they are located, though the voice be the same, yet uttered through the gifts bestowed on Zion, resembles the sound of many waters. Roaring and unintelligible to the enemies, but known and well known by his saints. This figure also indicates power to send terror and consternation to the enemies round about Zion, as when a lion roareth. But blessed are they who know the joyful sound. “And he shall utter his voice from Jerusalem.” In the proclamation of the everlasting gospel, especially through the inspired apostles, they spake as they were moved by the Holy Ghost, and preached his gospel to all nations, beginning at Jerusalem.

“And the heavens and the earth shall shake.” This shaking, at the introduction of the new heavens and new earth, as we have seen by reference to Heb. xii. 27, 28, signified the removing of the covenant which waxed old, with the things which could be shaken, which were not immutable; and it may also relate to the breaking in pieces all the kingdoms of this world, as set forth by the prophecy of Daniel in the interpretation of the king’s dream of the stone taken from the mountain without hands, &c. Not only in the abolition of Jewish rites and ceremonies, in the introduction of the gospel ministrations, but throughout all time where a vestige of legality is found, it is shaken by the voice which the Lord utters from Jerusalem through all his saints. It may also relate to the judgments of God by which the man of sin and the powers of darkness shall be shaken, and finally consumed by the Spirit of his mouth.

“But the Lord will be the hope of his people.” Under all these trying circumstances, God’s people shall not be left without hope, nor shall they be sustained on a false or precarious hope. The Lord himself, who is the hope of Israel, and the Savior thereof in time of trou-

ble, shall be the hope of his people in the day referred to in our text. They shall see the folly of hoping in anything else. All other hopes must utterly fail; but the hope of his people is like an anchor of the soul, both sure and steadfast, and entering into that within the vail, for it is no less than Christ in them the hope of glory. Well did the apostle say, "Who hath given us everlasting consolation and good hope through grace." Though the earth be shaken, and the heavens also, though the mountains be removed and cast into the sea, and the waves thereof roar and be troubled, though the nations of the earth be, as they are at this day, convulsed with war and carnage, though the thrones of mighty monarchs crumble and totter to their fall, and though even the church of the living God be afflicted with wave upon wave, God is in the midst of her, she shall not be moved; God shall help her, and that right early. The shaking of the earth and heavens shall remove every refuge of lies, and take away every other dependence, so that the hope of God's people shall center in the Lord alone. This hope is among the things that cannot be shaken, and which shall remain in that kingdom which cannot be shaken; for it is in God, and full of immortality, and confirmed by the immutable promise of God. We can then adopt the words of Paul, "In hope of eternal life which God that cannot lie promised before the world began."

"And the strength of the children of Israel." God is no less the strength of Israel than the hope of his people. They are truly in themselves considered a feeble folk, but their house is in the eternal Rock of Ages. The Lord has been their dwelling place in all generations, before the mountains were brought forth, or the world formed, or the earth, even from everlasting to everlasting. (Psalm xc. 1, 2.) They have no other strength to rely upon. He is their strong tower, and their trust is in the shadow of his wing. While their enemies trust in horses and chariots, and go down to Egypt for help, and while they

rely upon their own will and power for salvation, and upon their men and money, their schemes and plans for the conversion of the heathen world, and they look to the power of earthly kings and legislatures to defend them, God is the strength and salvation of his children. He is a wall of fire round about, and a glory in their midst. He is the sword of their excellency and the shield of their strength. They cannot be surprised by an enemy, because they dwell in the secret place of the Most High, and abide under the shadow of the Almighty.

"So shall ye know that I am the Lord your God, dwelling in Zion, my holy mountain." In the execution of all that is embraced in these predictions, God will instruct his children, for it is written, they shall all be taught of the Lord. He teaches them effectually, for, "Every one that hath heard and learned of the Father (says Jesus) cometh unto me." They shall know that he is the Lord, the Jehovah, the self-existent God, by the fulfillment of his word, in which he has declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. To know him is eternal life, and that eternal life they shall possess. They shall know him by his voice, for however terrible his voice may be to the enemies, his sheep know his voice and follow him; they are the blessed people which know the joyful sound; and they shall know that their deliverance and salvation is of him, and of him alone. But they shall not only know that he is the Lord, for they shall also know that he is their God, according to the express provisions of the new covenant. "I will be their God, and they shall be my people," and they shall all know me, from the least of them even to the greatest. And they shall also know the place of his abode, and where to find him. "Dwelling in Zion." This is the place of his rest, and here he will dwell forever, for he has desired Zion for his habitation. He will abundantly bless her provisions, and fill her poor with bread. They know him in the person of our Lord Jesus Christ, as God

manifest in the flesh, and it is only in Christ that they can know him, for no man cometh unto the Father but by him. He is in the Father, and the Father is in him, and all who have seen the Son have seen the Father also. He and his Father are one.

“Then shall Jerusalem be holy, and there shall no strangers pass through her any more.” When the old Jerusalem, which, like Hagar, was in bondage with her children, should pass away, and the holy city, new Jerusalem, should descend from God out of heaven, adorned as a bride for her husband, then should she be holy and without blame or blemish before God, who is her Judge. Christ is her wisdom, righteousness, sanctification and redemption, and she is freely, fully and forever justified through the redemption that is in Christ Jesus. Strangers and aliens sometimes passed through the old Jerusalem, broke down her walls, and defiled her sanctuary, but no stranger can enter this holy Jerusalem. Except a man be born again, he cannot see the kingdom of God. And although we were all strangers and foreigners once, we are now made nigh by the blood of Christ, and are no more strangers and foreigners, but fellow citizens with the saints and of the household of God. The kingdom of God spoken of to Nicodemus, and this holy Jerusalem, means the spiritual kingdom which is not of this world, which cometh not by observation, and which flesh and blood, even the flesh and blood of the saints, cannot inherit, because corruption cannot inherit incorruption. We all know to our sorrow that carnal professors who are strangers to God by wicked works, do make profession of religion, and sometimes have a form of godliness, and that they are nominally regarded as members of the church. But although they may have a name to live, they are dead, and they remain as ignorant of the kingdom while nominally members of it, as those who make no profession. They cannot see it without being born again; they cannot enter it except they be born of the water and of the Spirit.

This spiritual Jerusalem is the mystical body of Christ. Every member therefore has life in Christ in common with all other members. There is one body and spirit, even as ye are called in one hope of your calling. We therefore know no man after the flesh in the kingdom, for we are all one in Christ Jesus. These mortal bodies which are born of the flesh are flesh, and their inheritance is in the earth. They are under the irrevocable sentence of death. They must be sown corruptible, in dishonor, &c., but they shall be quickened and raised up by the Spirit of him who raised Jesus from the dead; they must put on immortality and incorruption, and be raised spiritual bodies, and brought in by adoption, but not in the relations and distinctions which now exist, for in the resurrection they shall not marry nor be given in marriage; they shall not be distinguished as male or female, young or old, bond or free, as now, but all conformed to the image of the Son of God, who is the firstborn among many brethren.

Middletown, N. Y., Nov. 15, 1855.

(Editorial by Elder Gilbert Beebe, Nov. 15, 1855.)

THE KITE — or
PRIDE MUST HAVE A FALL

My waking dreams are best concealed — much folly, little good they yield. But now and then I gain, while sleeping, a friendly hint that's worth the keeping. Lately I dream't of one who cried, “Beware of self, beware of pride. When you are prone to build a Babel, recall to mind this little fable:

“Once on a time a paper kite was mounted to a wondrous height, where, giddy with its elevation, it thus expressed self-admiration: ‘See how yon crowds of gazing people admire my flight above the steeple. How they would wonder if they knew all that a kite like me can do! Were I but free, I'd take a flight and pierce the clouds beyond their sight. But, ah, like a poor prisoner bound, my string confines me near the ground — I'd brave the eagle's towering wing, might I but fly without a string.’

It tugged and pulled, while thus it spoke, to break the string. At last it broke. Deprived at once of all its stay, in vain it tried to soar

away: Unable its own weight to bear, it fluttered downward through the air; unable its own course to guide, the winds soon plunged it in the tide. Ah, foolish kite, thou had'st no wing, how could'st thou fly without a string?"

My heart replied: "O Lord, I see how much this kite resembles me. Forgetful that by thee I stand, impatient of thy ruling hand, how oft I've wished to break the lines thy wisdom for my lot assigns. How oft indulged in a vain desire for something more or something higher. And, but for grace and love divine, a fall thus dreadful had been mine."

(From a small hymn book or book of poems carried by Elder John G. Eubanks through the Civil War; some of which he sang while a prisoner (about ten months) in Fort Delaware the last year of the war; which place is located about ten miles from where he is now pastor of the Old School Baptist Church, foot of Iron Hill, near Newark, Delaware. — Copied by the late Brother John B. Miller, 11-23-1919)

ORDINATIONS

Ordinations of Brother Malcom Burkhalter to the ministry, and Brother Joe Hamrick as deacon, as follows:

At the request of Mt. Zion Church, of Weslaco, Texas, Elder J. W. Shipman, Elder W. W. Fleet, and Elder E. B. Ault organized themselves into a presbytery; with Elder Shipman, Moderator, Brother Joe Hamrick, Clerk. Prayer by Elder Fleet, and Elder Ault to give the charge. Sister Ault to act as spokesman for the church.

After questioning Sister Ault, the presbytery called for the candidate and Brother Malcom Burkhalter was presented to the presbytery. The ordination then proceeded by the laying on of hands by the presbytery, with prayer by Elder W. W. Fleet; and Elder Ault gave the charge. The right hand of fellowship was then given by the presbytery to Elder Burkhalter. He was received by the church a duly ordained minister of the gospel.

Then Brother Joe Hamrick was presented to the same presbytery to be ordained as a deacon. Elder Burkhalter was appointed Clerk. Sister Ault to act as spokesman for the church. The ordination proceeded by the laying on of hands by the presbytery, and prayer by Elder Fleet. Elder Ault gave the charge; with Elder Shipman making additional remarks regarding the duty of a deacon and his wife. Then the right hand of fellowship was given to Brother Hamrick, and the church received him as a duly ordained deacon.

Elder E. B. Ault
Weslaco, Texas

MEMORIAL

WHEREAS, It has pleased our heavenly Father, in His infinite Wisdom, to call from our midst by death our beloved brother, Alfred Truitt, on July 1, 1958.

BE IT RESLOVED, That in the passing of Brother Truitt, Hopewell Church has lost from her membership a very faithful and highly esteemed brother. That we mourn not for him as they that have no hope but feel that he has entered his eternal rest. May we be enabled to bow in humble submission to God's holy and gracious will.

BE IT FURTHER RESOLVED, That these resolutions be filed with our church records, and that a copy be sent to his wife and family, and also send a copy to the *Signs of the Times* for publication.

Done by order of Hopewell Church, Flatwoods, W. Va., August 2, 1958.

Elder J. C. Hammond, Moderator
Nanna M. Carney, Clerk

OBITUARIES

CORA KNOWLES STONE

Sister Cora Knowles Stone was born January 24, 1884, and departed this life June 16, 1958, in a Lynchburg, Virginia hospital after a short illness. She is survived by her husband, Rufus F. Stone; four daughters: Mrs. J. V. Harman and Mrs. I. L. Bolton, of Lynchburg, Mrs. C. B. Blankenship, Washington, D. C., and Mrs. C. P. Garber, Camden, S. C.; four sons: Bernard, Claude, and John Knowles, of Lynchburg, and Harry, of Atlanta, Georgia; two brothers: A. D. and Vester Purdy, of Leaksville, N. C.; and nine stepchildren, and a host of grandchildren.

Sister Stone was the daughter of the late Elder Green and Matilda Purdy. She was twice married, first to the late John W. Knowles, of Lynchburg, who died in 1938; and then to Rufus F. Stone, of Bassett, Va., in January, 1948, where they were making their home at the time of her death.

She was a firm believer in a sovereign God, and felt that His way was unquestionable. She was very spiritually minded, and her conversations and writings were of divine things; and her delight was in the church, and attended her meetings until the end. She will be greatly missed by her numerous friends, the church, and most of all by her companion and children, who did all they could for her comfort; and she often spoke of their loving kindness to her.

Funeral services were held in Lynchburg by Mr. Ernest Cochran, Mr. Robert Ramsey, and Brother Rufus Brown. She was laid to rest in

Fort Hill Memorial Park in Lynchburg, by the side of her first husband to await the coming of the Lord, who will descend with a shout, and raise his people unto everlasting joy and praise, to be with Him forevermore. Written by one who loved her,

Annie Tosh

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

Done by order of the church in conference.

Elder O. K. Tench, Moderator
R. C. Dalton, Clerk

ALDA E. (STALNAKER) POLING

Alda E. Poling was born September 4, 1876, and departed this life November 21, 1956, at the home of her daughter, Mrs. Ruth Lutz, at Belington, W. Va., where she was residing.

She was united in marriage to Elder J. J. Poling, June 26, 1896, by Elder S. D. Lewis. To this union were born four children, who survive: Wyatt F., Belington, W. Va.; Waitman A., Weston, W. Va.; Mrs. Ruth Lutz, Belington, W. Va.; and Mrs. Ruby Poling, Montrose, W. Va. Her husband, Elder J. J. Poling, preceded her in death by 13 months.

Sister Poling united with the Old School Baptist Church on September 4, 1920, along with her husband. She was a true and faithful companion to her home and church, and served as a comforting one in the role of a minister's wife. Her cheerfulness, soundness in doctrine, and views on what she felt the Bible sets forth, were certainly a part of her everyday life, making her home welcome to many.

Her funeral was conducted by Elder V. B. Linn, and she was laid to rest in the Little Bethel Cemetery, near the church she loved so much. Written by request.

Elder V. B. Linn

ELDER JEROME JACKSON POLING

Elder Jerome Jackson Poling, of Belington, W. Va., our dearly beloved brother in Christ, was born August 12, 1870, and was called to his eternal rest October 24, 1955, at the home of a son, Wyatt F. Poling, with whom he was residing at the time.

He was the son of Abraham and Margaret (Thompson) Poling. On June 25, 1896, he was united in marriage to Alda Stalnaker; and to this union were born four children, who survive: Wyatt F., Belington, Waitman A., Elkins,

Mrs. Ruth Lutz, Belington, and Mrs. Ruby Poling, Montrose, W. Va.; Also surviving are three brothers: Haskel, Parsons, W. Va., Worthington and Daniel, of Belington; and one sister, Mrs. Frances Poling, of Belington.

Elder Poling joined the Little Bethel Old School Baptist Church on September 4, 1920, along with his wife, who served as a true and faithful companion in her duties at home and in the church. They were baptized by Elder J. S. Murphy. On October 2, 1920, he was liberated to preach in the gospel field; and was ordained into the full work of the ministry on June 4, 1921; where he labored these many years until death. He traveled a great deal among the churches in his own and sister associations, and loved the Primitive Baptist people, and the doctrine they embrace.

We feel that he was a great blessing to the churches which he served, and will be greatly missed by his family, and throughout the Tygerts River Valley Association; and by a host of friends far and near. It was witnessed and confirmed by many that his gift increased in his latter years, as his mind was directed to speak on the experimental travels of the dear children of God. He was serving as pastor of the Little Bethel Church, near Meadowville, and as moderator of the Tygerts River Valley Association at the time of his death.

The funeral was conducted by Elder V. B. Linn (who had been called for a similar duty just three days before for one of his fellow yoke-bearers, Elder James W. Linn). The funeral was largely attended by relatives and friends, and he was laid to rest in the Little Bethel Cemetery, to await the awakening by his Redeemer. Written by request.

Elder V. B. Linn

ELDER JAMES W. LINN

Elder James W. Linn, at the age of 86 years, 7 months, and 4 days, passed away at his home at Fairmont, W. Va., on October 20, 1955. He was born March 16, 1869, in Marion County.

He first married Tabitha Henderson, who preceded him in death. To this union were born one son, Floyd, and one daughter, Mary; both deceased. Later he married Jemima Henderson, who survives. Also surviving are two brothers: Joseph, of Fairmont, and Samuel G., of Florida; two grandchildren and three great grandchildren.

Many of the records were not available, but it was learned that Elder Linn labored in the gospel field for over 50 years, and had many friends who esteemed him highly as God's humble servant, both within, and beyond the limits of the Tygerts Valley River Association.

He had been a member of the Primitive Baptist Church for about 60 years, having joined early in life, after being brought to a convicting knowledge of where he stood in weakness before an almighty God. His peace and hope were founded upon the finished work of Christ, which was his staff, and an anchor to his soul to the end of his pilgrimage here below. He served as pastor of the Amnon Church for several years prior to his death.

Funeral services were conducted by Elder V. B. Linn at Glade Creek Church; and interment followed in the Glade Creek Cemetery, in Marion County, W. Va.

Elder V. B. Linn

CATHERINE E. COLLINS

Sister Collins was born in Barbour County, Alabama, October 25, 1871, and died at Hartford, Alabama, June 9, 1958, after a long illness. She was the daughter of Deacon and Mrs. J. W. Bledsole, of Bethlehem Church, Malvern, Alabama; and she married Elder J. W. Collins in June, 1893, and shortly thereafter was baptized into the Mt. Gilead Primitive Baptist Church. For about twenty years she had been a member of Little Vine Church; so she had been a Primitive Baptist for nearly sixty-five years. Her husband was pastor of Mt. Gilead for thirty-five years, and moderator of the Western Primitive Baptist Association at twenty-three sessions.

She is survived by a son, Joshua W., and a daughter, Mrs. Sarah Sammons; and several grandchildren, including Elder J. J. Collins; a nephew, Elder J. A. Tew, who is pastor of Pilgrims Rest Church; and one brother, M. R. Bledsole, of Graceville, Florida.

Funeral services were conducted at Little Vine Church, June 10th, with Elder S. J. B. Dallas in charge. Interment was in Mt. Gilead Cemetery. Truly a mother in Israel has gone home to be with the Lord.

J. J. Collins

SARAH MEREDITH CUBBAGE BENSON

In sorrow I now chronicle the death of my dear wife, who departed this life on Saturday, March 8, 1958. She was born March 1, 1875, near Petersburg, Delaware, the daughter of Jacob and Catherine Frazier Meredith, the fifth child in a family of six.

She was received and baptized in the fellowship of Cow Marsh Primitive Baptist Church the 4th Sunday in August, 1894, by the late Elder Ephraim Rittenhouse, where

she remained a faithful and devoted member until death; and in which cemetery her body now rests among many of her relatives and church members gone on before. From her early life in the Church, she was ever ready to render whatever aid or assistance she could for the good and welfare of the church, and a strong defender for the doctrine and discipline thereof as she saw it.

She was married late in life, having the care of keeping house for her father and brother during the invalidism of her mother. Her first marriage was to Willard S. Cabbage, in 1910. He died in 1919. On November 14, 1926, she married Cyrus E. Benson of Wilmington, Delaware, and with whom she lived a devoted, faithful, and worthy companion until death. After the ordination of her husband in 1936, it became necessary for them to move to Clark Summit, Pa., to accept the call from the churches formerly pastored by the late Elder D. M. Vail.

She was ready and willing to go and share the ups and downs which accompanies the life of every minister and wife. Many times her encouragement given in these trying days was helpful and gave the courage to press forward for the prize of our high calling of God through Jesus Christ, our Lord. She was a close observer of things said, and her criticism was generally well founded.

One more vacancy down here; one more place occupied up there. Our hearts are sad, and life has grown more lonely and void of companionship. Thus must it be for those who are left behind. But as we meditate the happiness for those who are resting in the sweet presence of their God and Redeemer, we can say, "Blessed are the dead which die in the Lord from henceforth: yea saith the spirit, that they may rest from their labors; and their works do follow them". (Rev. 14:13)

She leaves to mourn her loss, her husband, one sister, Martha Wilson, of Houston, Del., one niece, one nephew, stepchildren and step-grandchildren. May the Holy Spirit rest and abide with these to comfort and console as they continue to travel the rugged highway of life, we pray in Jesus' name.

C. E. Benson

CHESTER McADAMS PRESLEY

In the Divine Providence of the Almighty God, Chester McAdams Presley has departed this low ground of sorrow by reason of death. Brother Presley was born October 20, 1883, and passed away June 27, 1958. He joined the Primitive Baptist Church November of 1938, at Altus, Oklahoma, at which time Elder W. N. Green was Pastor, and baptized Brother Presley. His membership was at the Sardis

Primitive Baptist Church in Amarillo, Texas, at which place he has not only been a faithful member, but a teacher of the holy testimony. We do not mean to praise the man when we say that Brother Presley was wonderfully blessed with a gift that few men are ever in possession of, but we praise God from whom all blessings flow; and through his imputed righteousness he bestowed upon this man the gift of teaching and an understanding of the scriptures that was widely known by all who knew him. He believed in the absolute sovereignty of God and the absolute predestination of all things, and had little use for any doctrine that did not teach this belief. The writer was permitted to meet Brother Presley in 1957, and from the moment of introduction, for anyone loving the truth, there was no doubt as to Brother Presley's depth and understanding of the unsearchable mysteries of the holy testimonies.

He was a faithful member of the Amarillo Church, but attended the Altus Church and the Church at Mangum, both of Oklahoma, and also the Church at Earth, Texas; and attended as many associations as God would enable him to. In October, 1950, Brother Presley wrote (and it appears in the Signs of that issue) a beautiful experience, one which can be read and re-read, getting an insight of some of the beliefs of this dear Brother. One of the quotations used in this experience is, "God is a sovereign God and works all things after his own will." He talked this with intent and deep conviction.

Brother Presley will be missed and mourned by his many brethren, as well as friends and relatives. As for me, not having known him any length of time in days and in months, seemingly it has been a lifetime, and it will be with a great void and an emptiness that I will feel as I stand before the Church in Amarillo and notice his absence.

His funeral was conducted in his home town, Canyon, Texas, by the writer, and it is hoped that by the grace of God, those who were left behind received a little message in the few words that were spoken.

Brother Presley married Beulah Foreman May 29, 1904. He moved to Canyon, Texas September, 1930. He is survived by his wife, Mrs. Beulah Presley of Canyon, Texas; and 4 daughters: Mrs. Don Trolinger, of San Bernardino, California, Mrs. H. D. Klein of West Liberty, Iowa, Mrs. Oscar Ekeland of Houston, Texas, Mrs. Hatcher Brown of Canyon; 6 grandchildren and 2 great grandchildren; 2 brothers, Abb Presley, of Wichita Falls, Texas, T. I. Presley, of Fort Worth, Texas; a sister, Mrs. Minnie Summerford of Hamilton, Texas; as well as a host of friends and other relatives. He was laid to rest in the Memory Gardens of Amarillo, Texas.

Elder W. A. Winfrey

ROBERT HENRY HOUK

Be ye reconciled unto God, for he is too wise to err and too good to be unkind; therefore we pray for strength, faith, and courage to face and bear our sorrows when one of our loved ones is called from our midst. The love of God was manifested on November 5, 1888, by the birth of brother Robert Henry Houk, near Greenville, Texas, who, on June 12, 1912, was married to Miss Phaty Mae Tatum, of Davis, Okla. After settling in Oklahoma Brother Houk united with Little Flock Primitive Baptist Church November 8, 1924. On May 11, 1944, he was ordained to the office of deacon. From that day forward Deacon R. H. Houk proved very faithful and profitable to the church, both as a member and as a deacon. He always took his place in the church, in the community, and in his home with humbliness, and in the reverential fear of God.

Deacon Houk's godly deportment, kindness, and faithfulness gained the respect and love of all who knew him. For the last several years of his life his health was not good, and in the year of 1953 his beloved wife became an invalid, but Brother Houk bore his afflictions with patience and great courage, shouldering his responsibilities, and with loving care looked after his afflicted wife and his aged and afflicted mother. The loyalty, gracefulness, and sound counsel of this lovely man of God will never be forgotten by his brethren, friends and family. The kind, and useful life of this faithful servant of God was ended with a heart attack on February 8, 1958, in an Altus, Oklahoma hospital. He leaves to mourn his passing his beloved wife of their home 419 Live Oak Street, Altus, Oklahoma; his precious and afflicted mother who is 92 years old residing at Snyder, Okla.; one brother, Mr. W. L. Houk of Oklahoma City; and two sisters, Mrs. Robbie Boyd of Snyder, Okla. and Mrs. M. L. Hammond, Ringling, Okla. Also his church people and a host of other relatives and friends.

On February 9, 1958 Brother Houk's body was laid to rest near Snyder, Okla. after a brief message from his pastor, Elder W. W. Taylor. We all know that our loss is great; but we pray to be reconciled, feeling that God is too wise to err and too good to be unkind; therefore may we all say, "Thy will be done, O God." We pray God's blessings upon the bereaved family one and all, especially his dear mother and his beloved wife who are both faithful members of Little Flock church. May we all lift our weary heads with hope and press on toward the mark of the prize of the high calling, hoping to meet around the throne of God to forever praise God the Father, the Son, and the Holy Ghost, on the sunny banks

of sweet deliverance, where sorrow never comes and joy never ends: Amen.

His unworthy pastor,
W. W. Taylor

MRS. H. A. CHANCE

May God in his grace teach us to not murmur or complain, but rather bow in humble submission to his holy will, for we feel He is too wise to err and too good to be unkind. Altho our hearts were saddened on January 6, 1957, when God called our beloved sister and mother in Israel away, Sister H. A. Chance. She was born January 27, 1875, and was married September 1, 1892, to Brother H. A. Chance. On December 18, 1899, Sister Chance united with the Primitive Baptist church and remained a faithful member until her death, which occurred at the home of her daughter, Sister Oza Hill, 1021 Main St., Sulphur Springs, Texas. Her husband preceded her in death in July, 1942.

Sister Chance was a very kind and lovely sister, quite unassuming and did enjoy hearing the gospel preached. The doctrine of salvation by grace, electing grace through Christ was her meat and drink. In her declining years she could not attend her church as she would have liked, but her love for the truth and her longing for the association with the people of God remained lively. The unworthy writer was asked to preach for her in the home, which request was always answered to the joy of dear Sister Chance. Her hope and faith remained strong to the end. The last several years of her life she was afflicted with a heart ailment, but she bore her afflictions with patience, looking unto the Lord, and trusting all things in his hands.

On Sunday morning December 6, 1957, the noble life of Sister Chance quietly ended with her kind and faithful daughter standing by. She left to mourn her passing: three daughters: Mrs. Oza Hill, Mrs. Bob Riddle, and Mrs. Paul Davis. Six sons: Clyde, Dorman, Lloyd, Urban, Spencer, and Cecil; also 25 grandchildren and 40 great grandchildren, and 3 great-great-grandchildren, together with three sisters and her church people and many other relatives and friends.

After a brief funeral discourse by Elder W. W. Taylor, her body was laid to rest in the Richland Cemetery beneath a beautiful blanket of flowers, to await the glorious resurrection morning when we all hope to meet around God's throne to eternally praise the three-one God, the Father, the Son, and the Holy Ghost, in a land where joy never ends and sorrow never comes. Amen.

W. W. Taylor

SISTER LENORA DANIEL HALES

By request of our church, we will try to write a few words in memory of our dear mother and sister, Mrs. Lenora Daniel Hales, who was born January 24th, 1871 and departed this life June 24th, 1957, making her stay in this sinful place eighty-six years and five months.

She was married to Calvin W. Hales December 20, 1891. To this union were born five sons and three daughters. Her husband and one son preceded her to the grave. Surviving are four sons, C. H. Hales and Daniel Hales, Middlesex, N. C., Oren Hales, Wilson, N. C. and Joseph P. Hales, Zebulon, N. C.; three daughters, Mrs. J. B. Kemp, Zebulon, N. C., Mrs. H. W. Kemp, Farmville, N. C. and Mrs. Robert Strickland, Middlesex, N. C.

Mother was blessed with a sweet hope in Jesus and was a firm believer in the doctrine of Salvation by Grace. She united with the church at Healthy Plains Saturday before the second Sunday in August, 1911, and was baptized the next day by her dear pastor, Elder George W. Boswell. She lived a faithful member, always attending church when she could, but, due to the distance she lived from the church, she did not have the privilege of entertaining the brethren and sisters in her home as often as she would have liked.

Mother was sick for almost two years, and confined to her bed for one year but God gave her patience to bear her afflictions and she did not complain.

Her funeral was conducted in the Middlesex Baptist Church by Elder W. E. Turner, Wilson, N. C., Elder A. P. Mewborn, Farmville, N. C. and Mr. Puckett of Smithfield, N. C. Her body was laid to rest in the Middlesex Cemetery.

We feel sure that, while her body is resting in the dust, her precious spirit is resting with God who gave it; and on the day of resurrection will come forth with praise. May He reconcile us to His perfect way and cause us to know He is too wise to err and too good to be unkind, enabling us to say "Even so, Lord, for it seemeth good in thy sight.

More and more each day we miss you,
Some may think the wound is healed,
But little do they know the sorrow,
That is in our hearts concealed.

God knew that you were suffering,
And the hills were hard to climb,
So he closed your weary eyelids,
And whispered, "Peace be thine."

Written by her son and daughter,
Oren W. Hales and Mrs. H. W. Kemp

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 126

DANVILLE, VA., DECEMBER, 1958

NO. 12

THE SCHOOL OF SORROW

I sat in the school of sorrow:
The Master was teaching there;
But my eyes were dim with weeping,
And my heart oppressed with care.

Instead of looking upward,
And seeing His face divine
So full of tender compassion
For weary hearts like mine,

I only thought of the burden,
The cross that before me lay,
And clouds that hung thick above me,
Darkening the light of day.

So I could not learn my lesson,
And say, "Thy will be done",
For the Master seemed not near me,
As the heavy hours went on.

At last, through grace, I lifted
My streaming eyes above;
And I saw the Master watching
With a look of pitying love.

To the cross before me He pointed,
And I heard him sweetly say,
"My child thou must take thy burden,
And learn thy task today."

"Not now may I tell the reason:
'Tis enough for thee to know
That I, the Master, am teaching;
And appoint thee all thy woe."

Then kneeling, my cross I lifted;
For one glimpse of that face divine,
Had given me strength to bear it,
And say, "Thy will, not mine."

And so I learned my lesson;
And through the weary years
His gracious hand sustained me,
And wiped away my tears;

And the ever glorious sunlight
From the heavenly home streamed down:
Where the school tasks are all ended,
And the cross exchanged for the crown.

(The above was handed to Elder John G. Eubanks by Sister Maggie Campbell, of Welsh Tract Church, while he was pastor from 1902 to 1926 — copied by the late Brother J. B. Miller.)

I WOULD NOT LIVE ALWAYS

I would not live always
Amidst life's endless woes.
Time's ever winding onward
Along this rugged road.

I would not be numbered
Among earth's noble men:
Not temp'd to walk with them,
For I belong to Him.

I build not my house here,
For this is sinking sand:
My hope is more secure
In that celestial land.

I make not friends below
With those who hate my God:
I will endure their scorn,
Supported by His Word.

I would not live always
To watch the fading flowers.
God's house is strongly built
With everlasting towers.

Why should I want to live
Within a house of dust:
In that city I'll find
Communion with the just.

I know it won't be long
Until I'll venture o'er,
To view His shining face
On Canaan's happy shore.

Not temp't to linger here
With countless bags of gold:
Though poor and weak and frail,
I'll have there riches untold.

Myrtle Cross
Glendale, Calif.

PRIESTHOOD OF THE SON OF GOD

We believe our readers will be edified in reading the following work, under the above title, by Elder David Bartley. It was published in 1900; but, as far as we know, is not now obtainable. We expect to publish a portion of it each

month until concluded. It consists of an Introduction; 12 Chapters; and Conclusion.

Those who are acquainted with Elder Bartley's writings know that he was blessed with deep understanding in the Scriptures; and that he was a frequent contributor to the columns of the Signs of the Times. He died in 1906.

If our readers enjoy this work as much as we, it will be well worth the space in our columns. — Editors

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley

INTRODUCTION

"JESUS THE CHRIST" is as well the High Priest of all the true worshipers of the true and living God as he is their Prophet and King; and his priesthood is absolutely essential to his success in his prophetic and kingly offices. As their Prophet, he must open their blind eyes, turn them from darkness to light, and make them wise unto salvation; and as their King, he shall reign over them in righteousness; but he does both only because he has made reconciliation for their sins, and thus brings them nigh unto God as the holy people. And so God has said to his holy Son, "As for thee also, by the blood of the covenant I have sent forth thy prisoners out of the pit wherein is no water." (Zech. 9:11) The blood of this covenant belongs to his priestly office; therefore without the shedding of his precious blood their sins could not have been remitted, but his prisoners must have remained in the prison-house, the pit of iniquity, and perished in their sins, as guilty, and separated from God and holiness. So the streams of mercy, the wells of salvation, and the river of life flow out from the smitten Rock, "the Apostle and High Priest of our profession, Christ Jesus", to all who worship God the Father in spirit and in truth.

Thus may be seen the great and vital necessity of the abiding priesthood of the holy Son of God, and the deep im-

portance to us of a true understanding of it, as the Holy Spirit has revealed it in the Scriptures, which are able to make the spiritual and true worshipers wise unto salvation. This divinely given and gracious knowledge is essential to our abiding comfort and peace, and to the establishment of our hearts in the full assurance of faith and hope in Jesus, who is our salvation.

In view of all this my mind has long been exercised about the sacred work of writing upon this heavenly and sublime theme, as a work of faith and labor of love, if our Divine Prophet will graciously open my understanding in the Scriptures, and give me a commandment to write "the things concerning the kingdom of God, and the name of Jesus Christ"; for without this preparation and unction from the Holy One the attempt must be futile, but with it the labor will be made a blessing to the household of God, and to all who may read it who feel too sinful to draw near unto him, and know not how to order their cause before him; yet desire to find favor and acceptance with him.

To me it has been a surprise or wonder that the priesthood of Christ has been so little dwelt upon by the able ministers of the New Testament, either in preaching or writing; for in my extended ministry of forty-five years, having heard thousands of sermons, very many of them good gospel sermons, yet in none of them was there more than an incidental allusion to our Lord's priesthood; neither has it been my privilege to read but little upon it from the pens of our ready writers, with the exception of an able editorial by our beloved Elder Gilbert Beebe, which was recently re-published in the Signs of the Times. My spirit has yearned for a more perfect understanding of this glorious mystery of the acceptance with God of a sinful people as spotless and holy. For this underlies the entire work of salvation, and without it no sinful being could be sanctified unto the acceptable service of the blessed and Holy Father, nor worship him in the beauty of holiness;

for without holiness no one shall see the Lord.

It will not be regarded, therefore, as either needless or presumptuous that now at last, though late in life, my seeking spirit is led to enter into an investigation of the eternal priesthood of the beloved and holy Son of God. Yet it is with profound reverence, fear and trembling that I approach upon this holy ground, and write of those things "which the angels desire to look into". For the subject includes the fearful temptation in the wilderness, the infinite suffering in the garden, and the awful scene on Calvary. It leads us down to the mournful sepulcher, where they laid the crucified Son of man, "a man of sorrows", thence up the peaceful Olivet, where stood the Living Son of God; and still up and away into the glory of the "world to come", the blissful realm of immortality, the eternal home of the Father Almighty, who is Love. O how may one so low rise to a theme so lofty and divine?

It is cause for abounding gratitude to God that, though the priesthood of Christ has not received very special attention from the ministry of our own time, yet in the book of remembrance that was written before the Lord for them that fear him, and that think upon his name, he has given us the Hebrew epistle, which is largely devoted to the wonderful priesthood of our great High Priest, in contrast with the typical Levitical priesthood of Aaron, who stood at the head of that priesthood as the first high priest. Therefore, in entering upon this solemnly wonderful part of revealed truth, it will be in order to first briefly consider the priesthood of Aaron under the old covenant, the dispensation of the law given upon Sinai, before specially dwelling upon the priesthood of Christ under the new and better testament, established upon Sion the mountain of God's holiness, and upon better promises. God himself has in infinite wisdom and purpose given to his people the dispensation of the law and its ministrations first, to convince

us of the absolute necessity of a better and perfect way, and to prepare us for it, unto the end that we may offer unto him an offering in righteousness by faith in Jesus the Mediator of the new covenant.

May the Spirit of revelation and truth guide both the writer and reader in this humble effort to look into the everlasting priesthood of our Lord.

CHAPTER ONE

THE NECESSITY OF A PRIESTHOOD

MAN, sinful and guilty, could not make an acceptable offering for his sins, neither free himself from his guilt; for he had broken the righteous law of his infinitely holy Sovereign, and only a perfect offering and holy service could fulfill the divine law. It is righteous, and hence it requires righteousness from all the children of men. "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled", is the word of the King who reigns in righteousness, and who came not to destroy the law or the prophets, but to fulfill them. It is impossible, therefore, for the sinful world to meet and satisfy the outraged law of God, and approach unto him in holiness; yet in no other way can any one come to him and be accepted with him.

This solemn truth was shown by all the sacrifices and offerings under the Levitical dispensation and divine priesthood of Aaron; for all those sacrifices were required to be faultless or without blemish, or else they were rejected. Both the priests and the worshiping people were likewise required to be ceremonially sanctified and holy in all their service and worship, or God would not accept them. All this rigid ceremonial purity enforces the awful fact that Sin separates all sinful beings from the presence and worship of God, who is HOLINESS itself; therefore all who enter into his presence must also be holy and without blemish. So, when the high priest of Israel went into the presence of the Lord in the Holy of Holies, he

was not only sanctified and clothed with the holy vestments, but upon his miter or crown he wore a plate of pure gold engraved with "HOLINESS TO THE LORD", that the people of that priesthood might be accepted before their holy God. It was only as thus ceremonially purified from their sins, by a divine atonement and consecration, that the children of Israel, the people of that priestly covenant, were accepted in their divine service and worship.

From all this we learn the absolute necessity on the part of the children of men, who would come and worship before the Lord, of a mediator between God and men; and he who mediates must be able to put away their sins, purify and make them holy, and thus make them nigh unto God. All this he must do for them by himself, by his own holiness and power; thus making a sinful people a holy priesthood, washed and sanctified and justified in the sight of God; that they may come and worship the Father in spirit and in truth, and in righteousness make their offerings of peace and praise unto him. For both nature and revelation prove that the bitter fountain cannot make itself sweet, nor the guilty soul make itself righteous. "The ungodly shall not stand in the judgement, nor sinners in the congregation of the righteous." (Psalms 1:5) To Moses, upon the terrible Sinai, the Most High said that he would by no means clear the guilt. "Cursed is every one that continueth not in all things which are written in the book of the law to do them." (Galatians 3:10) No son of Adam has ever thus continued in righteous obedience, but "all have sinned, and come short of the glory of God", is the divine testimony of the word. The holy law is the ministration of justice, without mercy; but there is no hope for sinners, only according to the rich mercy of God.

Cain, the first born of Adam, labored to make an acceptable offering unto God for himself, but sin laid at his door, and he and his offering were justly rejected. So it is with all the offerings

that men can make for their sins, or the sins of others. The defect, however, is not in the law of God, but in sinful man, whose unholy sacrifice and selfish service cannot fulfill the righteous law, nor please the Holy One.

To the Hebrew people God gave excellent laws, sacred oracles, a priesthood, and sacrifices; but none of these could take away their sins, nor make the worshipers perfect. The Holy One said he had no pleasure in them. All was a woe-ful failure! All flesh had become corrupt. Man had sinned, hence he was driven out from the presence of the Lord, and Eden was lost to him. "Death reigned from Adam to Moses", and from Moses to Jesus, and the grave boasted of the victory. The religious history of the first four thousand years is God's great object-lesson, as a wonderful panorama, standing out so plain that "he may run that readeth it"; and the lesson is, "By man came death." Hence, sin and death run through all his offerings and works, and they are "dead works". "There is none righteous; no, not one", of all the children of the first man.

How vain, then, are all the expectations and boastings of men, who think to find acceptance with God and obtain his favor and blessing by what they do! This was the fatal error of the Pharisee of God in the old covenant; but sees, a very zealous religious people, the they trusted in themselves, depended upon their services and works, and went about to establish their own righteousness. Multiplied thousands are doing the same now. From all these things we must be separate and turned away. For the prophet of God said to his people, "But we are all as an unclean thing, and all our righteousness are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away." (Isaiah 54:6)

Therefore, of all the sons of Eve, the mother of all the children of men, there is only One Righteous Man, and there is no other righteousness save his; and so no man can come unto God, and receive his salvation and blessing, only

in this Divine Man and his righteousness. Every spiritual and heavenly blessing is in him, and of his fulness must all we receive, and grace for grace. In him only are we accepted as righteous before God, and for his sake alone are we saved and blessed, both now and forever.

Now, all this presentation of the children of men in their sinful separation and guilty alienation from God, and their utter unrighteousness and hopeless insufficiency, prepares us to see and realize the necessity of the bringing in of a better testament, and a far more perfect priesthood, by which we may draw nigh unto God and be accepted with him.

(Chapter 2 next month)

Kealy, N. C.

Dear Editors:

. . . I am enclosing my check for two years re-nwal.

I enjoy the articles in the Signs very much, and often wish I could express my feelings as some of the dear brethren and sisters. However, I will have to be content with my lot. It has been my pleasure to meet, and to hear Elders Wood and Spangler preach; it was a joy I shall never forget. The Signs seems to bring their words right into my home.

May God's rich grace rest on all of you, and restore the ministers to their health, that they may be able to come our way again, and to write articles which contend for the Truth as it was once delivered unto the saints.

Yours in hope,
Mrs. John Edd Pope

CORRESPONDING LETTER OF THE SALISBURY ASSOCIATION — 1958

(Written by Elder D. V. Spangler)

"The song of songs, which is Solomon's" (S of S 1:1)

It will be noticed that this book is not titled Songs of Solomon (in the plural); but Song of Solomon (in the singular). The entire book is one Song; and this song is The Song of Songs — showing that this song exceeds all other

songs. And it should be considered as embracing all the book.

When we are gathered in these meetings, one blessed part of the meeting is given to singing the songs of Zion. How important it is that we consider what we sing as most important! It is important that we sing sound doctrine, as well as preach sound doctrine. To preach sound doctrine and then sing hymns that are not in harmony with the doctrine, would indeed be inconsistent. What a blessing it is when the dear people of God are enabled to sing with the spirit, and with the understanding also.

Regardless of the hymn we use, or whether we pray or praise God, there is the Song of Songs sought after; and this seeking is the desire of the Lord's dear people: for a view by faith of Jesus and his great love. All of our hope in Him is founded upon our spiritual view of Him, as given to us by the faith that is once delivered to the saints. Whatever growth there is in grace, we are told by Peter, that grace and peace are multiplied unto us through the knowledge of God, and of Jesus our Lord.

It is a poor hymn or sermon that does not bring Jesus, and his great love for us, to view. How wonderfully the writer brings out that union of Christ and his Bride. He not only shows the great love our Saviour had for his bride, but also shows that the application of that love to the heart of a poor sinner, causes him to seek the Saviour's face; that this union of the Bridegroom and the Bride (Christ and the Church) has a drawing influence on the Bride that causes her to make mention of the loving kindness of the Lord.

Let us examine some of the expressions of the writer of this book, as a view is given him of Christ, who had not yet made his personal advent into the world: "Draw me, and we will run after thee; Because of the savour of thy good ointments thy name is as an ointment poured forth, therefore do the virgins love thee." The name of Jesus

is as ointment poured forth, because it makes the wounded spirit whole, and calms the troubled breast. "As the apple tree among the trees of the wood, so is Jesus Christ among the sons." We may enjoy the beauty of the forests, as we do at this season of the year, but when we are hungry, all the beauty of the forests would mean little to us if there could not be found one that supplied us with fruit; and supplied our needs. Then one can sit down under his shadow with great delight, and his fruit is sweet to his taste; for Christ is as the shadow of a great Rock in a weary land to those who have been made to hunger and thirst after righteousness. This sitting down under his shadow, is also likened to being brought to his banqueting house, where his banner over us is love. How great are the tender mercies of a covenant-keeping God! He not only brings poor hell-deserving sinners to taste that the Lord is gracious, but he also shows them that the banner over them — the protecting hand of Almighty God — is a banner of love.

How wonderful is this union between Christ and his Bride, who is called the Lamb's wife.

"In union with the Lamb,
From condemnation free,
The saints from everlasting were,
And shall forever be.

Its bonds shall never break,
Though earth's old columns bow;
The strong, the tempted, and the weak,
Are one in Jesus now.

Here let the weary rest,
Who love the Saviour's name;
Though with no sweet enjoyment blest,
This covenant stands the same."

Is there any greater union than this: Chosen in him before the foundation of the world; given grace in him; called by his grace, and kept by his mighty power through faith unto salvation ready to be revealed in the last time? In this wonderful relationship, "We are members of his body, of his flesh and of his bones. No man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church." It

is indeed a strong embrace wherein Christ embraces his bride. "Of his fullness have we received, and grace for grace."

"His left hand is under my head, and his right hand doth embrace me." This great manifestation of everlasting love causes one to exclaim: "My beloved is mine, and I am his." This great love when shed abroad in the heart, causes one to seek him; and how often one finds that He is not to be found in the streets, and in the broad ways; but must often go beyond the watchman to find him whom our soul loveth.

The song of Moses and the children of Israel, after being delivered from Egyptian bondage, was, "The Lord is my strength and my song, and he is become my salvation; He is my God, and I will prepare him an habitation; my father's God, and I will exalt him."

Whether we join with David in describing the mighty work of God in bringing him up also out of miry clay, and putting a new song in his mouth; or join with the host that John heard singing a new song, saying, "Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." Whether we sing one hymn, or another, if we sing the Song of Songs, we will sing praise and honor to our adorable Redeemer; and this glory and honor will never be divided with man, if we truly sing the Song of Songs.

THE PROMISE UNTO ABRAHAM

Denton, Ky.

"For if the inheritance be of the law it is no more of promise: but God gave it to Abraham by promise. Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." (Galatians 3:18-19)

Abraham was first named Abram,

and the Lord changed his name, and called him Abraham; and he received from God the promise of the blessing to all nations in his posterity when he was ninety-nine years old. His father was Terah, and he was born in Ur of the Chaldees, B. C. 1996. He had two elder brothers, Haran and Nahor, and a half-sister, who was his wife and the mother of Isaac.

The spiritual element in the life of Abraham is the chief topic in the Bible narrative; very few incidents of his natural life being recorded. He was sixty years old when his father's family left Ur and went to Haran, where his father died at the age of 215 years; Abraham being 75 at the time of his father's death.

When the promise was first made, and when, as directed, he entered Canaan and fixed his camp under a sacred oak near Shechem, he built an altar and worshiped God; and received a promise of the inheritance of the land by his descendants. He seems to be the first recorded worshiper of the one true God. The promise made to him was twofold, temporal and spiritual: that his descendants should be many and prosperous; and that by him all the families of the earth should be blessed. Besides Sarah, he had a wife named Keturah, who bore him several sons; but the promised seed was to come through Isaac and Jacob. Little is said about the sons which he had by Keturah.

When Abram was ninety and nine years old, the Lord appeared to him, and said, "I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shalt thy name anymore be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out

of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a father unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Genesis 17:1-8)

The land of Canaan included all the land or country between the Jordan and the great sea; extending from Hamath on the north, to the desert below Beer-sheba on the south. I think it was the country which was to flow with milk and honey, as one of the blessings promised to national Israel, or Israel as a nation; and was typical of the spiritual Canaan to the faithful children of Abraham, or elect of God. To the unbelieving Jew it was only a natural blessing, consequently the promise did not mean much to them; but the faithful children of Abraham looked through the promise to the coming of a Saviour, or Redeemer who would redeem Israel. God redeemed them from the Egyptian bondage by Moses, and led them through the wilderness for forty years; in which many of them died. Suffering much from hunger and thirst, they complained against Moses and God; and said to Moses, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" They would have sought opportunity to return to Egypt, if they had known the way back.

So it is with spiritual Israel: when they are led through the wilderness of sin, and hunger for spiritual bread and water which comes down from heaven, and death and condemnation is staring them in the face, and justly so, they often murmur against God; and wish to return into their former state of bondage when they were at peace with their goods; but they know not the way back, since they were brought by a way they knew not, and led in paths which they had not trod before. So the children of Israel began to go after idol gods, which they made themselves; and

transgressed against the God of heaven. Because of this, God called Moses into the mountain top, and gave him a law to govern them; which was written on tables of stone, and which was to serve as a schoolmaster until the seed should come to whom the promise was made. It was a just, holy, and perfect law; but man was a sinner, and could not keep a holy law which demanded perfect obedience (but which could not take away sin). But by it was the knowledge and imputation of sin. Before the law sin was in the world, but sin is not imputed where there is no law; for sin is the transgression of the law. It was by the disobedience of one man that many were made sinners; and so by the obedience of one man many were made righteous. It was not so much the suffering, nor the dying, but the perfect obedience He rendered to the law's demands. The suffering and the dying would not have been enough without the perfect obedience. Being found fashioned as a man, he humbled himself, and became obedient unto death, even the death of the cross. (Phil. 2:8)

All His life here on earth was a life of obedience — he never disobeyed in the least point; and he suffered as no man on earth ever suffered. In my opinion, he suffered that which was equal to what the reprobate will suffer; as the people for whom he suffered were equally guilty of transgression with the reprobate. Nothing short of the same suffering could redeem them, they being equally guilty. They had all gone astray, and the Lord laid on him the iniquity of us all: All, that many which were to be made righteous by his obedience. Isaiah says, "But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." (Isaiah 53:5-6) He paid all that the law demanded of us, and took it away with all its ordinances and demands, nailing

it to the cross; and now hath obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if the first covenant had been faultless then should no place have been sought for the second, but finding fault with them he saith, "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah, not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest; for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:7-12)

Notice please, the law of this covenant, which is a new covenant: I will put my laws in their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people. This is on positive terms; and God does not speak anything but the truth, and it stands fast. Then he says, And they shall not (notice the shall) teach every man his neighbor and every man his brother, saying, Know the Lord, for all shall know me, from the least to the greatest. (I am afraid those people who try to teach others to know the Lord, do not know him themselves, neither have they the laws of this new covenant written in their minds and hearts).

So we need not be uneasy about any of God's chosen people: He will make himself known to them at his appointed time. He knows where they are, and

who they are, for their names are all written in heaven; and none will ever be erased, neither will there ever be one more added. The law of this new covenant also forbids his covenanted people from yoking with, or taking part with the false worship of the people who trust in themselves — who believe their salvation depends on their acceptance of Christ, and volunteered belief, and their self-righteousness. These that have the law of their Lord written in their life, hear ringing in their ears, "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the people of the living God; as God hath said, I will dwell in them and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (2 Cor. 6:14-18)

The Spirit of God dwells in them, and teaches them in the way of all truth, so that they declare that their salvation (as Jonah did) is all of the Lord. Let us see if we can't prove this: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, (in whatever sense a thing is said to be dead, in that sense it is void of all faculties of life; it has no knowledge, no power; consequently cannot know or act in any capacity) hath quickened us together with Christ, (to quicken means to give life to something which has not the life which is under consideration); (by grace are ye saved), and hath raised us up together and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness to-

ward us through Christ Jesus. For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." (Ephesians 2:4-9)

A gift is free without any consideration whatever on the part of the receiver; so that he cannot boast of anything he has done to entice the giver. So God gives life and light to whomsoever he will; and whomsoever he will, he leaves in death and darkness. "He doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?"

I have drifted away somewhat from the text — I have followed the lead of my mind; which was the only thing I could do. Probably I haven't written anything that will be of any interest to anyone. I am most always dissatisfied with my feeble efforts to write, or in trying to preach; and I think sometimes that I will never try again. If I could get rid of the impression, I would not; but soon find myself trying again. I hope the brethren will overlook all my imperfections in imposing my feeble efforts on them. May God bless all his jewels with his richest grace. I had hoped in my younger days, that as I grew older, I would find myself more humble and obedient to my God; but it seems that I get farther away, and feel more and more the need of his mercy and grace.

H. L. Rogers

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Whitefield Church at Whitefield, Maine, September 5, 6, 7, 1958, sends greetings to the associations and meetings with which we correspond:

Dear Brethren:

Through the mercy of our God we have been blessed to meet again in an association.

Your correspondence and messengers have been gladly received. Elder Helms, Elder Warren, and Elder Croker have come laden with the truths of God. They have preached in power and demonstration of the Spirit, feeding His sheep, of which, I hope I am.

How wonderful to be made to sit together in heavenly places! "Behold how good and pleasant it is for brethren to dwell together in unity." We have come again in weakness and poverty, knowing the flesh profiteth nothing; but we feel that we know of the love that passeth all understanding. God loved us from everlasting; therefore with loving kindness hath he drawn us unto himself.

Sometimes we are encompassed by darkness: cut off, alone, without God; then sometimes this darkness of night is followed by the bright sun of the morning. The works of the flesh have failed us, and we behold Him. How beautiful! The wonderful love has brought us all the way. I wish I could always have faith and assurance that, "As thy days thy strength shall be." Without his mercy and help, I would surely faint.

"O that the Lord would guide my ways
To keep his statutes still.
O that my God would grant me grace
To know and do His will."

The Lord willing, our next association will be held in Whitefield on Friday, Saturday, and Sunday before the second Monday in September, 1959.

Elder Arthur Warren, Moderator
Mrs. Sanford Bartlett, Clerk

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Main Old School Baptist Association, convened at Whitefield, Maine, Sept. 5, 6, 7, 1958, sendeth greetings to the churches and associations with which we correspond.

Many years ago the psalmist sang: "God is the Lord, which hath showed us light." Today this same light that shines into the heart of the child of God is the

foundation of the belief of our church. Revelation of the truth from the God of Heaven to those called according to his purpose is the rock on which our faith is based. Matthew writes, speaking of Jesus, in Chapter 16:15-18. "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. And Jesus answered and said unto him: Blessed art thou Simon Bar-jona 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 I will build my church; and the gates of hell shall not prevail against it." Nothing that Simon had done, nothing that anyone had told him, gave him the knowledge that Jesus was the Son of God. But the light had shined from above to open his eyes, to place in his heart the love that drew him to his Savior, to write in his inward parts the law that caused him to recognize the truth. All this was prophesied in Jeremiah 31:31-34. "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel and with the house of Judah." "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts and will be their God, and they shall be my people. And they shall teach no more every man his brother, saying, Know the Lord: for they shall all know me from the least of them unto the greatest of them, saith the Lord, for I will forgive their iniquities and I will remember their sin no more." So the people of God are not dependent upon men, missionaries or ministers to be shown the truth, for their faith and belief is the gift of God.

Because they are shown the truth from above, our members and ministers do not acquire the knowledge at the feet of Gamaliel or attending theological seminaries or reading the opinions of learned Scriptural researchers who study the word but may know nothing of

the spiritual meaning. As Jesus says in Matthew 11:25, 26, 27: "I thank thee, O Father, Lord of Heaven and earth, because thou hast hid these things from the wise and the prudent and hast revealed them unto babes, even so, Father, for so it seemed good in thy sight. All things are delivered unto me of my Father, and no man knoweth the Son, but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him." Without this revelation, then, this light that shines in the heart, no amount of studying the scriptures will assure knowledge of the truth. One well loved minister of our faith, when asked why he held certain views of the scriptures, explained simply: "All I know is what I have been shown." Knowledge that is brought to the child of God by this light that shines in the heart is of the kind that can never be doubted.

What are the truths that this light teaches? That God is great beyond our utmost ability to fathom; his thoughts are as far above our thoughts as Heaven is above the earth; He is able to do all things; his creatures are as nothing before Him and as prone to sin as the sparks to fly upward; He loves his children with an everlasting love and sheds abroad in their hearts the love of God "by the Holy Ghost which is given unto us."

This light, too, brings a love of our brethren. As expressed in John 3:14. "We know that we have passed from death unto life because we love the brethren." It teaches us our helplessness to save ourselves, it shows us our unworthiness for the least of his favors, it makes us fearful of taking one step lest we offend; it gives us a great desire to walk in that narrow way, humbly, at his feet, a wish to honor and praise his name and a desire to thank him for his unspeakable gift. "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." (2 Cor. 4, 6.)

This was the same light which came to Daniel with the interpretation of a dream and caused him to praise God in these words: "Blessed be the name of God forever and ever, for wisdom and might are his! And he changeth the times and the seasons; he removeth Kings and setteth up Kings: He giveth wisdom unto the wise, and knowledge to them that know understanding. He revealeth the deep and secret things; He knoweth what is in the darkness and the light dwelleth with him."

This light that shines also came to Saul, a man highly educated for his time, who was serious in his belief that he should search out and destroy the sect called Christians. He had secured papers from the high priest to the synagogues at Damascus giving him authority to bind any worshippers of Christ he might find and bring them to Jerusalem. "And as he journeyed he came near Damascus: and suddenly there shined about him a light from heaven: And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks." From that time on, Saul worshipped Jesus as his Savior and obeyed his commands. The light that shined in his heart was so powerful that he was blind for three days and without desire to eat or drink. After that he was baptized, preached Jesus in the synagogues, edifying the churches he was sent to serve and increasing in zeal for the cause he had hated.

Who are these that have known his power and seen his glory; that have felt, in his presence, weak and as worms in the dust; that have rejoiced when his ministers bring the glad tidings; that have burned in their hearts when they hear a brother tell of an experience of grace?

These are, we believe, those to whom the light from Heaven has shined: his jewels, spoken of in Malachi, who fear the Lord, think upon his name and

speak often one to another.

Elder Arthur Warren, Moderator
Mrs. Sanford Bartlett, Clerk

Winnsboro, Texas

Dear Brother and Sister Ault,

I have been intending to write you every day since we came from down there; something is always coming up that I have not gotten around to it.

Trusting you both are about to get rested up after your lovely association — how we did enjoy it. Oh! that great love that seemed to penetrate from the depth of our heart to one another, it could be felt so deeply — What wonderful love — What a Great God we have that can draw his children from every direction and make them sit together in Heavenly places. It is a Heavenly place to be together and feel the spirit of Almighty God in the midst. Oh, how unworthy I feel to even be among them: the most precious people on earth.

My only hope — My only trust, is in the shed blood of our precious Saviour Jesus Christ.

I am made to cry day after day — Did he die for a poor hell deserving sinner like me? Was he nailed to the rugged cross for my sins? Did he wear the crown of thorns that I might wear a crown of glory? Was he given the bitter cup to drink that I might drink the sweet? What he said when he was hanging on the cross between heaven and earth, "It is finished." Did he mean he had finished the work His Father had given him to do — "To save his people from their sins" — Did he do this for me? When he was layed in Joseph's new tomb and in three days rose again and ascended into heaven to make intercessions for the saints of God. Was I in that number? Is it the love of God we have in our hearts that we love our brethren, or do we just trust we love them? Is ours a selfish love? I believe God's love is so strong and works so mightily in our hearts and minds we can't retain that love. The same love

that God loved us with goes out and loves the brethren — I think we show our love more outwardly to some than we do to others, but the Godly love, I am speaking of, is the same for one just as it is for the other. We just don't manifest it as much.

Dear Brother and Sister, sometimes I get down so low and despondent and my heart gets so heavy, it seems God has completely forgotten me. We are made to know day to day. We can not reach up and draw Him near to us, we must wait upon Him. We are promised not to be completely forsaken. If we be one of his little ones, He knows just what we need and what is best for us — we don't. When we need trouble, trials and temptations, he gives us our supply. Just enough; no more, no less. When it pleases Him to raise us up out of the miry clay, places our mind, our trust, our all in Him, then, and only then, can we praise Him from whence all blessings come. Then and only then can we say, "Not my will but thine be done, Oh Lord."

Dearly beloved ones, I'm looking forward to the time when I can hear my Saviour (I trust) say, "Come home." In that dying hour may it please Him to take my hand and walk with me through the valley of death to that blessed mansion that awaits his children. When my eyes close in death not to see this old world any more, may I be carried to that beautiful city not made with hands.

There I hope to meet the loved ones that I have to be separated from here on earth, and be with them and my Lord and Saviour in that endless eternity. Oh! dear ones, won't that be a wonderful time?

"We speak of the realms of the blest,
Of that county so bright and so fair,
And oft are its glories confessed,
But what must it be to be there?"

We speak of the pathway of gold,
Of its walls decked with jewels so rare,
Of its wonders and pleasures untold,
But what must it be to be there?"

We speak of its freedom from sin,
From sorrow, temptation, and care,

From trials without and within,
But what must it be to be there?

We speak of the service of love,
Of the robes which the glorified wear,
Of the church of the first-born above,
But what must it be to be there?

Dear Lord, amid sorrow and woe,
My spirit for heaven prepare;
That shortly I, also, may know
And feel what it is to be there.

There anthems of praise we will sing,
When safe in that haven of rest,
To Jesus, our Saviour and King,
Who reigns in those realms of the blest."

Dearly beloved, I have written some of my thoughts this morning while alone, however, my mind has run much faster than my pen; and I feel a sweet calmness in my breast. Oh, if I could always have this feeling of love in my heart, I don't think I would ever be troubled again. From somewhere I can hear a small, sweet voice saying, Peace, sweet peace.

With Christian love to you both, I remain a sinner, saved by the mercies of God, if saved.

Dessie Mae Lambert

APPOINTMENT FOR
ELDER GRIFFIN

Elder W. D. Griffin expects to be with the brethren at Harmony Church, near Atlanta, Georgia, the 1st Sunday in December.

FURTHER WORD FROM
ELDER BENNETT

Since Elder Bennett wrote the note published in our last issue, he has been very ill again, having suffered a stroke. But we are glad to learn that he is greatly improved at this writing, November 10th.

— J. D. W.

BEWARE

Our brethren will probably do well to beware of anyone claiming to be an Old School Baptist from a distance, who seeks financial aid under one pretext or another. We know of two places in the past few weeks where such has occurred, and by all accounts by the same man using a different name. We are afraid that it is another case of preying upon our people.

— J. D. W.

Danville, Virginia December, 1958

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EDITORIAL

COMPLETION OF
ANOTHER VOLUME

This issue completes another volume of the Signs; and we sincerely hope that there are many brethren and friends who have been comforted and edified in reading its columns. We would affirm again that, with the sustaining hand of the Lord, the Signs is dedicated to continue in those principles upon which it was founded 126 years ago; for the Trustees and Editors are thoroughly persuaded that the doctrine which is maintained, is Bible doctrine, and, being that, ought to be cherished and contended for by those who have been brought out of darkness into light. The unadulterated Bible doctrine is the only doctrine which ascribes all honor, praise, and glory unto our God; and gives account of what great things He has done for his people. Those who know that "by the grace of God they are what they are", want nothing else but those things which were given by inspiration;

for they know that they are 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 Timothy 3:16, 17)

We express our appreciation to all those who have made it possible for the Signs to continue to circulate among the Lord's people, whether by writing for publication, by subscriptions, by donations, or words of encouragement; and we desire that we may have your continued support. We welcome articles dealing with the experiences of grace of the Lord's people, and upon subjects of interest to those who love the doctrine of God our Saviour.

J. D. W.

GALATIANS 6:14

"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

This testimony of the Apostle Paul has been much on our mind, especially of late, and with the desire that God will, in His kind mercy, help me, I will endeavour to put what I have on paper, conscious that I, in and of myself, have nothing but shame and confusion of face, but even here, I am encouraged to hope that in all ages, God's humble poor have come through great tribulation. "When the commandment came, sin revived, and I died." Romans 7:9. This holy law of God which at one time we thought was unto life, we found to be a ministration of death, and it was a bitter lesson to learn, as Paul also learnt, so that he could say, "For I know that in me (that is in my flesh) dwelleth no good thing." Romans 7:18.

Looking back now upon that experience, we know that it was good for us to pass through it and to learn the vanity of a circumcision of the flesh made by hands, even though there were many then with their bewitching doc-

trine, who would substitute reformation in the place of regeneration. Galatians 3:2. We know that the flesh profiteth nothing, and that what we sing is true, "Vile and full of sin I am, Thou art full of truth and grace."

Leaving the thought of our own experience, our mind goes back to the solemn scene at Calvary, where the Lord of all, willingly went to the cross, despising the shame, out of love to poor vile sinners. Paul in Philippians 2:5, speaking to the brethren there says, "Let this mind be in you, WHICH WAS ALSO in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of man: And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

By nature we were all conceived in sin, shapen in iniquity and went from the womb speaking lies, born under a curse. Moses, the law-giver, gave a commandment unto Israel nearly fifteen hundred years before Christ suffered, saying, "If a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree: His body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (FOR HE THAT IS HANGED IS ACCURSED OF GOD)." Deuteronomy 21:22-23. We see here why they brake the thieves' legs to hasten their death, but when they came to our Lord, He was dead already, so they brake not His legs. They knew not that they were fulfilling prophecy, "A bone of Him shall not be broken." John 19:36. No one, of himself, would willingly go to the cross, for it was a cursed thing to be dreaded. The soldiers compelled Simon of Cyrene to bear the cross of Christ, but Simon, though suffering under the tyranny of forced labour, knew nothing of the awfulness of the solemn transaction that was then taking place. As a lamb to the slaughter, Jesus went willingly to the cross, and

they crucified Him between two thieves. We read in the gospels how the chief priests and elders reviled him, and the two thieves did the same. "He saved others; Himself He cannot save, If He be the King of Israel, let Him now come down from the cross, and we will believe Him. He trusted in God, let Him deliver Him now, if He will have Him: for He said, I am the Son of God. The thieves also, which were crucified with Him, cast the same in His teeth." Matthew 27:42-44. Those two thieves were under the same condemnation and represent the whole of the human race who are under the curse that sin, through disobedience, brought into the world. Those thieves were suffering the just reward of their deeds and would both have died as they had lived, had not the amazing grace of God been shown to the one. Though as guilty and unworthy as the other, the light of God shone in his heart, the same light that shone into Saul's heart, that must shine into ours if we be His, and what a change took place in the thief who was enlightened, he rebuked his fellow thief, saying, "Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds: but this man hath done nothing amiss, and he said unto Jesus, Lord, remember me when thou comest into Thy kingdom." Luke 23:40-42. This was God's work, as Jesus said to the people during His ministry, "This is the work of God that ye believe on Him whom He hath sent." John 6:29.

It is clear that of those two thieves one was a gracious and the other was a graceless character. So it is with the whole of the human race. The Grace of God, which is a sovereign act manifested by the work of God's Holy Spirit within the souls of those who are His, worketh IN THEM TO WILL and TO DO of His good pleasure. The very God who commanded the light to shine out of darkness, shined in the heart of that poor thief, to give him "the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Corinthians 4:6.

Yes, it is an amazing grace that could give this dying thief a knowledge that can never be understood nor imparted by this wise world. This knowledge, imparted to Saul, wise and learned as he was, made him to count all his ambitions and attainments as loss and of no more value than dung, for the excellency of the knowledge of Christ Jesus. Thus Saul, as the thief, and as we also, must come in that way. "Sovereign grace o'er sin abounding," The thief's prayer was to Him as God, when He, Jesus, was dying as a man. Then, as now, He was a prayer-hearing and answering God. Dear John Newton sang, "The dying thief rejoiced to see that fountain in his day, O may I there though vile as he, wash all my sins away." From the moment a person is illuminated from above, he is made to differ as the one thief differed right there from the other. It was the same difference as there was between Cain and Abel, Ishmael and Isaac, Esau and Jacob and Ruth and Orpah. Here we see the doctrine of Election in its purest rays, a doctrine very unpalatable to the natural man, yet lovely and satisfying to those who have experienced the power of Love Divine. By this divine illumination Saul knew under what a curse he had been, just as did the dying thief, neither could boast one over the other. The Jews boasted that they had Abraham to their father, but they were told that God could of those very stones raise up children to Abraham. How little they understood, for A b r a h a m was their father after the flesh and obtained from above that excellent knowledge which enabled him to believe in a God who could justify the ungodly.

The thief knew that his cross and suffering were his just desert, and from the moment grace came to him, Christ and His cross and suffering were his to think upon and glory in. The other thief would now reproach him, but there was another kingdom, another world, opened to his view, that made the world he was leaving dark and dead, in fact he knew, through Christ Jesus, of a home above

and wished and prayed to be remembered by Him there. Paul knew he was dead to the world by the body of Christ, for he was taught by the same teacher as the thief was, that through the merits of his blessed Lord, who died for sin, he was dead to sin also. The love of Christ constraineth us and love doth every sin control in those who are the favoured recipients of Divine charity. Such loving-kindness awakes the soul in joyful lays to sing our great Redeemer's praise. The poor thief, dying in his sins, could never understand what had suddenly changed his companion, and no doubt the poor man in his dying breath would express the same enmity to him as he did to his Lord. On the other hand how should a consideration of these solemn things affect us who profess to be God's dear children by faith in His Son? One has said, "So let our lips and lives express the holy doctrine we profess." Toplady, in one of his pithy sayings, said, "The reason why there is not so much persecution now as there was in primitive times, is not because the world is better now than it was then, but because professors are worse, let us once get a primitive spirit and we shall meet with primitive usage, and apostolic treatment."

There is, however, the taking of the spoiling of our goods joyfully. Even if our houses and goods remain untouched, there is in the cross to-day a trial as acute as they had then, for the cross of Christ is a reproach. The world looks upon our doctrine as a curse and that we are cursed in holding thereto. Especially in this believed by the religious world. To bear the cross and despise the shame is the desire of God's people to-day, and how can they do this but in looking unto Jesus who is the author and finisher of their faith?

While I have quoted Toplady, I know that it is the same Spirit that wrought in the thief and in Saul who works mightily in His people to-day. These are different times to those in which the apostle lived. It is fashionable to have

a religion, the name of Jesus is on most people's lips, but is it the Jesus in whom the dying thief believed? of whom it is declared by the unalterable Word of God, "For He must reign, till He hath put all enemies under His feet. The last enemy that SHALL be destroyed is death." 1 Corinthians 15:25-26. "They that feared the Lord spake often one to another." "Let us not be weary in well doing." "'Tis my happiness below, not to live without the cross." is still a song that we love to sing, and we know of One who can, and does, sanctify crosses and losses to our good and His glory, and how wonderful, in this dark and cloudy day, to know and feel what Paul felt when he said, "I am crucified with Christ; (he must have felt very close to his dear Lord there, yes, as close as the thief was on that solemn day when Jesus became "accursed of God" for us. Deuteronomy 21 : 23 .) nevertheless I live; yet not I, but Christ LIVETH IN ME: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Galatians 2:20-21.

This means in simple terms, that wherever Christ's Spirit dwells, the soul is exercised daily by the trials and chastening of the Lord which is often not joyous, but grievous, nevertheless the peaceable fruits of righteousness are manifest in those that are exercised thereby. To those who are dead and do not know it, there is not found in them this exercise, but Paul, speaking to the brethren said, "Ye are dead," and they knew it, having come into a living experience of Christ and His cross, as the thief had.

Now henceforth we owe nothing to the flesh that we should live after the flesh, for we have died to the flesh as we have seen Christ as our life, and the life we now seek, is to live unto Him, and it is faith in Him, by the operation of His blessed Spirit that enables us to so do and to face a frowning world, believing that if we suffer with Him we shall also reign with Him. The devil,

who is an enemy of the truth, is still that crooked serpent, who is transformed into an angel of light and would turn us from what Christ has done, to what we ought to do. Living in those things that the flesh can do religiously, is returning to a circumcision in the flesh made with hands. No wonder that Paul said to the Galatians, "Who hath bewitched you?" They had begun in the Spirit and before their eyes Jesus Christ had been evidently set forth, crucified among them. "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain?" He who has had a living experience wrought in him by the Holy Ghost and has been shown that the body is dead because of sin, can be assured that Christ liveth in him. He knows also that he is so dead that of himself he can do no spiritually good thing, but he is also favoured to believe that it is God who worketh in him TO WILL and TO DO of His good pleasure, and this work is the work of a risen Christ in us, the hope of glory. Why then should not a believer here in this world glory in the cross of Christ Jesus? by which he is crucified unto the world and the world unto him.

G. R.

VOICES OF THE PAST

"He being dead yet speaketh"

THE TEMPLE OF GOD

"If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are."
— 1 Cor. iii. 17.

These fearful words were spoken in admonition to the branch of the church of God recognized as the very temple of which the apostle speaks; and if applicable to the church at Corinth, is it not also to every branch of the church of God throughout all time? Both temples, the first and the second, were

typical, and are in the New Testament used as being figurative of Christ, as that antitypical temple in which all the fullness of the Godhead and the complete fullness of all his church meet, and where God is worshiped in spirit and in truth.

But the admonition of our text does not allude to the temple as directly figurative of Christ; because Christ, as the true temple, cannot be defiled. His church is also compared to a temple, in several instances in the New Testament; and in the present case the apostle leaves no room for doubting that he used the term to signify that temple which the saints are, namely, the church of the living God, the ground and pillar of the truth. Into this temple God collects all of his chosen, redeemed, quickened and justified people; and in this temple he meets with them, and communes with them from his mercy seat, and from between the cherubim. His train, or elect, fills this temple, and his presence makes the place of his feet glorious.

Holiness becometh the house of the Lord forever; for it is a holy temple in the Lord, and not to be defiled with impunity. Let us inquire,

1st. In what respects is the temple or church susceptible of defilement?

2d. By whom?

3d. In what sense shall they be destroyed?

First. The church cannot be defiled, in a legal sense; for by one offering Christ has established her perfection forever. She is redeemed from the dominion as well as from the curse of the law; and where there is no law there consequently can be no transgression. Hence the apostle triumphantly demanded, "Who shall lay anything to the charge of God's elect?" Her justification by the blood and righteousness of Christ cannot be tarnished, sullied or defaced. Heaven has graciously provided against such a catastrophe, and the blood of Christ has cleansed her from all sin and guilt, so that God will behold no spot or blemish in her. Yet, notwithstanding

the immutability of that righteousness which God has put upon her, there is a sense in which she is susceptible of defilement; not in her Head, but in the deportment of her members, as we shall endeavor to show.

In regard to doctrine, every departure from the doctrine of Christ as set forth by the apostles is a defilement of the beauty of the church in her militant state. Contrast the appearance of the church in her primitive purity of doctrine with those professed branches of the church which have departed from the faith and given heed to seducing spirits and doctrines of devils, and we shall see that Ichabod is written upon the deserters of the gospel simplicity, for the former glory has departed. If this view of the subject be correct, he that would introduce into the church of God any doctrine that is not clearly authorized by the authority of Christ, and warranted by the New Testament, is guilty of defiling the temple of God. As no human tool could touch the altar which God commanded to be built in the wilderness without polluting it, neither can the slightest touch of human improvement be applied to the doctrine of God our Savior without defilement to the church. "But though we," said an inspired apostle, "or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

In regard to the order of the house of God, the church or temple becomes defiled by us when we lay aside the laws of Christ and substitute in their stead such expedients as may seem good in our eyes. As nothing can appear more beautiful in the order of the church than a strict adherence to the divine rule, nothing can obscure her real glory more than a departure from that rule. The admonition of our text should warn us against all corruptions of, or innovations upon, the rules of order laid down by Christ and his apostles in the New Testament.

The general deportment of those who

stand connected as members of the church of God, their walk and conversation in the church and before the world, has much to do with either adorning the doctrine of God our Savior, or defiling the temple of God. And it is evidently in reference to this that the admonition of our text was written, and upon this point more especially we felt impressed to offer a few remarks. The apostle alludes to the divisions in the Corinthian church arising from preferences expressed by the members for Paul, and Apollos, and others, as indicating a carnal state, calculated to defile; and also of an inclination to the wisdom of this world, by which members are liable to deceive themselves. This he shows to be inadmissible, because it is foolishness with God; and what God does not approve must have a defiling tendency.

In the fifth chapter he speaks of corruptions of a more flagrant nature, such as fornication, covetousness, extortion, idolatry, r a i l e r y, drunkenness, &c., which some that are called brethren may be guilty of; and he shows that to retain such in church fellowship, or to give them any countenance, even so much as to eat with them, is to defile the temple of God. And, in the name of the Lord Jesus Christ, he, with his apostolic authority, c o m m a n d s that when they be come together they shall deliver such to Satan, for the destruction of the flesh. From the solemn admonitions given, it appears that it is not enough that Christians shall themselves walk circumspectly, as individuals, while they wink at the disorderly deportment of those with whom they may stand ostensibly connected as brothers, or fellow-members of the temple or church of God. Our own skirts cannot be clear if we neglect the order of discipline which Christ by his apostles has established.

It is worthy of notice that the apostles have classed covetousness and railing with fornication and drunkenness and heresy. To suffer any of these in the church is to defile the temple; and

how awful is the responsibility! We can scarcely flatter ourselves that there are no defilements in regard to these things among the Old School Baptists. The church at Corinth was an Old School Baptist church, and she was infested with some whom Paul consigned to Satan. Indeed, we have thought much on this subject of late, and to us it seems that the severe trials through which our God is causing his people to pass at this time is, under his mighty hand, to sift them as wheat, and to purge and purify them as gold.

In regard to the modern church and worldly societies, the Old School Baptists have taken a noble stand; they have generally come out boldly and clearly in defense of truth in regard to the doctrine of Christ; in this, however, there are exceptions. The temple is still soiled with the dirty doctrines of the "Two Seeds," so-called, of "Means," in quickening the dead, and a denial of the scriptural doctrine of the resurrection; still, as a general thing, there is a good degree of unanimity and harmony of sentiment among them.

Second. The purging process which our God has commenced will be carried on, and he will purge away all the filthiness of the daughters of Zion. But is it not equally as important that we should be circumspect in our walk and conduct, as that we should be sound in the doctrine of our faith? What will the one avail where the other cannot be found? Will a sound profession of doctrine atone for a licentious course of conduct, or a form of godliness in practice, where the faith of the gospel is denied? To admit either of these positions is to consent to a defiling of the Lord's temple. Yet, humiliating as it may be, have we not witnessed instances of defilement in both cases?

Are there not those who are willing to be called Old School Baptists, and to walk very sanctimoniously in their external deportment, make long prayers, and go into the very tithing of mint, &c., if we will not question them too

severely in regard to the doctrine of the gospel? And, on the other hand, are there not those who make a great noise about orthodoxy, can toe the mark, and subscribe to the most clear and emphatic declarations of truth for which the people of God have always been persecuted, and even preach these distinguishing and discriminating sentiments, with extravagant zeal, who, after all their bustle, show that the love of holiness has no governing influence over their walk and conversation? Are there none justly chargeable with covetousness, uncleanness, intemperance, extortion and railing, who talk much about the safety of the church, the covenant faithfulness of God, the sure mercies of David, and the certain preservation of all the saints in grace to eternal glory?

By reason of such discrepance between profession and practice, the temple is and has been defiled, fellowship marred, peace interrupted, and the enemy led to charge that we hold that we should sin that grace may abound. The spirit of holiness in God's children will certainly cause them to feel and to mourn over the corruptions of their nature, and the defection which they find in all they do; but it can never lead them to indulge in sin because they are sure of the power of grace to deliver them. The very devil himself suggests such a course. If thou be the Son of God, or, if thou art a subject of grace, cast thyself down from the pinnacle; because God has promised to give his angels charge concerning thee, and in their hands they shall bear thee up, lest thou dash thy foot, &c. Christians may be thus tempted, for their glorious Leader was thus tempted; but if the Spirit of Christ be in them, it will direct the same course that Christ pursued when he in like manner was tempted.

If in searching Jerusalem with lighted candles, these spots in our feasts of charity are found, what is the course pointed out for us in the "law and the testimony?" Shall we offset these abom-

inations by saying that we are ourselves poor, imperfect creatures? Or shall we say in our practice, what we deny in our theory, that a sound and orthodox profession of faith is sufficient, without purity of life and deportment? Or shall we, as Old School Baptists, say that we have at great sacrifice taken our stand on the old apostolic doctrine, withdrawn our fellowship from the New School, protested against the new religious inventions of antichrist, and now we will not be as particular about practice as we have been in regard to doctrine? Brethren, can we take such ground, and not defile the temple?

“If any man defile the temple of God, him will God destroy.” This is a fearful declaration, and it is a fearful thing to fall into the hands of the living God.

Third. But how shall they be destroyed? We do not feel warranted to believe that they are to be annihilated, or that God’s children are to cease to be his children; but the instruction intended may be understood by the many examples which now stare us in the face. Take, for example, those churches which once stood on the old apostolic platform in doctrine and order; we see them defiled with all the new religious inventions of the age, and as churches of Christ they are destroyed. Having departed from the doctrine and order, they can no longer be recognized as churches or temples of the Lord; and in many cases they have, like their type, become dens of thieves, places for merchandise, for changing of money, and stock jobbing in religious speculations. The same is true in regard to individuals who have departed from either the faith or order of the gospel. Examples are not few of those who have imbibed the popular heresies of the age; and, so far as relates to their connection with the temple or church of God, they are destroyed, have become “castaways,” or, like the salt that has lost its savor, “good for nothing but to be cast out (of the fellowship of the people of God), and trampled under foot of men.”

Others again who strenuously oppose all the new religious inventions of the times, zealously contend for a form of sound doctrine, but by looseness of deportment, licentiousness of their practice, carnal indulgence of the flesh, &c., are delivered up to Satan for the accomplishment of this destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.—1 Cor. v. 5.

It is indeed a comfortable reflection to the saints that all the trials to which the church of God is exposed are working for her good and his glory, and even the defiling of the temple shall be overruled by his mighty hand to the accomplishment of good. As when, in the vision of the prophet Ezekiel, the men with slaughter weapons were commanded to “Slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men, which were before the house. And he said unto them, Defile the house, and fill the courts with the slain.”—Ezek. ix. 6, 7. Even so will God purge away the corruption of doctrine and practice from his spiritual sanctuary. He will cause the sinners in Zion to be afraid, and fearfulness to surprise the hypocrites. The exhibition of gospel doctrine shall disconcert all such as love not the truth, while the discipline of the kingdom shall search out such as possess not the love of holiness. If God has suffered heretics to infest his temple, it is that they may be exposed, detected and expelled after they have sufficiently tried the patience of his children; and if any have gained admittance by consenting to the truth while they love sin, they shall be made manifest in due time, and perhaps by the indulgence of their unhallowed propensities, and fall under the condemnation of the laws of Christ.

May the Lord grant us all that grace we need as Old School Baptists, and enable us to walk worthy of the high vocation wherewith we are called; and

while we refuse to countenance the new, fashionable and humanly devised religious operations of new schoolism, let us see that we act consistently, by withdrawing ourselves also from every brother that walks disorderly. It can avail us nothing, either in promoting the honor of our Lord or in contributing to the peace of the saints, that we have withdrawn our fellowship from the new order, if we retain in our embrace and fellowship those who by their general walk show that they love the gratification of the flesh more than the course of holiness marked out by the Head of the church.

We are aware, dear brethren, that many of the weak and trembling lambs of the flock may feel ready to write bitter things against themselves, and ready to inquire, "Lord, is it I? Am I not one of those defilers whose end is destruction?" But such as feel the plague of their own nature, who groan being burdened, who sigh and mourn over their short comings, and for the abominations that are committed in Israel, are not the characters denounced. Weak, tried, tempted, harassed, perplexed and tempest-tossed as they may be, God has good things in store for them. The love of God, and consequently the love of holiness, dwells in them. They shall not be ashamed nor confounded in a world without end. God's promise and grace secures them. We have not designed to be personal in our allusions; but if there be any who find themselves portrayed, let them not be deceived; God will not be mocked.

We close our remarks on this subject with the words of admonition used by the apostle, Heb. xii. 12-19, "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Follow peace with all, and holiness, without which no man shall see the Lord. Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be

defiled; lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright."

(Editorial by Elder Gilbert Beebe—April 1, 1847.)

OBITUARIES

REBECCA GREENE SLAUGHTER ARRINGTON

Our dear Sister, Rebecca Green Slaughter Arrington was called home Sunday evening, September 7, 1958, after a long illness, at the home of her daughter, Mrs. W. O. Wilson, of Oxford, N. C. She was born April 12, 1863, the daughter of Solomon Green Slaughter and Sarah Philpot Slaughter. At the age of 27 years (April 23, 1890) she was married to Thomas Marcus Arrington, who passed away in 1932. They were blessed with 5 daughters and 2 sons: Nancy Carolyn (Mrs. C. J. Wilson), Oxford, N. C.; Harriet Theresa (Mrs. W. O. Wilson), Oxford, N. C.; Verna Pauline (Mrs. W. L. Dean), Norfolk, Va.; Patricia Green Arrington, at the home; Sarah Thomas (Mrs. N. E. Harris), deceased; Richard Solomon Arrington, South Norfolk, Va.; and Robert Alexander Arrington, Oxford, N. C.; also a number of grandchildren and great grandchildren to mourn her passing.

In October, 1897, she was received into the fellowship of Tar River Primitive Baptist Church, and remained a member until dismissed by letter to become a charter member of Memorial Primitive Baptist Church, at Stem, N. C. (which later became known as J. H. Gooch Memorial), where she remained a member until death. This made a total of 61 years as a faithful member of the "Old School Primitive Baptist Church". She loved the truth, and her sisters and brethren, and her church; and was faithful in its doctrine. She was very familiar with her Bible, and had a most wonderful gift as to its contents.

Funeral services were held in the meeting house at Stem by her pastor, Elder J. Harvey Smth, assisted by Mr. Eugene Usry, a close friend. The subject of his discourse was from Revelation. She being the last charter member of our church, the pastor read the hymn that was used in the opening service when the church at Stem was organized; after which the remains were interred in Elmwood Cemetery, at Oxford. The many floral offerings were a silent token of the respect and love of those who knew her.

As a tribute to her memory, be it

RESOLVED, First, that we in patient recognition bow to this dispensation of God's provi-

dence, knowing that all his purposes are right; and

RESOLVED, Second, that we cherish her memory, and strive to emulate the virtues which, through abounding grace, adorned her life; and

RESOLVED, Third, that a copy of this memorial be inscribed on our church record; a copy given the bereaved family; and a copy sent to the *Signs of the Times* for publication.

Adopted by the J. H. Gooch Memorial Church, Stem, N. C., in conference this the 13th day of September, 1958.

J. M. Daniel, Asst. Clerk

RICHARD WILLIS

We, the members of Reedy Prong Church, bow in humble submission to the divine providence of Almighty God in removing Brother Richard Willis from us. He was born in Johnston County, N. C., November 11, 1889; and passed away at his home near Clinton on May 26, 1958, having been in failing health for several years; and critically ill for two weeks. He is survived by his widow, the former Sarah Langdon; two daughters: Mrs. Euada Tart, and Mrs. Beatrice McGee; four sons: Rupert, Edgar, James and Burklis; and several grandchildren.

Brother Willis joined Reedy Prong Primitive Baptist Church on the fourth Saturday in May, 1957; and was baptized by his pastor, Elder Lester E. Lee. He was a faithful member, and attended the meetings regularly as long as his health permitted.

Funeral services were held in Rose Funeral Home, in Benson; conducted by Elder Lee. The beautiful floral offerings showed the high esteem in which he was held.

BE IT RESOLVED, First, that we extend our heart felt sympathy to the bereaved family and loved ones. Second, That a copy of these Resolutions of Respect be written in our church book; a copy be mailed to the family; and that a copy be sent to the *Signs of the Times* for publication.

Done by order of the church the fourth Saturday in June, 1958.

Elder Lester E. Lee, Moderator
Brother H. E. Smith
Sister Thelma Smith
Sister Hazel Dunn, Committee

ELDER LLOYD LUTHER WILSON

Elder L. L. Wilson was born in Mississippi on May 15, 1878, and departed this life on June 7, 1958, making his stay on earth 80 years. He joined the Old Baptist Church in 1915, and in 1922 moved to Louisiana where

he joined the old Louisiana Association and was liberated to speak in the same year. A number of years later he moved to California and the latter part of his life was spent among the Baptists here. He was ordained to the ministry at Bethel Church, Stockton, Calif. Shortly after the organization of Hopewell Church in 1950, he served as pastor for two years. At the organization of Little Flock Church in Bakersfield, Calif. he was chosen pastor and remained so until death. He was also serving Seclusia Church, Compton, Calif. at the time of his death.

Brother Wilson was indeed an humble and God-fearing man, and was one of the best fireside preachers that I have ever known. Wife and I had the privilege of having him in our home on numerous occasions, and they are remembered with pleasure. He was kind to everyone, never speaking harm of anyone. He was very feeble during the last year of his life; but when we visited him he always spoke of the love and sweet fellowship he had for his brethren.

His wife having preceded him in death, he left to mourn his passing two daughters, Alma Smith and Thelma Bridges, of Bakersfield, Calif.; seven sons, Earl, Melvin, Alvin, Emmett, Paul and Lester, of Louisiana, and Alton of Bakersfield; also four sisters, three brothers and several grandchildren.

Several years ago, Brother Wilson requested me to speak words of comfort to his dear children and friends at his passing, so on June 11, 1958, at Greenlawn Chapel, Bakersfield, Calif., I tried, in my weak way, to point out his strong belief in God's will in doing His pleasure in the armies of heaven and among the inhabitants of the earth; also that he firmly believed in the predestination of all things whatsoever comes to pass. Oftentimes in his preaching he would make the assertion that God has no need for time, except to carry out His purposes and His will. He believed in the salvation by grace of God's people both in time and eternity. He believed that God chose His people in Christ before the world began, and in the final preservation of the saints, and that Christ arose from the dead for the justification of His people.

May it please the dear Lord, if it could be His will, to comfort his dear children, and may his brethren realize that their loss is his gain.

T. R. Jefferson

OUR DARLING MOTHER

Peaceful be thy sleep dear Mother:
My heart aches with loneliness;
God only knows our cares and sorrows, —
Mother dear, it is you we miss.

It is sweet to breathe thy name;
 In life I loved you dearly,
 In death I do the same.
 Oh! it would be so precious,
 Could I but hear your voice again.

You are gone, but not forgotten;
 We know your sleep is peaceful,
 At rest in heaven forevermore.
 Yes! Mother it was you we did adore.

May we look to Jesus, our Saviour,
 To embrace us in our great grief,
 Helping us to go on; and look forward
 To meeting you in that heavenly place,
 Where we will know joy and not sorrow.

Mother dear, we miss you so:
 There's a vacancy that can't be filled.
 It has pleased our Saviour, we know,
 To call you: so we'll say: It was His Will.

In prayer we would ask our Master
 To guide and keep us to live right;
 Hoping to meet you in heaven
 Where no sorrow, no grief can blight;
 But all sweet joy, sweet peace, and delight.

(Written by: Mrs. J. M. Brown. In Memory
 of My Darling Mother, Mrs. R. D. Koonce,
 Age 83, Center, Texas. Who passed away Janu-
 ary 11, 1958.)

JOHN F. DAVIS, SR.

The subject of this sketch was born Decem-
 ber 23, 1878, in Webster Parish, Louisiana;
 and died July 25, 1958, at his home near Ring-
 gold, La. He is survived by his wife, Mrs.
 Eunice Thomas Davis; three sons: John F.,
 Bobota, Columbia; Z. T., Houston, Texas; and
 James M., Ringgold, La.; five daughters: Mrs.
 Nelder Parker, Natchitoches, La.; Mrs. Hazel
 Ford, Houston, Texas; Mrs. Nancy Pullig, Lake
 Charles, La.; Miss Mary, and Miss Annie
 Davis, Ringgold; four grandchildren; two bro-
 thers: G. B. Davis, Clarence, La., and Berry
 Davis, Elm Grove, La.; and one sister, Mrs.
 Will Perry, Ringgold, La.

He was not a member of the visible church,
 but he was a very strong and interested be-
 liever; and he was well posted in the doctrine
 of God our Saviour. He attended Old Baptist
 meetings often, far and near; and was liberal
 in helping to take care of Old Baptists, and
 loved for them to visit in his home. He was
 well liked and highly appreciated by all who
 knew him. He and his dear wife and family
 attended Old Baptist meetings and enjoyed
 them very much.

To his dear loved ones may I offer a few
 words of comfort. He is now gone from us;
 yet according to the many sweet evidences he
 left us, he is now at rest: until our Lord
 and Saviour comes again to gather his saints home

to himself, where there will be no more sin,
 sickness, pain, nor death; but love, joy, peace,
 and everlasting praise to His precious name.
 May God bless and comfort you, dear Sister
 Davis, and all the dear children; and give you
 love, belief, and trust in the Lord, who is the
 only Saviour of his people.

The unworthy writer conducted the funeral
 on Sunday, July 27, 1958; and the body was
 laid to rest in New Providence Church Ceme-
 tery. There was a large congregation of rela-
 tives and friends, and many beautiful flowers.
 May the Lord bless you all, is my prayer for
 Jesus' sake.

R. W. Rhodes

DEACON JESSE H. DANIEL

Deacon Jesse H. Daniel, age 65 years of
 Simms, Texas, passed away at his home on
 Friday night, September 20, 1957. He left sur-
 viving him to mourn his passing his wife,
 Sister Ruth Daniel, five sons, Harldson Daniel,
 of Texarkana, Texas, Paul Daniel of New Bos-
 ton, Texas, J. R. Daniel, of Simms, Texas,
 Jesse Daniel of Denison, Texas, and J. Harvey
 Daniel, of Merced, Calif. Six daughters, Mrs.
 Leo Hall, Hooks, Texas, Mrs. Leroy Jones,
 New Boston, Texas, Mrs. Sam Hayes, Chick-
 asha, Okla., Mrs. R. V. Miller, Hooks, Texas,
 Mrs. Raymond Pate, Texarkana, Texas, and
 Miss Wanda Daniel, of Simms, Texas, twelve
 grandchildren, seven brothers and four sisters.

Brother Daniel was a life long resident of
 the vicinity of Simms, Texas, and had a host
 of friends and acquaintances by whom he was
 highly esteemed and respected. He was a faith-
 ful member and Deacon of Prospect Primitive
 Baptist Church near Simms, Texas, and will
 be greatly missed. He loved his church and
 was faithful to it. Some months before his
 death, seeing the need of remodeling and re-
 furnishing the building of the church he set
 out to get it done. With the help and co-
 operation of the brethren and friends the same
 was accomplished and it was practically fin-
 ished at the time of his death.

Funeral services were held at the church and
 conducted by Elders T. A. Wall and Lloyd
 Wall, pastors of the church and the writer on
 Sunday at 10:30 a. m., September 22nd, 1957,
 in the presence of a large crowd of brethren,
 sisters and friends. The large crowd and beau-
 tiful floral offering attested the love, respect
 and high esteem of the brethren, sisters and
 friends of that vicinity. His body was laid to
 rest to await the glorious resurrection.

May the God of all grace comfort his loved
 ones and all that mourn his passing and give
 us all a sweet Spirit of reconciliation to His
 Sovereign Will in all things.

Elder W. A. Speer

RESOLUTIONS OF RESPECT

Whereas, Since we last met, The Salisbury Old School Baptist Association has lost two members, to-wit:

Sister Edith Farlow, of Salisbury

Brother William Henry Hastings, of Delmar, therefore

Be it Resolved, That we bow in humble submission to our gracious Heavenly Father's will, desiring to be reconciled to the loss of very precious members from our midst; and

Be it further Resolved, That the Salisbury Association extend its sympathy to the bereaved families, and may the grace of God enable them to look to Jesus for comfort in their hour of need; and

Be it further Resolved, That we send a copy of these resolutions to the SIGNS OF THE TIMES for publication and a copy made for the minutes.

Done by order of the Association, now in session with the Delmar Church, October 22, 1958.

Elder Arthur Warren, Moderator
Maude T. Laws, Clerk
Wm. Adkins, Asst. Clerk
Handy B. Truitt, 2nd Asst. Clerk

MEMORIAL FOR
DEACON HEWITT OSBORN

Whereas, It has been the will and purpose of the eternal God of Heaven to call from the shores of time and the labors of this earthly life, our beloved Brother and Deacon of the Olive and Hurley Church, Hewitt Osborn, at the good age of 89 years. He had been a faithful member and Deacon for a number of years and was steadfast and unmovable in Salvation by the grace of God, and the will of God and the power of God through our Lord Jesus Christ. Always giving God all the praise and all the honor and all the glory for his hope, and always able to give a reason for his hope: that it was by the grace of God that he was what he was in knowing the truth as it is in Jesus.

We desire to bow in humble submission unto Him who is to wise to err and to good to be unkind.

Be it Resolved, That we humbly thank God for having this faithful gift with us these many years, and that we extend our sympathy to his children.

Be it further Resolved, That this memorial be spread upon our Church Minutes and upon the Minutes of the Lexington-Roxbury Association and copies be sent to the SIGNS OF

THE TIMES and the OLD FAITH CONTENDER for publication.

Done by order of the Olive and Hurley Church, September 14, 1958.

RESOLUTIONS OF RESPECT

God in his infinite wisdom has seen fit to call to her eternal home one of our beloved members, Sister Lola M. House. She was the daughter of the late Ransom and Annie Katherine West. She was married to Brother J. F. House October 27, 1907, and on the fourth Sunday in October, 1957, they celebrated their fiftieth wedding anniversary. She is survived by her husband, two daughters: Mrs. Norvie Westbrook, Dunn, N. C., and Mrs. Claude Ellis, Clayton, N. C.; one son: Ransom House, of Newton Grove; and three grandchildren.

Sister House joined the church at Seven Mile in September, 1923, and was baptized by the late Elder L. A. Johnson. Later in life, she had a desire to join Reedy Prong Church. At this time, Sister House being afflicted and unable to attend church, an impressive service was held in her home in March, 1958. She and Brother House were received into the full fellowship of the church at Reedy Prong.

Sister House's pleasure was in the church. She was a strong predestinarian. She was greatly afflicted during the last years of her life, but she seemed to bear her afflictions with patience. During her suffering, her faith in God never failed her. She will be greatly missed in her home, church, and community, having been so friendly and hospitable. One of her greatest pleasures was entertaining Primitive Baptist in her home.

Sister House departed this life November 17, 1957, at the age of seventy-two. Funeral services were held in her home, and were conducted by Elder Lester E. Lee and Elder Dewey Turner. The many who attended the funeral and the floral offerings showed the high esteem in which she was held.

Be it Resolved

1st. That we be submissive to the will of God who doeth all things well; and that we extend our sympathy to the family.

2nd. That a copy of these resolutions of respect be mailed to the family, that a copy be written in our church book, and that a copy be sent to SIGNS OF THE TIMES for publication.

Done by order of Reedy Prong Church the fourth Saturday in June, 1958.

Elder Lester E. Lee, Moderator
Brother H. E. Smith
Sister Thelma Smith
Sister Hazel Dunn, Committee