

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“ The Sword of the Lord and of Gideon ”*

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Tony R. Horton  
Circulation Manager and Treasurer  
1429 Howlett Street, Hillsville, Va. 24343  
Phone (276) 728-5651

EDITOR

Elder Cleo Robertson 111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

ASSOCIATE EDITOR

Elder J. B. Farmer 6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscriptions  
and remittances, should be mailed to Tony R.  
Horton, 1429 Howlett Street, Hillsville, Va. 24343.  
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to Elder Cleo Robertson, 111 Livingstone Drive  
Cary, NC 27513.*

SIGNS OF THE TIMES, INC.  
1429 Howlett Street  
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When marshalled on the nightly  
plain,  
The glittering host illumine the sky,  
One Star alone, of all the train,  
Can fix the sinner's wandering eye.  
Hark! hark! to God the chorus  
breaks,  
From every host, from every gem;  
But one alone the Saviour speaks,-  
It is the Star of Bethlehem.

Once on the raging seas I rode,  
The storm was loud, the night was  
dark,  
The ocean yawned, and rudely  
blowed  
The wind that tossed my foundering  
bark.  
Deep horror then my vitals froze,  
Death-struck, I ceased the tide to  
stem,  
When suddenly a star arose,  
It was the Star of Bethlehem.

It was my Guide, my Light, my All,  
It bade my dark forebodings cease;  
And through the storm and danger's  
thrall,  
It led me to the port of peace.  
Now safely moored, my perils o'er,  
I'll sing, first in night's diadem,  
For ever and for ever more,  
The Star, the Star of Bethlehem!

Henry Kirke White.

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*EDITORIAL*


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**“Now the Birth of Jesus Christ  
Was on This Wise”  
St. Matthew 1:18**



Elder Cleo D. Robertson

**T**he birth of Christ has always been controversial and always will be so far as the world is concerned. Many deny the virgin birth of Christ and are constantly seeking to prove that it did not take place. We see programs on television and articles in newspapers, magazines and books devoted to this purpose. There were those in the days

that Christ was upon earth who saw Him and heard Him and yet knew Him not. He had never been revealed to them so they could not know Him. But, there is a remnant called out of nature's darkness into His marvelous light that has an experience of grace that testifies of His virgin birth. Isaiah prophesied that unto us a child is born and unto us a son is given. Every little child of grace experiences being born again by the Spirit which is Christ in them, the hope of glory. As the Holy Ghost came upon Mary and the power of God overshadowed her, she conceived and a holy child was born which was the Son of God. No works of the flesh were involved. Therefore, it was a virgin birth. So it is with each of God's elect. The Holy Ghost came upon you and the power of God overshadowed you and you conceived and Christ was born in your heart. **Galatians 4:19. Also 1 Peter 1:23 says “being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.”** No works of man were involved in this birth. It is a spiritual birth and is all of grace. Therefore, His little ones believe by faith in the virgin birth of Christ because they have experienced it.

We hear it set forth that there were three wise men who were kings from the east that came to worship the Christ child. First of all, we do not know who counted the wise men or ascribed a number to them because Matthew does not. He says only that there were wise men. These wise men set forth God's people and were as many as the Lord

God called. They were wise, not with the wisdom of men, but rather the wisdom of God which is spiritual understanding. If this wisdom was of the flesh, then King Herod and his counselors could have seen the star and understood what it was. Who told these wise men that the Son of God had come to earth? The Spirit of God revealed it to these men. By faith, these wise men were following a star they were blessed to believe was the star of the King of the Jews and they had come to worship Him. God had given them understanding of what the star was and who the child was. Therefore, they are said to be wise men. There is no mention of them being kings. However, Revelation 5:10 says, **“And hast made us unto our God kings and priests: and we shall reign on the earth.”** Also 1 Peter 2:9 **“But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light.”** In that spiritual sense, they were kings and priests unto God and so are each of you who have experienced the birth of Christ in your heart.

The star is setting forth the Holy Spirit which leads and guides the children of the heavenly King. It is from above and is manifested only to the children of God. No one else, with all their human learning, could see this star nor determine where the child was born. Even so today can no man by all the schooling of men know Christ nor where He is born — formed in your

heart the Hope of glory. The star, so high and so bright, led the wise men to where the child was. When they saw the star over where the child was, they rejoiced with exceeding great joy. When each of you experienced the birth of Christ and felt the comfort and peace for which you had so longed, you too rejoiced with exceeding great joy. Your soul sang out and tears of joy ran down your cheeks. Your very being praised Him whom your soul loveth.

The wise men fell down and worshipped Christ and opened their treasures and presented unto Him gifts of gold, frankincense and myrrh. Christ said, “For where your treasure is, there will your heart be also.” Their hearts were opened and the gifts manifested. There were three gifts and perhaps this is why the world thinks there were three wise men. The world believes that each one brought a gift. Why would the One who created all things need their gold, frankincense and myrrh? Christ said on one occasion that “the foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.” Though Christ created all things, yet in the world He possessed none of the world’s riches. The Apostle Paul writes in **II Corinthians 8:9**, **“For ye know the grace of our Lord Jesus Christ that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.”** I believe these gifts were spiritual. Each wise man possessed all three gifts that they neither made nor purchased. These were not presents, but

gifts and were free with no conditions. They were gifts given to the wise men by God and are manifested when Christ is formed in your heart. They were faith, hope and charity. Every child of grace possesses these gifts from God and when one experiences the work of God in them, these gifts are manifested. You can not separate these gifts. Every child of grace is given all three. The wise men could not go back the same way they came, but went a different way. So every child of God has a different walk and travels a different path after they experience a work of grace. They hate the things they once loved and love the things they once hated. They have no desire to go back to what they once were.

There were shepherds abiding in the field, keeping watch over their flock by night. These shepherds set forth the ministers under the law. They were in darkness and only abiding in the field, keeping watch over their flock during the nighttime of the law. They had no food with which to feed the flock. Then an angel appeared unto them and told them that he brings them "good tidings of great joy which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger." By this sign, the shepherds would know that this was the Christ that was born. He was wrapped in swaddling clothes signifying that He was bound by the determinate counsel and foreknowledge of God to be delivered into

wicked hands to be crucified and die. He was lying in a manger. No one would have expected the Son of God, the King of kings, to be in a manger but there was no more appropriate place for Him to be as a sign unto the shepherds. This was where the food for the animals was put and where they were fed. He is the food for those who hunger and thirst after His righteousness. Therefore, this was indeed a sign unto the shepherds who this child was. Christ said, "I am that bread of life" and the bread of God is He which cometh down from heaven, and giveth life unto the world of His people.

A multitude of the heavenly host praised God and said, "Glory to God in the highest, and on earth peace, good will toward men." This did not mean that Christ had brought peace on earth to all mankind. You and I know that there has never been peace on earth among all peoples and nations for any period of time. For Christ said, "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Rather, the angels were proclaiming that Christ who is our peace had come to earth. Christ also said, "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Good will toward men speaks of the will of God as it only is good. Christ stated that He had come to do the will of His father that sent Him and the will of His father was that of all which His father had given Him He should lose none, but should raise it

up again at the last day. According to the good will of His father, He had come to earth to redeem those His Father had given Him from their sins and to satisfy the demands of His Father's righteous and holy law. Now, the shepherds had something with which to feed their flock. Day had come and the light of Christ shined forth. Grace had come and the Day Star had arisen and the Sun of righteousness arose with healing in His wings. The shepherds went preaching the gospel, telling those things which they had seen with their own eyes, handled with their own hands, and heard with their own ears. In other words, they preached that which had been revealed to them and which they had experienced-no man having taught them. God's ministers throughout all ages of time have been called and qualified in the same way. Men taught of man will preach the ways and works of man. Men taught of God will preach Christ.

May the God of all grace continue with each of you is my prayer for Christ's sake.

Elder Cleo D. Robertson

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**PSALM 112: 1-2.**

**Praise ye the Lord. Blessed is the man *that feareth the Lord, that delighteth greatly in his commandments.***

**His seed shall be mighty upon earth; the generation of the upright shall be blessed.**

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***CORRESPONDENCE***

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Oct. 31, 2013

Elder Robertson,

**E**nclosed is an obituary of Elder Willard Ray Bird with a request that it be printed in the Signs where you have space.

I have certainly enjoyed your editorials as well as Elder J.B. Farmer's. I thank God for enlightening those that contribute the sound writings each month. They are a blessed comfort to us oldies that still seek after a crumb from the Masters table.

May the Lord continue to smile down upon you and your working staff.

V. Linn

---

November 11, 2013

Dear Editors,

**M**y year does pass by quick. It is a joy to receive the Signs. How sweet it is to have a precious hope in Christ, "He is mine."

Please renew me for one year. Use the rest as needed.

In Bonds of Love and Hope,  
Emmie L. Grayson  
Greenville, Al. 36037

November 8, 2013 Dear Elder Robertson,

Dear Brother Horton,

I have moved from Richmond to:  
 Carolina House  
 Apt 204  
 611 S. Brook Street  
 Wake Forest, NC 27587

**M**y nephew, John M. Berger, said he would order Signs for me from you. I have received September and October issues of the Signs. I'm hoping to receive November and following issues until next April. In April I hope the dear Lord shall bless me to order the full year of Signs.

I have been in hospital and Rehab for a few months. The Lord has blessed me to be much better and I hope to be thankful. I miss brethren and meetings. I keep hoping I will hear of a meeting near this place.

I hope God shall continue to bless you and those who help in the distribution of Signs to the readers.

With love I hope,  
 Reidy Pickral

---

Brother Tony R. Horton,

**H**ere is a check for \$50.00 for contribution to the Signs of the Times.

I do enjoy reading the Signs and look forward to getting it every month.

Thank you all for putting the Signs together.

A sister in hope and love,  
 Ruby Kincaid

**W**ith sadness in our hearts, I am enclosing the obituary of the death of one of our precious sisters at the Newfound Church that Elder Jerry Farmer moderates. It is the church members' wish for Sister Letha Louise Sizemore's obituary to be published in the Signs of the Times.

A sister in hope,  
 Sue Reed

---

Brother Tony Horton  
 Circulation Manager and Treasurer  
 Signs of the Times

11/19/2013

Dear Brother Horton,

**I**t is time for me to renew my subscription for the Signs for another year. I am enclosing a check for \$25.00 - \$15.00 for a one year subscription and \$10.00 for a contribution.

I have received the Signs for several years and I always enjoy reading the entire contents. It is comforting to know that not only we of the Old Baptist Faith are able to discuss and enjoy what we have read, but also that individuals of other faiths and denominations that have read the Signs tell us how much they also enjoyed it. May God continue to cause it to be published.

I believe that the Signs stands for the Truth and that The Truth will stand

when all else fails.

A brother in hope  
George W. Hyslip

**R**eally look forward to each issue. Five extra dollars is for contribution.

Flay Mordeci

Please renew my subscription to Signs of the Times for 2 years ... \$30.00.

I look for the Signs of the Times and enjoy it so much. Use what is left as you wish.

Thank you,  
Arleen Giles

Mr. Tony Horton,

**E**nclosed find my check for \$50.00 to renew my subscription for the Signs of the Times, I'm glad to get it each month. God bless all of you that sends it out each month.

Love,  
Glenna Link

Oct. 11, 2013

Hello Tony,

**H**ope all are well. We enjoy reading Signs of the Times.

Thanks for the good work you do.

We love you all,  
Wilton and Thelma

Dear Mr. Tony Horton,

**M**y name is Katherine Mathews and I wish to thank the Signs of the Times for the piece in Signs of the Times, the peace of the "Refining Pot". The writer told so much more than I could tell and it was so much of my life for many years ago. It explains so much of my past years, but so hard to put into words. It really meant much to me for someone to spell it out for me.

I am Katherine Mathews and for years have had such things going through my feeble mind but always hard to explain my feelings and still dealing with such things.

Thank the Signs so much for me and I know others also that were happy to see these writings in the Signs of the Times.

I am sending my payment as it is due now \$25.00 for two years.

Thanks so much,  
Katherine Mathews

Gentlemen,

**I** enjoy Signs and have learned a lot about the Primitive Baptists.

Enclosed is my check for two years. Keep up God's work.

May you be blessed,

Sister Wilma Sewell  
Salem Church  
Panama City, Fl.

Copper Hill, Va.  
November 18, 2013

Dear Brother Cleo,

**H**ope this finds you well and enjoying the lovely fall days. For me I'm doing good, just thinking of God's blessings that He has given to me. I have tried to put on paper the wonderful blessings He has given to me this year. I'm sending you a copy for your consideration for the Signs. I'm not a writer that's for sure but I have a deep desire to tell of His goodness to me, His love, power and peace passes all understanding. From time to time I have felt these down through the years, but I think this year has been the greatest.

Sending my love,  
Mary Poff

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### ISAIAH 9:2.

**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.**

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## ARTICLES

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### GOD'S MIRACLE

**B**rethren and friends, as I try to put on paper the Heavenly Father's miracles given to me in the year of 2012 through 2013, which I hope He will guide my pen and my thoughts, blessing me to tell of His power and His grace that He has showered me with. It is hard to believe that He would bother with a sinner like me, but He has! In July of 2012 I was told that I had myeloma cancer of the bones and they wanted to put me on a pill as treatment. I told my doctor that I didn't want to take treatment, that I was ready to go any time my lord was ready for me. God has blessed me with a good life, a good husband, and five lovely daughters. We all had been blessed with good health until recently. My doctor did not pressure me to take the treatment. Instead he hugged me and said it was nice to be ready.

On March 13, 2013 I fell out of a car as I was trying to get out, and landed on my legs and feet. I had fractured a bone in the left ankle with a bad sprained ankle and foot. The right leg was hurt from thigh to the big toe. They told me that I had a crushed bone in the knee and wanted to do surgery. Again I said no, for I didn't want them messing with my bones since there was cancer in my bones. I was looking

to my lord to help me through all of this. My daughter Judy thought it was her fault that I got hurt, but no way was it her fault. I told her that this was to be and we had to look to the lord to bring us through this. The hospital wanted to keep me a few days but my daughters and I decided to go home and take care of it there. Four of my daughters live close by me so they took turns staying with me 24 hours a day for 2 months. I couldn't put any weight on my right foot and very little with the left. They put a big old shoe on it up to my knee so that gave support for my left foot. The right leg had a brace from ankle to upper thigh. As I look back now, it is worth all of the pain and the inconvenience that I went through. I wouldn't change a thing if I could.

My youngest daughter, Candy, wanted to bring her pastor to see me. So I told her yes if he wanted to come. A few days later she came in with her pastor, his wife and two children. We all had a lovely little visit. When they got ready to go home, they gathered around my chair and had prayer. During the prayer I felt 3 little pricks go down my right leg which I was so worried about and then there was a prick in my heart. I said in my heart, "Thank you lord," for your love and peace for I knew He was taking care of me. Sometimes the things that seem the worst turn out to be the best. For which we cannot understand why things happen as they do, the one who hangs the rain-

bow in the sky, has His own will for us, which is good for us in many ways.

I can feel from the depth of my heart that, "I know my Redeemer lives;" What a comfort this sweet sentence gives! He lives, He lives, who once were dead, He lives, my ever loving Head; He lives to bless me with His love, He lives to plead my case above, He lives my hungry soul to feed, He lives to help in time of need. This song has given much comfort to me. I can sing from the depth of my soul that my Redeemer lives! He lives all glory to His name. He lives, my Jesus, still the same. Oh sweet the joy this sentence gives, "I know my Redeemer lives."

As time went by, I was able to take my first step and that was so wonderful. I began to improve a little faster and soon I was able to fill my appointment with my cancer doctor, which gave me a surprise I will never forget. He said to me "your myeloma cancer is gone." Only God's hand could do that for me. I truly felt that song we sing; from every stormy wind that blows, from every swelling tide of woes; there is calm, a sure retreat, Tis found beneath the mercy seat. I felt to be beneath the mercy seat. Praise God from whom all blessings flow, Praise Father, Son and Holy Ghost.

We had such wonderful preaching at the Smith River Association, I was rejoicing greatly and I wanted to tell of His goodness and mercy to me. My knee has healed nicely along with all

of the other injuries. I can't praise Him enough but hope there is a day that I can. I'm just living in hope that God will continue to smile down upon this poor sinner. He does perform miracles today!

Written in bonds of love and  
in hope of eternal life.

Mary Poff

---

**D**ear Beloved in Christ Jesus: I have a desire, if it be the Lord's will, to leave on record, a few thoughts, concerning peace love, and fellowship, in the house of the Lord, if the Lord would bless me in a spiritual way. And at the same time feeling a deep sense of unworthiness to make the attempt. I do so knowing that I won't be able to do justice to the subjects as I would like, but want to try to convey my thoughts as best as I can, the Lord being my helper, I hope. Not that I have a desire to turn anyone's attention in my direction, nor do I want to interfere with the thoughts of anyone who may have different views from mine. If I be blessed of the Lord to write anything concerning these things, I hope that it will be to his glory. And not for any other purpose. Ever looking to the Great I AM: who does all things well, and needs no help, from anyone, or anything, and none can stay his hand, or say unto him what doest thou. Blessed be His Great, and Holy Name, now and forever. How sweet the name

of Jesus sounds, in a believers ear. It soothes his sorrows, heals his wounds, and drives away his fears.

When we are blessed with peace, it causes us to rejoice in the truth, of God our savior. But when the peace is taken away it causes our hearts to mourn, for there can be no true worship in the house of the Lord with confusion. Then we are called on to examine ourselves, to see where we might have erred in judgement. We are weak, and subject to error. But the Lord is strong and mighty, in power, and judgement, to the pulling down of strongholds. The Lord: is Not the author of confusion, man is. I believe that all these things happen for a reason, but how they do hurt when the door is opened to such things. Is it for our learning?, for our good? We hope that is the way it is. Jesus said, if ye suffer with me, ye shall also reign with me. We read in the scriptures of holy writ, that offences will surely come at the appointed time and place. They have always been and they will be, until our Lord and saviour returns to gather his children home, where there will be no more troubles, sorrow, or confusion, but all will be well there. If I be one of his little ones, the least of all, I feel to be.

We read in the Apostle Paul's writings, in **1st. Corinthians, 2, & vs. 1-3, "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and**

**him crucified. And I was with you in weakness, and in fear, and in much trembling.”**

I believe that the ministers, and deacons, of the Church of God, have a duty to help in the keeping of peace and order in all of the meeting houses where they have been placed by our Lord. And I believe that the ministers were put here to feed the Little Flock, whom the Lord hath made them overseers of, in whatever place that they may be blessed of the Lord, to meet together, for worship service, that they serve with love, and tenderness, towards the little ones, seeking the peace and fellowship of the church, declaring the unsearchable riches of God's grace as the Lord gives them utterance. Nothing else is fit for sheep food.

In the book of Romans 8:28, We read, **“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.”** And as surely as we live, we are born into a world of trouble and sorrows, may we be blessed of the Lord to look to him for our help. No other help I know, except the Lord Jesus Christ. He is the great shepherd of the sheep. He said my sheep know my voice and they follow Me, and another they will not follow, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Fathers hand.

The scripture says in one place, that all have sinned and come short of the glory of God: and in this world, ye shall have tribulation, but be of good

cheer, I have overcome the world. We have to be brought down time and time again, in order that we may be taught what we are in nature, poor helpless worms of the dust. If we be the Lord's children, we are bought with a price by the precious blood of the Lamb, our blessed Lord and saviour, Jesus Christ. He said in another place, except ye suffer with me, ye will have no part with me.

There is a way that seemeth right unto a man, but the end thereof are the ways of death. The Lord Jesus said I am the way, the truth, and the life. No man can come unto me except the Father, which hath sent me draw him, and I will raise him up at the last day. It is not in man that walketh to direct his steps. If we belong to the Lord, our steps are ordered of the Lord. Who can lay anything to the charge of God's elect? It is God that justifieth. Dear ones do with this as you see fit, and all will be well. I submit these thoughts with love in the truth, I hope.

C. Fox

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#### ECCLESIASTES 7:1-2.

**A Good name *is* better than precious ointment; and the day of death than the day of one's birth.**

*It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.*

## THOU HAST KEPT THE GOOD WINE UNTIL NOW

In the miracles performed by Jesus many demonstrated the supremacy of the new covenant to that of the old covenant, even as the waterpots, used in the purifying the Jews, were used by him, in the beginning of miracles, when the water put into the pots was made wine. John 2:6-10. That good wine speaks of the spiritual experience that flows to the children of God during this present age of grace, which is the new covenant.

In like manner, and speaking of Christ, in Heb. 8:6. **"...but now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises."** While the promises under the old, or Mosaic covenant were, in a large part, temporal and to the natural man, the promises under the new covenant, or covenant of grace, are spiritual and are to the new or, born again man. Notwithstanding both, temporal and spiritual blessing are all from the gracious hand of God, The emphasis however, is that the promises, under the new covenant of grace; are better than those promises of the Mosaic covenant, which was a covenant of works.

How were the promises under the new covenant better? In many ways. Moses was the mediator of the old covenant, which was of works, while Christ is the mediator of the new covenant which is by grace. The old covenant was between God and man, with

Moses as the mediator; and man was unable to keep it, **"And every priest standeth daily ministering and offering oftentimes the same sacrifice which can never take away sins: But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God;"** Heb. 10:11-12. The everlasting covenant was not between God and man, as was the Mosaic covenant, but between God the Father and God the Son where the Son agreed to pay the redemption price for his people by coming in the likeness of sinful flesh, fulfilling the law and satisfying the justice of God by the pouring out of his own blood.

Unlike in the old covenant, the new covenant had a different mediator and had a more excellent ministry, which was the ministration of eternal life. **"But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."** (Heb. 9:11-12). Christ was not only mediator of the new covenant but also the surety for his people.

The Mosaic rites and duties, as well as the structure of the tabernacle, were primarily typical.

As concerning the tabernacle and the many services performed, they were basically types and they were to be followed precisely. **"Who serve unto the example and shadow of**

heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, **See, saith he, that thou make all things according to the pattern shewed to thee in the mount.**" Heb. 8:5. (See also Heb. 10:1)

Not only was the pattern, given on the mount, to be followed in detail, but other instructions and commands also had their representative and/or prophetic meaning. It is interesting to notice, in Exodus 16:34, that God commanded Moses to lay up a portion of Manna before the testimony (in the Holy of Holies) to be kept. And the children of Israel did eat Manna, during the wilderness journey, until they came to the border of the the land of Canaan. Although the followers of Christ seemed to credit Moses with providing the daily manna, this food would last for only a short while and was temporal, but the true Manna from heaven is eternal. Although the followers of Christ seemed to credit Moses with providing the Manna, Christ corrected this error. **"Then Jesus said unto them, verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world."** John 6:32-33. This last "Manna" is much preferred and eternally greater than that provided in the wilderness.

Aaron's rod that budded was also placed in the Holy of Holies in the tabernacle and was used to identify the

tribe of Levy as the priestly tribe through Aaron. In the test given to identify the priestly tribe, the rod not only budded, but it also blossomed and bore almonds, which seems to indicate the development of the priesthood, or rather it's bringing forth of the priesthood from the old covenant to the new. Consider that the priestly office of Aaron, as the first of the priestly designation, and thus is represented by the budding of his rod. The rod also blossomed which would seem to point to Christ as the flower of the priesthood. He is the Rose of Sharon, The Lilly of the Valley and here displayed as the Almond Blossom. And in addition, there was the fruit of almonds which seems to prefigure the spiritual priesthood of all saints. (See 1 Pet. 2:9).

The tables of the covenant were also placed in the Holy of Holies, inside the ark. This is the two tablets of commandments given by God to Moses on the mount when he gave him the law. They were made of stone and placed in the ark of the covenant and beneath the mercy seat. But under the new covenant the storage place is much different. Contrary to placing the new covenant items in a box, such as the ark of the covenant, God places the items, or law directly into man, **"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 into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people."** Heb. 8:10. Thus indicating

that the new covenant, being placed in the mind, by God, is, by the Spirit, a reasonable thing to the spiritual mind. In like manner the law being placed in the heart indicates it is also emotional in the lives of those who are born again. A heart felt experience and an enlightened mind is far superior to the rules and commandments of the old covenant.

Consider further that the full expression of the Holy Spirit often seems vague and shadowy under the Mosaic covenant. However, he is brought into fuller view in the new covenant, even as in Christ. **“For in him dwelleth all the fulness of the Godhead bodily.” Col. 2:9.** And Christ says, in **John 14:16, “And I will pray the Father and he shall give you another Comforter.” “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.” John 14:26.** The Spirit brings forth the peaceful fruits of righteousness and makes them a sought after vocation for the child of God. **“...the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law.” Gal. 5:22-23.** Please note that the verb “is”, before the word “fruit”, in this quote is singular and not plural. This indicates that the items named are not each exclusive to themselves, but a part of the whole. For example, an apple is a fruit but contains many individual parts such as peeling, core,

stem, seed and etc.. But, when you get a single apple you get the whole thing. In like manner the fruit of the spirit does not come in pieces and parts, but is a (single) fruit. Some items may appear to come in a greater measure than others, but each has its place in the life of a child of God.

It is easily concluded that the promises fulfilled, and the “good wine” tasted during this present age of grace, far exceeds the blessing of the legal covenant. They do, from time to time, brings forth those refreshing spiritual periods of “...peace of God which passeth all understanding...”, as the child of God reflects on the precious hope that rests in the often troubled breast.

Elder Wayman Chapell

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## VOICES OF THE PAST

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### SPIRITUAL INVENTORY MAY, 1946

**Wherefore the, rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fail. — 2 Peter 1:10**

**T**HIS LANGUAGE is addressed “to them that have obtained like precious faith with us through the righteousness of God and our Savior, Jesus Christ.” It is not addressed to any other than the children of God. None can receive these sayings save

the called and elected. Those who are the called and elected were so solely because of the righteousness of God and our Savior, Jesus Christ. Let us now proceed in our meditations to make our calling and election sure by using the same formula advocated by Peter in this same scripture. I have termed this formula a lesson in Spiritual Mathematics.

First, he says: **“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” (2 Peter 1:5-8).**

All these that we are to add must be of the same denomination and we must be in possession of them before we can add them. If we can determine the source of faith then we must conclude that these other things are from the same source in order to be of the same denomination. “By grace are ye saved through ‘faith’; and that not of yourselves: it [faith] is the gift of GOD.”

Faith is the gift of God, so all these other things we are to add must be gifts of God. If the virtue and these other things be good they must be gifts of God. James says: “Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.” So all these are

good — thus gifts of God, and we must be in possession of each of them before we can add them.

So, in this problem of Spiritual Mathematics, it does not concern any works of righteousness that we may perform but our pure minds being stirred up by way of remembrance of these wonderful gifts that God hath bestowed upon us. When we are so enabled by the Spirit to study to show ourselves (as being) approved unto God: we make our calling and election so sure in our minds that we are enabled to rejoice and not fall into despair. In working out our own salvation by recalling all the things that we have experienced we fear and tremble. We wonder has God been so gracious unto us as to work in us both to will and to do of His good pleasure.

Now in solving this problem for our own consolation, we must now consider: do we have faith in God and Jesus Christ as our Savior? If we find that we have any trust or confidence in ourselves for any part of salvation, to such extent we are void of faith in Jesus Christ; but if we find that our experience teaches us that we must be saved solely upon the merits of Jesus and have no confidence in ourselves then we may conclude that we are in possession of faith.

Next, let us consider virtue. We fear and tremble now because in our flesh we can find no good thing. We are but sinners, vile and needy. Sin is mixed with all we do. We are comforted with this thought, surely it takes virtue to reveal to us our sinfulness. Were it

not for this virtue we would be righteous in our own eyes. Surely, then, God hath given to us this virtue. This pure heart or virtue enables us to see ourselves as we are. It enables us to behold that sin is mixed with all we do. We see that in us (that is in our flesh) dwells no good thing.

Next, we are glad to add knowledge. His children grow in grace and knowledge of our Lord and Savior Jesus Christ. God has taught us through experience more and more of our depravity and dependence upon grace and more and more of the meritorious, complete work that Jesus has performed, is performing and will perform for God's chosen. Surely knowledge may be added in the meditations of the pure mind concerning our experience.

Next, we are to add temperance. Have our experience and belief tempered our actions? Have we not been restrained in some degree from thinking and acting as we have thought and acted heretofore? Are we not more sane minded in our estimation of others as well as ourselves? Have we not been restrained from trusting in ourselves? This peculiar experience has tempered our actions and even our associates and ideals are not the same. Now we see temperance added to the list in our meditations.

Next on the list is patience. Paul said: "We glory in tribulations also: knowing that tribulation worketh patience." Through much tribulation we have learned to patiently wait upon the

Lord. We have been taught by that great Teacher that we are depraved and have no ability to lift ourselves from this condition, but God has been so merciful unto us that when we were deepest in despair He has reached us many times. These experiences have wrought in us a degree of patience. We now see that God has blessed us with patience.

"And to patience godliness." God has been so gracious to us and has blessed us in so many ways. There is such vast difference between us and God. No comparison, but what a contrast! We are incapable; God is all powerful. We are foolish; God is all wise. We are sinful; God is all holy. We are creatures of time; God is eternal. We are finite; God is infinite. We are mortal; God is immortal. It is with reverential fear and amazement that we are made to bow to the shalls and wills of Jehovah and trust through Jesus Christ the God-man that His abundant mercy may even reach us. May we not add godliness to the list being possessed with this reverential awe and fear?

To godliness, brotherly kindness. Once my earthly father, who was an ordained minister in another religious organization, accompanied me to a Primitive Baptist Church. While we were enroute home I noticed tears trickling down his cheeks as he said, "I would to God that the brotherly love you people have one for another was practiced by us." I asked him why he made such a remark, and he said, "Everyone can see that you folks love one

another, the lovely smile, the warm hand clasp and the smiling countenance on your faces shows that you really love one another. In our church, there is confusion, strife and pride displayed in a big way."

Even the heathen can say, "The Lord hath done great things for them." They can see the brotherly love that exists between brethren. When a brother rejoices, the brethren rejoice with him. When a brother mourns, the brethren mourn with him. Surely brotherly kindness may be added to our characteristics.

"To brotherly kindness, charity." Do we possess charity, which is love? We love God because He first loved us. We love the brethren with that godly love. This love is not akin to natural love. The same love God loves us with goes back and loves God and goes out and loves the brethren. We cannot be so selfish as to retain this love but it is efficacious — reciprocates — it loves God and the brethren and enables us to do good to all mankind, especially to the household of faith.

Now, we have worked out our own salvation with fear and trembling. We have added each of the gifts that God has so graciously blessed us with. We have made our calling and election sure by the Spirit stirring up our pure minds by way of remembrance of the things that we have experienced. We will not fall in despair; our minds have been gladdened and we are made to rejoice over our experience that God

has so graciously blessed us to enjoy. Now we praise His holy name for His goodness to the children of men.

Elder E. J. Lambert

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### GENESIS 28:12-14

#### Jesus is the Ladder between God and His People

**T**he same is plain from His appearing to Jacob in a vision, recorded in Gen. 28, beginning at the 12th verse. **"And he [Jacob], and behold, a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of God ascending and descending on it. And, behold the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread [or break forth] abroad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed."** In this vision Jacob saw a ladder reaching from earth to heaven, and the Lord God of Abraham and Isaac spoke by the way of the ladder, or from the top of it to Jacob, in the language of prophecy; and the angels of God were ascending and descending on the ladder. These angels were **"ministering spirits sent forth to minister for them who shall be heirs of salvation,"** Heb. 1:14; and

the ladder was the **"Son of man."** See John. 1:51, **"And He [Jesus] saith unto him, [Nathaniel] Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man."** This ladder was, therefore, the of man; and the angels ascending and descending upon it; God was at the top of it; Jacob, an heir of salvation, at the bottom of it; the ladder reaching from earth to heaven as the way of communication from God to man. This ladder was the Son of man, or the Mediator between God and man. The term Son of man is only applicable to Christ in human nature, and in the nature of man He is the ladder or Way to the Father. By the way of this ladder a prophecy was delivered to Jacob, and the Mediator under the figure or use of a ladder, was brought to view; not to show that there should be such a Mediator brought into being some time subsequent, but that He then was in being, and the prophecy then made to Jacob proves that He was then in His prophetic office. We all agree that it is through the mediation of Christ alone that any communication of grace or peace is possible between God and men since the fall, and that the human nature of Christ is proper to Him as Mediator, or to His mediation. Then as the ladder was the way of communication, His human nature was necessarily the ladder which Jacob saw, and must have existed ever since God communed with man in a way of mercy. Jacob seems to have been of this opinion, for when he awoke he said, "Surely the Lord is in this place,

and I knew it not; and he was afraid, and said, how dreadful is this place! This is none other but the house of God, this is the gate of heaven. "Christ as man says, "I am the way;" "I am the door;" "No man cometh unto the Father but by Me, ... Here the ladder was the way to the God of Abraham; and Jacob says, "This is the gate of heaven" - gate, way, and door are used in the same sense, and mean the same thing; and Christ as man is intended. Thus we see that ever since there was a way to the God Abraham, Isaac, and Jacob, the man Christ Jesus has existed, and ever since He communicated the mind of God to men, He has been in His prophetic office. The same thing is plainly taught in chap. 31:11-13. I might point to many places where God appeared in human form to His people of old, and spake as a Prophet to them, and was called a man, as well as God, and I can see no better reason why the old saints called Him both God and man, than because He existed in both the nature of God and of man, and if this be the fact, they called Him man properly, because He was man; and they called Him God properly, because He was God; but if as man, He had no existence, they must have called Him man very improperly, and as there is a vast disproportion between God and men, it must be a disparagement to the character of God to call Him a man; but if the Mediator in the nature of man, without the dishonors of the fall, was in the bosom of the Father, in all the glories of His mediatorial character, and in the offices of a Mediator, reveals a God of grace to saints in prophetic

and in the offices of a Mediator, reveals a God of grace to saints in prophetic strains of peace and love, the name "man" is proper, and instead of a disparagement to God, His grace and glory is revealed to men, in the Mediator as man; but as the reader [if he has ever read the Bible once through] must be convinced that God, in the form of man, and under the name man, and was by the saints called man, did appear as a Prophet to teach His people; I shall take it as granted, that all who believe as the patriarchs did, will not fault me for believing the man did exist, and that they did see Him, according to their word, for I dare not contradict them, and they have declared it. I shall next notice the Mediator in His Kingly office, and show that as man He existed in this office under the former dispensation.

Thirdly, This Kingly office also is connected in His character as Mediator. Then if His human nature be necessary to Him as Mediator, it must have existed ever since He was Mediator, and as we have seen in Scripture language, that both as God and man, He was seen in His Priestly and Prophetic offices; so I shall proceed to show, that as both God and man, He existed in His Kingly office under the former dispensation. God has plainly manifested Himself, in the human nature, or as man, in all the mediatorial offices of Christ, and in the works and doctrine which we have upon record; as we have seen already, as well before the birth of Christ at Bethlehem, as since, and we have also seen that God

did appear in the manhood long before the conception of Mary, and therefore the man in whom He was seen did then exist, or He could not have been seen, for that which is not in existence cannot be seen by men. God is a King universal, according to Psalm 47:2, 7-8. This is His undisputed right, as the Creator and Disposer of all things; but He is called in a particular sense, and in distinction from His universal dominion, "**King of saints.**" Rev. 15:3, "**And they sing the song of Moses the servant of God, and the song of the Lamb, saying, great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints.**" The victorious saints are singing the conqueror's song, and it is called the song of Moses the servant of God, and the song of the Lamb; the name Lamb denotes the human nature of Christ, for it was His human nature that was brought as a lamb to the slaughter, [Isa. 53:7], but this Lamb to whom they ascribe their victory, was in existence when the children of Israel crossed the Red Sea, and existed as man. See Exod. 15:3, "**The Lord is a man of war: the Lord is His name.**" The man in the text was in existence, and His name is the Lord; and as the Lord in the man conquered all the Egyptians, they sung, "the Lord is man of war;" but as though divine power in the man had delivered them, they said, "The Lord is His name." So likewise in Revelation, they sing "the song of the Lamb," referring to the human nature which by death conquered death, and by whose blood they had overcome the

Beast, but they own His divinity to be the LORD GOD ALMIGHTY, and both natures in one person is King of saints. This truth is evident by comparing Rev. 19:11-16, inclusive. Here He is described as being "faithful and true" - called "the Word of God" "clothed with a vesture dipped in blood," etc. His being called the Word of God, a faithful and true witness, and being clothed in a vesture dipped in blood, must be spoken of Him as man, and His Kingly office is brought to view by the "sharp sword that goeth out of His mouth" and from His having "on His vesture and on His thigh a name written KING OF KINGS AND LORD OF LORDS." Mark it well, this name which is above every name, was written on His human nature - His thigh, that is on His vesture and on His thigh, even on the vesture dipped in blood, and it must be given up, by every discerning Christian, that His human nature is here described, and on Him as man this exalted name is written in large capitals, to show that God is in the man, and so He is both God and man, but one King of saints.

Elder Wilson Thompson

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### PROVERBS 3:4-6.

**So shalt thou find favour and good understanding in the sight of God and man.**

**Trust in the Lord with all thine heart; and lean not unto thine own understanding.**

**In all thy ways acknowledge him, and he shall direct thy paths.**

**For the Signs of the Times.  
Athens Pa., May 11, 1855.**

**B**ROTHER BEEBE: - Having for a few days past had my mind exercised with enquiries as to the nature of a hope within, which should be as all anchor of the soul both sure and steadfast, and also having the words of our Savior, "My sheep hear my voice, and I know them, and they follow me," unusually impressed upon my mind, I feel inclined to pen down a few reflections although I am aware it will be in a feeble manner. What evidence have I that I am I a follower of the Lamb? Am I not resting on a false hope? If one of the fold, why so much taken up with the cares of this world? Why so much allured with the unsatisfying, things of earth, that so many of my thoughts are occupied therewith!

If I follow thee my Savior and King,  
What meanest this straying? this heart  
wandering?

This rambling mid thorns, this clinging  
to earth?

This leaning on self, this season of  
death?"

If ever a poor soul amid its temptations needed a "Father at the Helm" it is mine. But there are times when I do rejoice in a finished salvation. Jesus' dying words on the cross, "It is finished," are precious words to me. Well do I remember when they first arrested my attention, and I trust by the Spirit's influence led me to search

after the precious doctrine of grace. Step by step I was enabled to rejoice in the efficacy of the atonement, in an all sufficient Savior, in the eternal unchanging purpose of an unchanging God, till the great plan of salvation seemed replete with glory. The happy words of the psalmist to his Lord were on my lips. "All my springs are in Thee." Since then I have felt how much I need daily support, guidance, and protection to keep me at the feet of Jesus, and from the temptations of an ensnaring world. Like a tottering child I need the watchful eye of a parent or I meet with many bruises. There is a beautiful sentiment in a late number of the *Signs*, which meets with a warm greeting in my heart. It is this, "But without renewed manifestations of the pardoning love of God, first experience affords but poor satisfaction to the soul, and though we take encouragement from the experience of the past, the soul can no more feed upon it, than the body can sustain its health and vigor from the food of yesterday." 'Tis true that past experience encourages us onward. But we want to feel that in our travel we are leaning on the arm of our beloved, we want an evidence within that in Christ we live, and move, and have our being, and that as he lives we shall live also. We trust we have in times past walked in the light of his countenance, and still we need the Spirit's soul-cheering presence to enliven our too often desponding hearts, sustaining grace to buoy us up far above self, and its vain imaginings; for as soon as we lose sight of Jesus, we are tampering

with self, looking within for satisfaction, and the more we seek the more we stir up the corrupt fountain. Faith grows weak, we almost if not quite forget that *seamless robe of righteousness*, and fear that we have been deceived. Or we are lulled to sleep with the enchantments of the world, we grow careless and indifferent. The bible becomes a sealed book, the closet is unfrequented, and unless a ray from the Sun of Righteousness pierces through the gloom, we must remain in darkness and stupor. I can say from sad experience we cannot too much dread this sleepy carnal mindedness. But the Lord knoweth our feeble frame, he hath compassion on our infirmities. "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings so the Lord alone did lead Jacob," and will continue to lead his people, for "the Lord's portion is his people, Jacob is the lot of his inheritance." Hawker, in one of his works noticed the peculiar manner in which the eagle carries her young on her wings, so that an arrow cannot harm them without first piercing her, so he says is the Lord's care for his children. If we could but realize in whose hands we are, if we were not so prone to forget the protecting care of God, if in our infirmity we leaned more on our precious staff we might walk more cheerfully. May all of us who have felt that the Lord is precious strive by divine grace to recognize the goodness of God in all his dealings with us, in adversity rely upon his all wise care, in prosperity serve him with fear and

trembling, in weakness forget not the strength of Israel, in darkness pray for the dawning of the Sun of Righteousness in our hearts, forgetting not to hail the precious promises of the gospel. May our ears be opened that we may hear the voice of the Shepherd, and with joy speak of his praise and talk of his power, and walk as his humble followers.

MARIANNE MURRAY.

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**“Thou gavest also thy good Spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their thirst.”- NEHEMIAH ix. 20.**

**W**HEN we are thoroughly emptied of ourselves — when our knowledge is shewn to be ignorance, our wisdom folly, our righteousness filthy rags, and our strength weakness — then we begin to long after the teachings of the blessed Spirit. We must be purged and tried before we can value and receive the treasures of grace. When we are well exercised and tried in our souls, then we begin to long after the teachings of the Holy Spirit, that he would shed abroad the love of God in our soul, visit and guide us, overshadow us with his holy presence, and drop into our hearts his secret unction. Before we are brought here, we know not the personality of the Holy Ghost. We have no evidence in our conscience that he is God; we cannot worship and adore him as the Third Per-

son in the blessed Godhead. But when we are brought to this spot, that we know nothing without his teaching, feel nothing without his giving, and are nothing without his making — this makes us pant and sigh after his teachings and leadings; and we are brought to wait in the posture of holy adoration and still quietness for the dew and unction of the Spirit to fall upon our conscience.

J.C. Philpot

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**ST. MATTHEW 5:3-5.**

**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.**

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**CONTRIBUTIONS**

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**FOR NOVEMBER 2013**

Nancy Wilson, GA .....	5.00
Carlton Sumner, VA .....	5.00
Frank Williams, VA .....	150.00
Garland Stanley, NC .....	25.00
Steve Terry, VA .....	10.00
Ruby Dyer, VA .....	5.00
Ruby Kincaid, OH .....	50.00
Emmie Grayson, AL .....	5.00

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## OBITUARIES

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### ELDER WILLARD RAY BIRD

**I**t pleased our God of heaven to remove from our midst our dearly beloved pastor and yoke-fellow to the church, Elder Willard Ray Bird on September 6, 2013 at the age of 88 years. May we be granted a heart of submission from a God of all grace who does all things well. His will be done, "as in heaven so in earth."

Elder Bird was born March 3, 1925 to the late Joseph Addison and Malinda Mae (Spears) Bird.

Elder Bird is survived by his beloved wife of 63 years, Anna Lee (Wood) Bird; daughter Lisa Stout; two grandchildren, Matthew Bird and Seth Stout, four great grandchildren as well as countless nieces, nephews, and friends.

He retired from The Columbia Gas Company in 1984 with 38 years of service.

Elder Bird united with the Providence Church on Turkey Creek, WV and was baptized on May 26, 1968 by Elder V.B. Linn. He was received by relation into the Hopewell Church in Cross Lanes, WV on September 4, 1977. He was appointed assistant pastor and moderator on June 30, 1979. On September 5, 1987 Elder Bird was appointed pastor of the Hopewell Church and served in that capacity until his death. He also served the Sa-

rah Church in Boone as their pastor, appointed in September 13, 1987. He served as moderator of the POCA Association from 1988 until it was dissolved in 2005.

I, the writer met Willard for the first time the day he asked for a home with Providence Church when He requested that I lead him into the baptismal water in Turkey Creek. He proved to be a life long friend in the ministry and we were blessed to travel many miles together in the sweet communion and hope of Eternal life by the Grace of God, for which I have been made thankful.

Funeral services were held at 11:00 AM Tuesday, September 10 at the Allen Funeral home, Hurrigan, WV with Elders Harold and Lewis Johnson officiating. Burial followed at Mt. Mariah Cemetery.

Now as another page is turned in God's providential purpose we are reminded of the words of our Lord and Master, "Well done thou good and faithful servant."

Submitted in love,  
V.B. Linn

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### ST. LUKE 1: 78-79.

**Through the tender mercy of our God; whereby the dayspring from on high hath visited us.**

**To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.**

**SISTER LETHA LOUISE SIZEMORE**

**O**ur mild, lovely, and gentle Sister in the faith passed from this life on May 23, 2013 at the Bowers Hospice House in Beckley, West Virginia after an extended illness. She was born April 12, 1921 at Bud, West Virginia, and was the daughter of the late Ralph and Rebecca (Mitchem) Lester. In addition to her parents, she was preceded in death by her loving husband of 62 years, William Fred Sizemore; a son, William A. Sizemore; an infant brother and sister; brothers, Elzie, Lacy, and Jimmy Lester; and sisters, Susie Miller, Vada Wiles, and Viola Dickerson.

The family members left to cherish her memory include her son, Calvin Sizemore and his wife, Sylvia of Shady Springs; her daughters, Loretta "Mary" Lawson and her husband Bob of Lester, with whom Sister Letha lived for the past six years, and Kaye Dunn and her husband, Lynndall of Bud; a brother Luther Lester, and his wife Nancy of Bud; a sister, Polly Sizemore of Turkey Creek; a daughter-in-law, Florina Sizemore; four grandsons; five granddaughters; three step-grandsons; seven great-grandchildren; twelve great-great-grandchildren; and a host of nephews, nieces, family and friends.

Sister Letha was a constant, faithful, member of the Newfound Primitive Baptist Church and served as the clerk for many years. She was brought to meeting by her husband, Fred; then by her son, Calvin; and then by her grand-

son, Anthony Dunn, who were all very attentive to her needs. She attended her meetings faithfully up until the last year or so of her life, and was given a desire to attend up until the end. She was sound in the faith, and was hospitable to the saints, receiving and providing for them in her home. She was a warm and friendly person, deeply loved by all who knew her in truth. She was loved by her brethren and sisters in the church, and was also widely known and loved by many across this country, who came to know her as they visited the Little Vine Olde Association, of which the Newfound church is a correspondent.

We miss seeing her smiling face, and miss visiting with her. Our sadness is turned to joy when we are made to hope and trust that her Spirit is now in the presence of her Lord and Savior, Jesus Christ, and when we are made to understand that her labors and trials on this earth are finished. "To be absent from the body is to be present with the Lord." And we love to think that nothing is able now to disturb her peace, or to cause her any sorrow or pain. God is good and merciful and kind. "Blessed in the sight of the Lord is the death of his saints."

It was agreed in conference of the Newfound Church on September 15, 2013 to include this memorial in the Church record and to send a copy to the "Signs of the Times" for publication.

J.B. Farmer, Moderator  
Sister Sue Reed, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscrip-  
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## HYMN

Now, may the Lord reveal his face,  
And teach our stammering tongues  
To make his sovereign, reigning grace,  
The subject of our songs.  
No sweeter subject can invite  
A sinner's heart to sing,  
Or more display the glorious right  
Of our exalted King.

This subject fills the starry plains  
With wonder, joy, and love;  
And furnishes the noblest strains  
For all the harps above:  
While the redeemed in praise combine  
To grace upon the throne,  
Angels in solemn chorus join,  
And make the theme their own.

Grace reigns to pardon crimson sins,  
To melt the hardest hearts;  
And from the work it once begins,  
It never more departs.  
The world and Satan strive in vain  
Against the chosen few;  
Secured by grace's conquering reign,  
They all shall conquer, too.

Twas grace that called our souls at  
first;  
By grace thus far we're come;  
And grace will help us through the  
worst,  
And lead us safely home.  
Lord, when this changing life is past.  
If we may see thy face,  
How should we praise and love at last,  
And sing the reign of grace!

Newton

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**EDITORIAL**


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**“For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free-woman. But he *who was* of the bond-woman was born after the flesh; but he of the freewoman *was* by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, *thou barren that bearest not; break forth***

**and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him *that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free.” Galatians 4:22-31***



Elder J.B. Farmer

**I**n these few words, the inspired apostle Paul opened up a great mystery that had been hidden from the beginning. These things cannot be received and understood by the carnal mind, because they are spiritual. According to scripture, **“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.”** Happy are you, if you are given a mind and heart to receive these things. They are hidden from the wise and prudent, but are revealed unto babes. May the Lord guide our thoughts and may we be given eyes to see, ears to hear and a heart of understanding.

The apostle was wonderfully blessed to explain this hidden truth per-

taining to election, and to the plight of God's people in the world. It identifies all men who ever had or shall have an existence in this world. They are separated into two groups: those born after the flesh, and those born after the Spirit. One's understanding of the doctrine of sovereign election affects the way he sees himself and all others. It affects the way he understands the scriptures. It affects the way he thinks of God. The two opposing views about election and God's sovereign love in the choice of His people in election, seems to divide the thinking of the carnal and spiritual minds of all men upon the earth. One view is according to the Spirit, and the other according to natural understanding.

God, in His written word, manifests this difference in the account of Sarai and Hagar. Since Abram and Sarai were well stricken in age had no son of their own, Sarai thought she could never have children. She, in a natural mind, thought she might obtain children by her handmaid. So she gave her handmaid, Hagar the Egyptian, to Abraham. When Hagar saw that she had conceived, her mistress Sarai was despised in her eyes. (Abram was 86 years old when Hagar bare Ishmael to Abram and Sarai was 76.) We see here the beginning of the hatred of one people for another — the hatred of the bondwoman for the freewoman.

When Abram was 99 years old the Lord appeared to him. And the Lord made an everlasting covenant with Abram and his seed. The Lord told Abram that he would be a father of many

nations, that his name would no more be called Abram but rather Abraham, that He would give him the land of Caanan, that Abraham and his seed should keep God's covenant of circumcision, that Sarai would now be called Sarah, that Sarah should bear Abraham a son called Isaac, and that He would establish an everlasting covenant with Isaac and his seed.

The Lord at this time also made a covenant with Ishmael. He declared that He had blessed him, and would make him fruitful, and multiply him exceedingly. The Lord also declared that Ishmael should beget twelve princes, and that He would make him a great nation.

We see that God here made two distinct covenants. One was an everlasting covenant involving Abraham, Sarah the freewoman, Isaac the child of promise, and his spiritual seed after him. I am made to believe that this covenant represents a figure of spiritual things. The other was a covenant involving Hagar the bondwoman, Ishmael the child born after the flesh, and his natural seed after him. I am made to believe that this covenant manifests a figure of natural things. The blessed apostle was given to describe the bondwoman Hagar as the Jerusalem which now is and is in bondage with her children. I am made to believe that this manifests the whole fleshly family of unbelief. And he was blessed to describe Sarah as the freewoman, the Jerusalem which is above and is the mother of us all. I am made to believe that this indicates the whole spiritual family of God.

The apostle said by inspiration,

**“Now we, brethren, as Isaac was, are the children of promise.”** This is our hope and trust, that we are the elect of God, chosen in Christ Jesus before the foundation of the world, and redeemed by the blood of the Lamb. We hope and trust that we are included in the everlasting covenant of grace, which secured eternal life for all the saints by virtue of the finished work and righteousness of the Lord and Savior Jesus Christ. Our hope and trust is that we are not the children of the flesh, held in the natural covenant of Hagar and Ishmael, that walk after the flesh, whose end shall be misery and destruction.

The apostle, by the Holy Spirit declared, **“But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now.”** From the beginning to this day, and down until the end of time, the one born of the flesh has persecuted and shall persecute the one born after the Spirit. The Lord made it plain that if they hated Him, they would also hate you. But He said, **“Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”** He also said that if you were of the world, the world would love you. And He said, **“Woe unto you, when all men shall speak well of you! For so did their fathers to the false proph-**

**ets.”** But we hope and trust that we are not loved by the world.

Isaac was born, and after eight days was circumcised. And after Isaac was weaned, Abraham made a great feast. **“And Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking. Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.”** Here we see evidence of the hatred of the son of the bondwoman for the son of the freewoman. And the Lord caused Abraham to hearken to the voice of Sarah, even though it was grievous in his sight, and after giving them bread and water, he sent them away. But God saved Hagar and Ishmael from death in the desert, and Ishmael became a great nation according to the covenant of God.

The seed of the bondwoman has continued to persecute the seed of the freewoman even to this day. In the last book of the Bible, the book of Revelation, there are two women described in figurative language. They are a great wonder and a great mystery. The one woman described in Revelation 12 is clothed with the sun, and the moon is under her feet, and has a crown of twelve stars upon her head. The other woman described is in Revelation 17. John saw her sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her

fornication: And upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth. And John saw the woman drunken with the blood of saints, and with the blood of the martyrs of Jesus.

I am made to believe that Sarah, the Jerusalem which is above and free, is represented by the woman clothed with the sun, having the moon under her feet. And I am made to believe that Hagar, the bondwoman, is represented by the other one that John saw sit upon the scarlet colored beast. The one is altogether lovely, holy and blessed. The other is full of abominations and filthiness. The one is of the everlasting covenant of grace. The other is of the covenant of death and destruction. The one is persecuted by the great red dragon, which is the devil. The other sits upon the great red dragon and is part of the persecution. The one was given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. By the hindering mercies of God, the hateful woman is kept from carrying out her evil intent to destroy the freewoman.

It is impossible that the son of the bondwoman, that was born after the flesh, could ever be heir with the son of the freewoman, that was born after the spirit. The son of the freewoman was loved with an everlasting love, chosen in the covenant of grace, foreknown of God, predestinated to be conformed to the image of His Son, called, justified

and glorified in the sight of God before the world was. The son of the bondwoman was never loved of God, but was a vessel of wrath fitted for destruction. He was a vessel created of God for a purpose — to be used to bring a fiery trial of faith to try the children of God. After the purpose of God is finished for that vessel of dishonor, that vessel shall be taken and destroyed.

After explaining the wondrous and mysterious workings of almighty God down through the ages, the inspired apostle gives much assurance to the children of God and says, **“So then, brethren, we are not children of the bondwoman, but of the free.”** None deserve to be counted as children of the freewoman, for it is all of grace. The only way one could be a child of the freewoman is by birth, by being born of the Spirit. And we know that no one has any part in his birth process. It is altogether passive. So, if you have been given a hope of salvation based upon the kindness and goodness of God our Savior, Who came and suffered and died for your sins (and I hope and trust mine also), and Who by the power of God took up His life again, you are not a child of the bondwoman, but of the free. You have been born from above, and are an heir of the promise of eternal life in Christ Jesus, the Lord. Praise, honor, and glory are due unto our God forever, Who alone is worthy.

I trust that this was written in love and in hope of eternal life.

Elder J.B. Farmer.

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***CORRESPONDENCE***

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131 Kay Loop  
Shreveport, LA 71105  
Dec. 18, 2013

Signs of the Times  
1429 Howlett St.  
Hillsville, NC 24343

Dear Brother Horton,

**E**nclosed, please find check to renew my subscription to "Signs of the Times" with some extra to be used as needed.

"The Signs" is a comfort to me and I enjoy and appreciate it.

Sincerely,  
Billie Owens Speir

Tony R. Horton,

**I** see that my subscription is running out with Dec. issue. I am sending check for two years renewal. Do with the rest as you see fit. I enjoy reading the Signs and hope I have been given a love for all of God's people.

For by grace are you saved by faith: and that not of yourselves: it is a gift of God; not of works lest any man should boast. For we are his workmanship created in Christ Jesus unto good works which God hath before ordained that we should walk in them.

Garlon Vick

Dear Brother Horton,

**I** have learned that the Signs of the Times are now available on a flash drive. Please send me one flash drive, for which I am enclosing a check for \$40.00.

My grandfather was Elder Harold M. Bennett, from Mardela Springs, Maryland. I have some of his papers, including several photographs of a number of O.S.B. ministers. I have put them on a CD in JPS format. Would you like to have a copy? Some are identified but a number are not. And the quality varies, but most are fairly good.

Thank you for digitizing these copies of the Signs.

Sincerely,  
Sylvia Bradley

Bro. Robertson,

**I** continue to enjoy reading "The Signs of the Times" sent to me each month. The articles are very uplifting and profitable to me. Thanks for all you and associate Elder Farmer do in selecting the articles for publication.

Christ our hope,  
Elder Ralph Dale

P.S.

I wrote this short article, if you would like to publish it.

**PSALM 131:1-3.**

Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me.

Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.

Let Israel hope in the Lord from henceforth and for ever.

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**ARTICLES**


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“Sirs, what must I do to be saved.” (Acts 16:30)

**T**his question was asked by the Philippian jailor to Paul and Silas. It was evident by his question that he was ignorant of the way God saves sinners by His free and sovereign grace. The self-righteous, unlike the Philippian jailor, assume that they KNOW what to do in order to be saved and have a home in heaven. The Philippian jailor, although ignorant of salvation by grace, was taught of the Lord of his need of salvation. Paul and Silas did not chide him for his ignorance but instead proclaimed the gospel to him. **“And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word**

**of the Lord, and to all that were in his house” (Acts 16:31-32).**

The jailor had been prepared by the Lord to receive the word of the Lord spoken by Paul. **“The preparations of the heart in man, and the answer of the tongue, is from the Lord” (Proverbs 16:1).** Paul did not preach to him that he must do something. Paul preached to him the Lord Jesus Christ, the Savior of sinners, for none but Jesus can do helpless sinners good. The Philippian jailor believed on the Lord Jesus Christ. He believed on Christ because God gave him the gift of faith. We believe, Paul writes, **“according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead” (Eph. 1:19, 20).** Salvation is of the Lord. **“To the praise of the glory of His grace” (Eph. 1:6).**

Elder Ralph Dale

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**FELLOWSHIP**

**F**ellowship with and among the Lord's people has been on my mind very much for years. To me, the word fellowship means fellows on the same ship traveling to the same port or destination. They are as Noah and the people shut up in the Ark so far as their being in captivity to, and with, their God. I have never felt worthy of the fellowship shown to me these 42 years that I have been a member of Malmaison Church. It has been the most precious feeling about my journey in life with my Breth-

ren, to feel the mutual bond of love with a handshake or a face to face talk of our experiences of grace. The most sorrow and hurt has been the ease with which it seems that Brethren are willing to part with this precious fellowship when disagreements confront us. Except for a departure from our doctrine, I have always felt that every avenue of reconciliation should be explored-even if it takes much effort and talks among the Brethren. I have heard it said "Oh we don't have fellowship with a certain association or church" but that is a natural human failing-it could not be of the Holy Spirit because there was no guile found in Jesus' mouth and He did forgive all of our sins.

Our Christian fellowship is not with natural man as we hate the acts of the flesh and have been taught that all of our righteousness is as filthy rags in the sight of God. A song in the Goble Hymn book reads "From all that's mortal, all that's vain, And from this earthly clod, Arise my soul, and strive to gain Sweet fellowship with God". If we are given to feel fellowship with our Brethren, it is surely that this is a gift from God as He states that He is in His people and they are in Him and He is in His Father.

How precious is this Christian fellowship when felt and how alone we would feel if our Brethren were to forsake us. If they saw myself as I do, I'm sure they would turn away but my deepest desire is to live in peace and love with my dear Brethren, never wanting to offend but to live at their feet as I jour-

ney, I hope, to a better world. This life is very short as we grow old and look back on our past life and there are so few days to be with our Brethren in a lifetime. Our sweet meetings are only for a few hours but the time spent together and our mutual worship of the Lord is what keeps us hoping we have not been deceived in our expectation of a never ending fellowship as we journey together on that ship to the promised land.

In hope of eternal life,  
Burnell B. Williams

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(Elder Wray is 92 years of age and is pastor of Pleasantville Primitive Baptist Church near Reidsville, North Carolina.)

### ELDER HAYWOOD WRAY'S EXPERIENCE

From cassette tape recording

**T**here have been many people over the years who have asked me to put my experiences on paper or tape one. I will endeavor by the help of the Lord to put it on tape. I hope the Lord will bless me to bring it out as God revealed it to me. In 1951 in November my wife and I joined the church at Pleasantville Church. About a week before I was baptized, I had a dream. I dreamed that when I was baptized as I came out of the water, there was a flint rock about a foot wide. As it went out from the bank it went way out right close to the bank of the water, and I couldn't understand what

that meant. When we went home, some of my wife's people went with us home. Something got wrong with my shoulders. There was a weight of some kind on my shoulders, and I couldn't get rid of it. Nothing I did would help it. I would get up and go in the other room thinking maybe that would help a little bit, you know. I'd come back, and it didn't help a bit. So, instead of it getting better, it got worse. I went to the deacons at my home church and told them, "I don't want to be a deceiver." I said, "All of the people that I've heard of being baptized, they felt so good and lifted up after being baptized. That has not been my case. There is something badly wrong. You just are going to have to take my name off the church book. There is one thing I don't want to do and that is to be a deceiver to God's people." The deacons helped me a whole lot. They said, "Brother Wray, we understand." I continued on. Then I began to have dreams, and all the dreams that I had were a message to me from God. I began to dream about birds. I dreamed of one bird one night. I was standing by a well, and a big bird lit right in front of me. It was so humble. My heart just went out to that bird. I loved that bird. It wasn't a pretty bird, but I loved it. It wanted something to eat. It wanted me to feed it. I looked at my hands, and I didn't have anything. I remembered that there wasn't anything left that night from supper, you know. All of my big family ate it all. All at once there was the prettiest bread I've ever seen appeared in my hands, and I began to feed that bird. He ate it with such joy. So then before the bird left and flew away,

it blessed me. I knew the bird was on a long journey. He was on his journey, but he had to have something to eat. I pondered that a long time.

Then, I remembered I had a dream of another bird. I was standing in the door of our house and a dove fluttered around. I knew it was on a journey — and I didn't have anything for it to eat. I held my hands out to it. He came and looked down at them — and he fluttered away. Oh, my heart went with it. Then all at once a Bible appeared in my hand, and I held it out to him. The bird came back and he looked at that Bible. He nestled himself down in that Bible just like a bird on a nest. You could hardly see it. Then I knew. The next morning when I woke up, "Now I know that there is nothing in man's hand that is worth feeding to put before His people to feed them. It takes the Word of God, His love, His mercy, His grace." And, my heart felt good. The bird sat there. Oh, I felt like the Lord was planting something in my heart, but I didn't know what. But, I was enquiring and telling the Lord, "I just can't do this. I can't preach. I just can't do it." My speech was stammering and stuttering. I couldn't even make a sentence without stuttering. "I can't do it, Lord. I know you're perfect, but you just made one little mistake." But, that didn't stop Him. Then, He appeared to me one night in the figure of a man, and He said, "I'll give you a mouth." Well, that satisfied me for about a day, and I was right back telling Him again, "Lord I can't do this. I can't do it."

So, then one day I was at work in line in the cafeteria to get my lunch.

There was a voice that spoke that sounded like thunder. It said, "You're going to die, you must die." I thought, Lord, have mercy, everybody in this whole place knows all about it. I looked around, and nobody heard it. But, that was the worst earthquake that I think anyone has ever witnessed. My whole body shook. "You must die." At the same time in a flash, it showed me where I had to go. So, after I got off of work, I started on. But, I had to go about a half mile to where we lived, and I begged of the Lord to let me go home and tell my family good-bye, but He wouldn't allow it. I had to go to that little four acre tract of land that we had. I went on down. When I got to the point, as I got out of the car, I left my keys in the car so they would find it anyway. I went on down, and when I got to that place something just struck me to the ground. I couldn't move. I was just paralyzed. I couldn't move a thing. And, I felt like the Lord just raised me up for me to be a feast to the wild animals, but I couldn't blame Him. I couldn't blame Him. Then, there was a big hand that passed over my head and on down, down, around, all the way to my feet. I received strength and sat up. When I did, I heard voices in heaven, talking and it was concerning me. At the time it was going on, I understood what they were saying. But, when they finished, it was all sealed up. I couldn't remember, I can't today, one word that was said, but it was concerning me. So, I went on home. The Lord had taken everything away from me, in that span of time, my family, my children and everything I had. I could witness with Job. He took everything

Job had away from him. So, I went on home, then. I went on in the house, and in my soul, I was just crawling on my knees. I went in the house and I had to hug and kiss my wife. I was so glad. I had to hug my children. My blessings from God were magnified. I felt to be the richest person on earth. He had restored everything He took away. Only, I could see His great blessings even more. So, that went on. We were baptized in November 1951 and then the following May, we went to a meeting at Pleasantville, and the pastor asked me to come to the stand. I was just sitting on pins and needles. So, I got up and went up the step just like they are now. I told them, "If there was any way possible, I would keep my seat, but it's not possible." So, I began to speak, and they all seemed to witness with me. They could, it seemed, feel what I was saying. So, oh my, I felt that during those months from November to the following May that I had lived at least a hundred years of what the Lord had brought me through. He had pruned me down. I had the feeling, before all of this began, that I was going to be somebody big. I was going to have a lot of money. I was taking the correspondence course in air conditioning/refrigeration. Oh, I was going to be somebody. One thing, the Lord knows how to take things away from you. He struck me down with a physical problem in my stomach and He just kept whittling and whittling. I had to give up this and give up that. "Well, I can hold on to this." But, He whittled that away too. So, I didn't have anything to hold to except Him. The Lord said, "My people shall be

a willing people in the day of my power." And, I felt I understood that.

Then, after they liberated me to speak, some folks from the Baltimore Church heard me speak one day. They all insisted that I come to their church. I said, "I can't do that. I'm just liberated." They said you're liberated to speak any where there is an ordained deacon or minister? I said, yes. They said, "Then you can come." Well, my wife and I talked about it and we decided to go. So, we did. And after that, I was up there every other month for a long time. And, they wanted me to move up there. The Lord never put it in my heart to do that. So, we didn't, but I continued to go up there. Then, I remembered a dream that I had when I was baptized. I came out of the water and the rock was narrow where you came out and then from the water's edge it just spread out wide. It didn't go way out yonder and spread out a little bit. It just spread out wide, and I often thought about that rock. Then, after I had been speaking a while, I wanted to know what my life was going to be ahead of me. It just stayed with me. I wanted to understand what I was going to have to go through. It just lingered and lingered. One night I had a dream. I saw Moses in the edge of a field in a body of woods, and he was just pacing up and down that field wanting to know what his life was going to be. And, I looked up and saw his whole life written up there in gold way up there in the air. I said, "Well maybe I can read it and tell him." And, I looked at it, and I couldn't read a word of it either. So, all that left me. I knew I had to live it just as all other of God's people live it

day by day. So, I was reconciled. He reconciled me to it. Well, the wonderful dreams and they all had a purpose in them. The Lord had reconciled me to endeavor to speak, but I still thought I couldn't.

One night a figure of a man appeared to me, and he said, "Do you want more wisdom and knowledge and understanding?" My soul just leaped for joy. I said yes, yes. My soul was talking. Yes, yes. "It's going to mean more trouble and trials." I said, "That's all right. I can take it." The next morning when I got up on my way to work, I was just sick. "Why did I have to say that?" That was me talking, for I had to learn what that meant too. The deeper we go into troubles and trials and tribulations, the greater our understanding is in the Lord and in His word.

So as time lapsed, I continued to wrestle with this matter and the Church called for my ordination and that I considered it very much because I didn't know. I had a dream before the ordination. I still had a great desire not to be a deceiver among His people. I begged of the Lord if this is true that He had called me that He give me a sign to let me understand for sure that He was the one doing the work, you know. So He gave me a sign. One night I had a dream that an angel came and poured some kind of ointment on my head and it didn't run off. It went down into my heart and that was the greatest feeling I think I have ever witnessed. And then I was still doubtful. I said, "Lord, give me a sign that in the ordination when they lay hands on me let me have that same feel-

ing." So, there were three ministers at my ordination back then. So the first one laid his hand on me, and I didn't feel a thing. The next one laid his hand on me, and I didn't feel a thing. I wanted to tell them to just stop this thing right now that there was nothing to it. But I didn't say anything and the third one laid his hand on me and I felt the same feeling that I did when that angel poured that ointment on my head and it went all down into my heart. Oh what a comfort it was! Oh how the Lord has been so wonderful to me even with all my rebelliousness against Him! They went ahead with the ordination. By that time the people in Pennsylvania wanted me to come up and visit with them. I did and visited up there for quite a while. They wanted me to move up there, but the Lord didn't put it in my heart. And then as time lapsed, I had an invitation from Canada. The folks up there had never heard me and didn't even know me. I couldn't understand why I got that invitation. But, my wife and I discussed it. So we decided we would try to go. We went up there from 1958 until about 1985. They were asking me to move up there. They were very devoted people up there, lovely people. The Lord works wonders.

I would like to now go a little further in my experiences in the ministry. I want to speak to you for a little while concerning the highlights of my ministry over the years. I have had a lot of lovely experiences beyond the comprehension of man how that it took place.

I know I had worked hard all that day and I came home late in the evening and

I was so tired. I was just looking forward to sitting down and resting. And my telephone rang and I answered and it was a daughter whose mother was in the hospital. She said the doctors had given her up and it was just a matter of a short time. She was an elderly lady. But, she said that she had been calling for me all day long. So, she told me that she had asked the doctor was it all right for her to call me and he said yes. So, she called me and I told her that as soon as I could get cleaned up, I would come on down. So then I had a great dread. I felt I was in no condition to have prayer. The more I thought about it, it looked like the further away prayer had gotten from me and I knew I couldn't pray. It was impossible. I even had the thought that I would ask her to pray for me. I thought good Lord I couldn't do that. So, I went on down dreading it with the worst dread because I knew that I could not pray. So I went in the door at the hospital where she was and all of the family was there. When she saw me come in the door, she said, "I'm glad to see you. I want you to pray for me because I'm ready to go." So I walked around to the head of the bed with that same feeling what am I going to say. I can't pray. It's impossible for me to pray in this kind of frame of mind. And, when I bowed my head, something met me right there. I began to pray and when I got through, she raised her head clean off the pillow and said, "thank you, I feel better." I looked around and the family was all in tears. So, I talked to them for a while. When I got ready to go, she insisted that I come

back the next night. So, I said all right I will come. I still had the feeling that I could not pray. When I went in that room, after that, I could feel the presence of something in that room. It just goes all over you. I could feel it just as plain as anything. I went around and had prayer again. I looked around and the family was in tears again and she was feeling so much better. So, I stayed and talked with them a little while and then came on home. Thinking about her on the way home one night from the hospital, I found tears running down my face. The thought came to me, "Why are you rejoicing?" She may be dead by now. That continued on for about four nights in a row. She got better and she went through a serious operation and she went home. After she went home and had been there for a week or two, I told my wife, "Let's go up and see her and see how she is doing." So we went up and knocked on the door and she came to the door and opened it. She said, "Come in. I have something I want to tell you." So we went in and sat down, and she began to relate to me what went on. The first night, she said, the head nurse was standing at the door and heard the prayer and said after I left she came in and said I have never heard a prayer like that. The next night, she said, all of the nurses on the floor were standing there at the door and heard the prayer. It was that way all the way through. She said the nurses told her that even the patients across the hall would ask for the door to be open so they could hear the prayer. I couldn't comprehend it, but she got better, went

through a serious operation, got better and went home and lived for several years after that. I learned and heard someone tell me that the doctors in the hospital there then told all the family when they had someone there in a serious condition to call your pastor. So, I thought then what did I say in those prayers. I don't know. I couldn't remember a word that I said in all those prayers. The Lord sealed it up. The prayer was just for her not for anybody else. That's the way the Lord works. And over the years I have had so many highlights. Visiting the sick has been some of the highlights of my ministry.

I know we went to see some of our folks, one that was a member of a church I served over in Virginia. We went to this sister's home and the daughter came to us and said, "I'm glad to see you all, but my mother will not know you. She hasn't known me in three weeks." So we went in and we were all standing around. Some of the other brethren and sisters had gone with us and were there that day. We were all standing at the foot of her bed and that sister didn't even recognize the fact that anyone was there. I told the daughter to get me a chair. I could hardly walk at that time. I said put it at the head of the bed. She did and I thought, good Lord, I have done nothing but make a fool of myself. My heart was empty as a dry bucket. Nothing and I never was a person to try to make up something. So, I sat down in the chair and just sat there not saying a word. I was just beholding her. And all at once, "Amazing Grace" came down through

the top of that house and landed in my heart. I didn't say a word. I just started singing, "Amazing Grace" and the others joined in and I saw her eyes flicker quick as lightening. When she did, she began to sing "Amazing Grace" and you could hear sometimes her voice above our voices singing "Amazing Grace." We saw the power of God. We saw the love of God. We saw and could feel the grace of God that He has upon His people right there, right before your eyes. When we left, we had prayer with her before we left and talked with her a good while. After we left, she told her daughter to call a member of the same church that she thought so much of and so she did. They talked for a long time and she told her about our coming and how much she enjoyed it. She lived a good while after that and stayed alert. Then she slipped back in it and the Lord took her. Seeing things like that — that no man can do — is beyond our comprehension — how God works and how He can in a moment's time show His power, His love, His mercy. That man can't do. So, we came on home after that long round that day.

I remember I had promised to go to the Pigg River Association that year and about two weeks before the Association the Lord just took me down. I went down. I felt like I was in the valley of the dry bones. I said I can't go like this. There is no way I can preach or speak in this kind of condition.

I was in the same boat that I was when I went down to see the sister in the

hospital. The voice spoke to me and said, "Well, you promised to go." yes, I'll go, but I can excuse myself. So we went. And, to my surprise, when I got there, the brethren just came and shook my hand and I thought, if they knew me, what kind of condition I'm in, they wouldn't do that. They would go the other way. But, they went on and started the service and they put me up to speak. I got up and said a few words and was ready to excuse myself and something happened.

I began to speak and the Lord lifted me up. In speaking I could hear little limbs popping off the trees in the grove where the stand was that year. I looked and there were no limbs falling. I knew it was the power of God there. I continued to speak and I continued to hear little limbs popping off the trees, you know. Oh what a joy it was! I continued to speak and when I got through, I sat down and I said to myself I will never tell a soul what I heard while speaking. After the meeting the brethren came to me and said, "Elder Wray, I know that the power of God was with" you because I heard the limbs popping off the trees." My soul melted. On my way home I had to stop and pullover. I couldn't see where I was going for the tears. I was saying, "Thank you, Lord for bringing me this way and blessing me to see thy hand, thy mercy, thy grace, and thy power." There is nothing He can't do. Nothing is impossible with Him. That I know because I have lived it.

( To be continued in next issue.)

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## VOICES OF THE PAST

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DOCTRINE TO WHICH WE ARE  
PLEGDED IN OUR PROSPECTUS,  
New Vernon, N. Y., January 2, 1833.

In our prospectus we are pledged to maintain inviolably the several scriptural sentiments embraced in the respective items which were named. We intend to notice them severally in the order in which they were presented.

The first that comes under consideration is "the Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfection of the Great Jehovah — the revelation which God has given of himself as Father, Son and Holy Ghost." **"These three are one."** — 1 John 5:7.

That God exists, we need no further demonstration than what is presented to our view in creation and in providence. In the former "the heavens declare his glory, and the firmament showeth forth his handy work." In the latter, "Day unto day uttereth speech, and night unto night sheweth knowledge."

The well established laws of summer and winter, of seed time and harvest, the waxing and waning of the moon, the revolutions of the earth and the planets, all proclaim the existence of the Great First Cause of all causes— a supernatural power; and we taught by divine revelation that that first cause, that supernatural power, is God. But as the existence of God is seldom denied, we will pass on, and with the most pro-

found reverence consider some of his perfections. And first, *God is a Sovereign.*

By the term sovereign, as it applies to God, we are not to understand an arbitrary or tyrannical being, but quite the reverse; an all-wise disposer of all events, an independent, self-existent, and omniscient God; 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 own 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 thy 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 unto "babes and sucklings," and to hide the same from the "wise and prudent;" to love Jacob and to hate Esau, to save his people with an everlasting salvation, and to turn the wicked into hell, with all the nations that forget God.

In view of the sublime doctrine of the divine sovereignty, the inspired writer inquires, **"Who hath directed the Spirit of the Lord, or, being his counsellor, hath taught him? With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding?"** — Isaiah xl. 13, 14. The full display of this attribute of the Deity would require a develop-

ment of all his perfections, but particularly that of his independence and omnipotence, of which we shall have something to say hereafter. But first we will consider his right to dispose of all events according to the pleasure of his own will. And who is prepared to dispute this right? "Shall the thing formed say unto him that formed it, Why hast thou made me thus?"

**"Woe unto him that striveth with his Maker. Let the potsherd strive with the potsherd of the earth. Shall the clay say unto him that fashioneth it, What maketh thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth?"** — *Isa. xlv. 9, 10.* If then we admit that it was God's sovereign right to create a world, we must acknowledge that it was his right to determine what kind of a world to create, and for what end it should be created, or else we must conclude that he was not absolutely independent; and to form such a conclusion would certainly be a great derogation from his divine perfections. If while we gaze with admiration and delight upon the beauties of creation, we should believe that God was bound by some law or power independent of and superior to himself, to create all things in the exact order in which they are and were created, we could no longer enjoy the delightful reflection that our God is the Most High. We must therefore conclude that it is his sovereign and eternal right to do his pleasure in heaven and on earth, or we must say with the fool, "There is no

God." But the more resplendent is the manifestation of the righteousness of God, when we contemplate him in connection with his independence. "He is before all things, and by him all things consist." Thus, for instance, in imagination, strike from the scale of existence every created object, and what would remain? Nothing but God alone, and inasmuch as he existed before all things, he must have existed independently of all things, and we must deny his immutability, or admit that he continues to be the same independent God now that he was before the highest parts of the habitable world were made. He is self-existent and self-sufficient. He speaks the word and it stands fast, he commands and it is done.

The extent of God's sovereignty is commensurate with his infinity. It is displayed in all his works of creation, providence and grace. In creation serpents as well as doves were made — some men and some angels — all were not made alike, nor for the same end. In providence, we see the beggar raised from the dung-hill to the throne, and the proud monarch hurled from his royal seat down to the most abject state of wretchedness and misery. To some men God has given riches, and to others poverty, to one sickness, and to another health. "There were many widows in Israel in the days of Elijah," in the time of severe famine, &c. "But unto none of them was Elijah sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow."

To make known to the king of Babylon this divine sovereignty, the Lord drove him from his palace and from

the society of men, to range with the beasts of the field till seven times were passed over, until in providence he should learn that the Lord God Omnipotent reigneth, and as a sovereign giveth the kingdoms of this "world unto whomsoever he pleaseth. The display of divine sovereignty in the kingdom of grace is most striking. The election of his people in Christ Jesus before the world began, unmoved by any regard to their virtues or good works. **"Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."** - 2 Tim. ii. 9. And in further testimony of God's sovereignty we hear an inspired apostle say, "Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." **"Unto you therefore which believe *he is precious*; but unto them which be disobedient, the stone which the builders disallowed, the same *is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed.*"** — I Peter ii. 7, 8. "Thou wilt say then unto me, Why doth he yet find fault who hath resisted his will? Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?"

God is immutable. **"For I am the Lord, I change not; therefore, ye sons of Jacob are not consumed."** — Mal. iii. 6. **"But he is in one mind, and who can turn him? and what his soul desireth that he doeth."** — Job xxiii. 13. **"Jesus Christ, the same yesterday, and today, and forever."** — Heb. xiii. 8. **"The Father of Lights, with whom is no variableness, neither shadow of turning."** — James 1:17. Farther testimony to establish the doctrine of God's immutability seems to be quite unnecessary; were we for a moment to suppose God to be a mutable being, like unto ourselves, "we might then say with the fool, "There is no God." In giving up the immutability of God we would give up all; for if it could be proved that God ever changed it would prove the forfeiture of his truth. He says, "I change not;" and could his truth fail, his holiness could not remain unimpaired, his wisdom would stand impeached, and his glory forever be eclipsed. Again, if God has changed, or ever should change, that change must be either for the better or for the worse; if for the better, he was once imperfect, and if for the worse, he is now imperfect. The awful absurdity and blasphemy of the doctrine is enough to make one tremble.

God is Omnipotent. By the Omnipotence of Jehovah we understand that universal and almighty power which is essential to his being as God, and that this power is an attribute peculiar to himself. This divine perfection of the Godhead was manifested in the creation of the world. He said, "Let there

be light," and there was light. And also in providence, as exemplified in the entire history of the children of Israel, in their elevation above all other nations under heaven, in their redemption from Egyptian captivity, in their passage through the Red Sea, in the miraculous manner in which they were fed with manna, and supplied with water, and in the signal victories given them over their enemies. Nor is the manifestation of omnipotent power confined to any particular event, or train of events. It shone in dreadful majesty from Sinai's flaming top, nor with less grandeur from Mount Calvary, when the meridian sun was dressed in sack-cloth, the rocks were rent, the dead were raised, the vail of the temple was rent asunder, and the most holy place exposed to *view* while frightened nature, as with a voice of mighty thunder, proclaimed the doctrine of God's omnipotence. If a further illustration or demonstration of the almighty power of God were necessary, we might advert to the resurrection of our Lord Jesus Christ from the dead, when "God went up with a shout, the Lord with the sound of a trumpet."

In the economy of salvation, too, God has made ample display of his omnipotence. The fulfillment of the holy law, the perfect satisfaction rendered to divine justice, the opening of the prison doors to them that were bound, and the emancipation of the prisoners, the conquest of our beloved Lord over death, hell and sin, the destruction of death, and him that had the power of death, which is the devil, the regeneration and quickening of his elect, together with their

preservation in grace unto eternal glory, the resurrection of their bodies in the likeness of his own glorious body, and the consummation of their everlasting happiness in the world to come. The man must surely be a stranger in Israel who cannot trace the power and Godhead throughout the whole work of salvation, from the foundation to the top stone.

The perfections of God are eternal. It cannot reasonably be expected of finite beings that they should be able to comprehend the eternity or infinity of God. For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? We are therefore able only to contemplate the divine perfections of Jehovah, as far as they are revealed to us by his word and Spirit, and if through the abundant revelation made we could vie with the brightest prophets and inspired men of God in our conceptions of the Holy One, or with the tongues of men or angels, could set forth our views of God, we would be with them constrained to say, "Lo, these are parts of his ways; but how little a portion is heard of him; but the thunder of his power, who can understand?" That God is a being of infinite and eternal perfection, but few in our age are bold enough, in so many words, to deny. But yet while many will admit this truth in general terms, they will deny it in all its particular bearings on the redemption and salvation of sinners. Many very zealous pro-

fessors of religion will form in their own imagination a standard of right and wrong, and then say, if God should vary from their standard he would be unequal, unjust or imperfect. But we know of no higher standard of perfection than God himself, hence all that is done or decreed by him is perfect, because it is done or decreed in accordance with his own mind and will, and must therefore be compatible with his nature. It cannot be the prerogative of creatures of yesterday, whose breath is in their nostrils, to set up a standard of human wisdom by which to scan the perfections of their Maker. If it be admitted then that God is perfect, it needs no more than the admission of his immutability to establish the doctrine of the eternity of his perfections. As far as God has been graciously pleased to reveal himself unto us, we have been constrained to pray that he would conform us to his will, and by his sovereign grace, which is treasured up in Christ Jesus our Lord, conform us to the image of him who is the "brightness of his Father's glory, and the express image of his person." The above brief statement of our views of the "existence, sovereignty, immutability, omnipotence and eternal perfections of the great Jehovah," &c., are sentiments which we hold dear to our heart, and such as we stand solemnly pledged to inviolably maintain in this paper. The doctrine is neither strange nor new to the Baptists of the school of Christ.

In the revelation of Father, Son, and Holy Ghost. "These three are One." — 1 John i. 5, 8. On this important point of

doctrine our views are happily expressed in the above scripture, quoted from the apostle John, while all human language utterly fails in setting forth the mode of God's existence. We rejoice that the record which he has been pleased to give of himself in the bible contains all necessary information on the subject; at present we shall for want of room omit giving our views at large on this point; we will only say that we shall cautiously avoid all such doctrines as do either deny or refuse to acknowledge the eternal power and Godhead of the Father, Son and Holy Ghost.

"This God is the God we adore,  
Our faithful, unchangeable friend;  
Whose love is as great as his  
power,  
And knows neither measure nor  
end."

Elder Gilbert Beebe

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#### ISAIAH 41:9-10.

*Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away.*

**Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee: yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.**

**“For by grace are ye saved through faith; and that not of yourselves; it is the gift of God.”**

**A**t this time of year we often look back and remember the happenings of the past year, if they were happy or sad. We weigh what we have done, places we've been and wonder could it have been otherwise.

I am convinced that our travel from day one to day last, has already been fixed, and He who fixed it knew what each day would bring and the results it would determine.

This brings me to the Signs and the status thereof. First we would desire to thank each subscriber for their support in renewing, in sending in articles to publish, along with the many donations, but above all favorable comments. We are given encouragement when we receive letters telling how many of you look forward to its coming each month and feast on the doctrine contained in the Signs.

Now we go to that grace stated in the above heading, left on record in the Bible, but we feel left on a permanent record in our heart. But for the grace of God where would we or the Signs be this year or in the many years of the past.

I don't believe grace just pertains to our eternal destiny but this grace has given us today and believers in the past days, and years to trust for a reason known only to Him that this publication

must and would continue.

As we start volume 168 next year as planned, we can see that grace has led us thus far and trust it will lead us on. There have been times since I've been co-editor with Elder Key, for these 20 years, which seemed the end was near, as we lost many subscribers but always new ones would come along. Years ago it seemed money to publish was a year or two away, but God's grace caused those to leave the Signs gifts that keep us still publishing this book.

We have about one third the number we had 20 years ago, but isn't the membership in the churches also that way.

Then we are made to believe His grace and our faith will be sufficient for us and the paper as long as it shall last. If the articles contained herein is food for His people or a portion there of, then we think it will last a while longer, for His promise is *“my people shall be fed.”*

The promise wasn't how or at what time of day or night, though we know and read in His recorded word that my people shall be fed. I believe this has been one of the ways and trust it will continue to be as long as there is, this will be part of the feed for His sheep.

If I could pray, I would pray, may He continue to over shadow us with His grace.

In hope,  
Elder Julian R. Williams

## GIFTS

**T**he Scriptures of the New Testament present the gospel church in her perfection, as the workmanship of God. Her doctrine and order are plainly shown there to all of her children, as they are also revealed to each in his experience, so that the word and the experience witness together to all that is of God. We are to look only to the inspired Scriptures of truth to decide concerning any point of doctrine, or any ordinance, or any gift to the church of God; and there alone shall we find the proper order of those things of God, as arranged and established by his authority.

Whatever assumes to belong to the church is to be tried by the pattern shown to us in the Scriptures of the New Testament, and if not found there it must be discarded by every lover of the truth. The gifts of Jesus to the church are named by the inspired apostle in his letter to the Ephesians: "And he gave some apostles, and some prophets; and some evangelists; and some pastors and teachers." The object of these gifts is also there stated: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Any professed gift that is not included in this catalogue and description, must not be recognized as of God; and anyone who

claims to have work to do as a gift of God to the church in behalf of any but the saints, or in order that any may become saints through his work, is clearly not manifesting the character of a gospel gift, for all of these gifts are declared to be exclusively for the benefit of the body of Christ, to which they themselves belong as "joints and bands" which minister nourishment to the body. (Eph. iv. 11-16; Col. ii. 10.)

Elder Silas H. Durand

## PROVERBS 24:11-14.

**If thou forbear to deliver *them that are drawn unto death, and those that are ready to be slain;***

**If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it?* and he that keepeth thy soul, doth *not* he know *it?* and shall *not* he render to every man according to his works?**

**My son, eat thou honey, because *it is good;* and the honeycomb, *which is sweet to thy taste:***

**So shall the knowledge of wisdom *be unto thy soul:* when thou hast found *it,* then there shall be a reward, and thy expectation shall not be cut off.**

## THOUGHTS IN SICKNESS

**A**fter twenty-six days of sickness I am just able to sit up a little. Compared with many, my sufferings have not been long nor severe. It is of some exercises of mind under them that I wish to write a little to the readers of the "Signs," to whom I have communicated freely for thirty-six years. I know I can tell but little of what I have experienced, but I write to those of like precious faith, who will understand more than I can tell.

After seventeen days of painful suffering, a surgical operation was performed for a erysipelas swelling in the neck. There was relief, but with great weakness. Until the operation there had appeared no favorable prospect, but when the surgeon had done his work a cure seemed assured. My quiet of mind had continued, but there was a feeling of unspeakable solemnity as I appeared to be in the presence of the Lord, in a special sense, and great were the searchings of heart that I experienced. Every apparent ground of my hope seemed to be subjected to great searchings, and to almost disappear, yet my hope remained. My heart was filled with the constant prayer, "O God, be merciful to me." When there was hope of recovery, I felt a gladness with my quietude, and then the searchings became deeper and sterner, for I feared my gladness was only natural, and not true thankfulness to the Lord, nor submission

to his will. Do I really desire and seek the glory of God? This was the burden of my anxious inquiry.

After preparing, the surgeon said, "Now I am going to hurt you." My strength to bear would have been the strength of an infant, but the greater strength was at hand. When his work was done I said, "How can you bear it, doctor?" "It is you that bear it," he replied, "not I ; I would not have borne it so well." "Not that," I said, "I mean how can you bear to see the suffering in the faces of those you must hurt daily and hourly, to do them good?" All that night I seemed to see the great Physician, the dear Savior, bending over his dear ones, with his tender, pitying, but firm expression, hurting them deeply, even to the piercing of their hearts, and causing them to feel the pains of death, thus bringing them to know the fellowship of his sufferings, that they may know the fellowship of his joy.

Elder Silas H. Durand

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**ST. MATTHEW 7:13-14.**

**Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:**

**Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.**

**CONTRIBUTIONS**

**FOR DECEMBER 2013**

Jerry Somers, VA .....	5.00
Raymond Joyce, VA .....	50.00
Ardith Harris, FL .....	100.00
Hattie Spencer, VA .....	5.00
Jim Carr, VA .....	25.00
Garlon Vick, NC .....	25.00
Billie Speir, LA .....	10.00
Williams Family Foundation VA .....	500.00

**OBITUARIES**

**RUTH HASH JONES**

October 6, 1924 — October 27, 2013

On Sunday morning, just 21 days after we celebrated Ruth's 89<sup>th</sup> birthday, I received this text message, "Ruth's sweet spirit has left her body around 9:25 a.m." She will be greatly missed by her family and all who loved her.

Ruth was born the 9<sup>th</sup> child of Elder James "Jim" Goode Hash and Nannie Snead Hash. Uncle Goode was ordained to preach in 1917 and served several churches in Franklin, Patrick and Floyd counties over 40 years. Ruth was very much a "Daddy's girl." She told many stories of walking the mountains or riding on the horse behind her Dad going to church with him. She loved going to church with him. Of course, if you asked her, she would probably say

something like, "I was no dummy, if I stayed home, I would have to work."

Being a public school teacher in the Franklin County School System for 40 years, she didn't talk about her religious beliefs; but, she lived them. She showed her students love, caring, discipline when needed, and how to believe in themselves and in a higher being. Her students loved her and she loved them. She set an example for them.

When she retired from public education, she didn't retire from work-she just expanded it to the community. She spent over 20,000 hours volunteering with the Carilion Franklin Memorial Hospital Auxiliary, many hours with the Ferrum Volunteer Fire Department Auxiliary, Blue Ridge Dinner Theater (Ferrum College) for 25 years, Franklin County American Red Cross Blood Mobile, Salvation Army (bell ringing), and many others. She loved people and she loved helping people.

Like many of us, Ruth had her hardships. In April of 1947, she gave birth to Roger Cordell Jones. He weighed 5 1/2 pounds and lived almost 3 days. She had no other children; however, she gave her love to many nieces, nephews, great-nieces, great-nephews, even great-greats. She made each one special. Aunt Ruth was the one that would ride on the back of a motorcycle, fly in a hot-air balloon, go tromping through the woods and fields "cemetery-hunting" with Lane "chasing dead ancestors"; even go to Australia to visit a great-niece that was a "wee-bit" homesick while spending a year in college there. She didn't forget to send birthday cards, anniver-

sary cards, graduation cards to each one. Each month she would have a stack of cards that she was mailing. They didn't forget her either. Many of them sat by her side during her last days in the hospital. Others that were in Maryland, Texas, California kept in touch by emails daily.

Her husband, Beverley B. Jones, was a barber until his death while cutting wood at the Hash's home place in 1973. Here again God provided someone to fill the void in the house. Lisa Whitlock came to live with Ruth in 1976. Many would say, "Why are you taking on a troubled teenager?" But Ruth saw the "diamond in the ruff." She saw what a jewel Lisa would become. Lisa was good for Ruth, and Ruth was good for Lisa. Most of the time Ruth identified her as her daughter, and for the next 37 years, Lisa was with Ruth.

Although she always loved God and loved the church; God didn't tell her to take the next step until Sunday, June 6, 1999, when she asked for a home at Long Branch Church. She was received as a candidate for baptism and on Sunday afternoon, June 27, 1999, she was the first person to be baptized in the new baptismal pool. Sister Betty Walker joined her at the water. Up until her eyesight began to prevent much reading, she would read the bible through from cover to cover each year.

Funeral services were conducted by Elder Carl Terry and Elder Mark Terry at Flora Funeral Chapel at 11:00 a.m. on Wednesday, October 30, 2013. The

body was laid to rest beside her dear husband in Maple Grove Cemetery, Ferrum, Virginia.

I think if Ruth were to give us words of wisdom from her spiritual journey, she would say look at the words in her favorite hymn. Hymn 306.

Gentle Shepherd, gently lead us,  
Guide us through this earthly maze;  
When in devious paths we wander,  
Lead us in thy peaceful ways;  
When the dark clouds round us gather,  
Shutting out the light of day,  
Dearest Savior, guide our footsteps,  
Lead us gently in the way.

Gentle Shepherd, lead us onward,  
Thro' a world of toil and strife;  
Cheer us with thy glorious presence,  
On the battle-field of life;  
Should some vision o'er our pathway,  
Turn our erring feet astray,  
Blessed Guardian, be thou near us,  
Lead us gently in the way.

Gentle Shepherd, lead us ever,  
In the way that we should go;  
Turn, O turn our wand'ring footsteps,  
From the paths that lead to woe;  
And when earthly light is fading,  
Into light of heav'nly ray,  
Gentle Shepherd, lead us over,  
To the land of endless day.

Oh, Ruth, my cousin, my BFF (best friend forever), I am going to miss you.

Ruby Brogan

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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## HYMN

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Tony R. Horton  
Circulation Manager and Treasurer  
1429 Howlett Street, Hillsville, Va. 24343  
Phone (276) 728-5651

### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscriptions and remittances, should be mailed to Tony R. Horton, 1429 Howlett Street, Hillsville, Va. 24343. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Cleo Robertson, 111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

How tedious and tasteless the hours,  
When Jesus no longer I see;  
Sweet prospects, sweet birds, and  
sweet flowers  
Have lost all their sweetness to me:  
The mid-summer sun shines but dim;  
The fields strive in vain to look gay;  
But when I am happy in him,  
December's as pleasant as May.  
His name yields the richest perfume,  
And sweeter than music his voice;  
His presence disperses my gloom.  
And makes all within me rejoice:  
I should, were he always thus nigh,  
Have nothing to wish or to fear;  
No mortal so happy as I.  
My summer would last all the year.  
Content with beholding his face,  
My all to his pleasure resigned,  
No changes of season or place,  
Would make any change in my mind;  
While blessed with a sense of his love,  
A palace a toy would appear;  
And prisons would palaces prove,  
If Jesus would dwell with me there.  
Dear Lord, if indeed I am thine,  
If thou art my sun and my song.  
Say, why do I languish and pine,  
And why are my winters so long?  
O drive these dark clouds from my sky;  
Thy soul-cheering presence restore;  
Or take me unto thee on high,  
Where winter and clouds are no more.

Newton

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*EDITORIAL*

**“For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. This is a faithful saying and worthy of all acceptance.” 1 Timothy 4:8-9.**



Elder J.B. Farmer

**S**ome sweet and precious things have appeared that seem to be connected with this scripture. Having been given a mind to write a little, I hope the Lord will guide my thoughts and give the liberty required to set forth the doctrine of Christ in love

while rightly dividing the word of truth. For we are assured that no man is able to search out or understand the deep things of God. The things of the kingdom of God are hidden in a mystery, which no man can know apart from revelation. God has fixed all things so no man can truly glory in anyone or anything other than God and His perfect work. He said, “I will not give my glory to another.”

The blessed apostle wrote to Timothy, his beloved son in the faith, many things which have been preserved for the whole household of faith even to this day. And every scripture is true and beneficial for His people. It is written, **“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.”** God has been so good and kind to us to leave on record the things we need to keep us in the true way of life and supply us with His comfort and edification.

In the opening scripture used here, the exercise of the child of God in the things of this world is set over against his exercise in the spiritual things of the kingdom of God. The bodily exercise or natural endeavors of the child of God are necessary and have a little profit as far as nature goes. The things God’s children participate in to provide for themselves or their families, such as holding a job, keeping the house, raising a garden etc. are profitable for their natural needs. But these things are all temporary, and are understood by God’s

children to be the necessities of strangers and pilgrims in a foreign land. They are blessed to confess, as strangers, that this world is not their home — they are only passing through. They are also given to confess, as pilgrims, that they seek a better city, whose builder and maker is God. But while here in the world, the children of God have many things to walk in according to nature.

The blessed children are not only exercised in natural things, in which they are given to be faithful, but are also exercised in **godliness** in the spiritual kingdom. **Godliness**, according to the language of the apostle, means **good-reverence**. It indicates a holy reverence toward God. Those chosen of God, called out of the darkness of unbelief into His marvelous light, given to truly believe in Christ and His finished work, and given hope of eternal life in Him, are humbled under the mighty hand of God. No longer can they go boasting about what they have done. No longer can they trust in the flesh of men -- their own or that of any others. They are given to see with the eye of faith and trust from the heart the One and only true and living God, the Creator and upholder of heaven and earth. They are blessed with a holy fear before Him in love. They are given a soft and tender heart in place of the hard and stony one they once possessed. Their hearts are turned by love toward God and His children. This work of God in them sets them upon a new way that they had not previously known. **"Behold all things are become new."** This way of holiness and reverence before God is called **godliness**.

The inspired apostle, in comparing the natural and the spiritual exercise, made it plain that there is some small profit in the natural endeavors of the natural life, but that the spiritual exercise is profitable in every way. **"Godliness is profitable unto all things."** Then he was enlightened to explain a little more deeply. He said that **godliness** is **"having promise of the life that now is, and of that which is to come."** This promise of God of the abundant life for His children now, to my understanding, secured for them the blessed life of faith, hope and love here in this world. And His promise to give them everlasting life secured eternal life for all the elect family of God in the world to come.

In another place it is written, **"Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth."** God has promised His children that a good and long life shall accompany the honoring of our natural father and mother. I am made to believe that a long life indicates a full and abundant life. And those who are also blessed in their walk of **godliness**, to honor their spiritual Father, God, and their spiritual Mother, the Church, not only have the promise of abundant life here in this world, but also the promise of everlasting life in the world beyond. Their blessing is now and forever.

Jesus said, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife or children, or lands, for my name's sake, shall receive an hundredfold, and shall

inherit everlasting life." Those strangers and pilgrims that have been made to understand that natural things are secondary to spiritual things are also given to know the truth of this scripture by experience. Even though one's natural family may reject him, and even though one is made to turn his attention away from his natural ties and possessions, the child of God is given these things spiritually an hundredfold here in this life. Each of God's children have been given a spiritual family, much larger and much more loving than any natural family. And wherever they are led, they find houses and lands which are given over to them for their use according to the grace and wisdom of God. On the day of Pentecost and following, we find the saints had all things common, with none suffering any lack. This is the same generous Spirit which prevails today among the faithful in Christ.

The widow in the days of Elijah had very little family, and very few possessions. She was destitute, but gave over what little she had to the prophet. And she was sustained by God through the drought together with the prophet, and they had no lack. In the earthly days of Jesus, the widow cast into the temple treasury her last two mites, and she was commended by the Lord. No doubt she was also sustained of God. The all-knowing, almighty God ever has his eyes upon the righteous and will not allow them to suffer anything beyond His purpose for their good. He provides for their every need in nature and in spirit. Throughout the scriptures, it is recorded how He sends His people to one another

to comfort one another as their situation requires. He caused David to say, 'Once I was young and now I am old. And I have not seen the righteous forsaken, nor thy seed begging bread.' Although God's little ones are as foreigners in the world, they are never forgotten, nor forsaken by Him. They are pitied and loved of God. Jesus said, "I will never leave you nor forsake you, behold I shall go with you even unto the end of the world." Jesus also promised to send His Holy Spirit to each of His people. He said, "**If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.**"

The blessed children of God have been given the abundant life. It has been manifest in all their travels in all places and in all ages. The abundant life they experience is the life of joy and peace and love. By grace, you love God and you love His children. And by grace, they love God and they love you. Its no surprise that Jesus said, "**Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick and ye visited me: I was in prison, and ye came unto me.**" His children, by grace and with love, have always participated in the comforting of the afflicted little ones. And if they ever did it unto one of the least of these His brethren, Jesus said they did it unto Him. This holy reverence toward God, called **god-**

**liness**, manifests itself in the care of the children of God for one another. This faith that they have been given works by love. Jesus said **“And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.”**

The Lord, through the apostle, pointed out particular actions of the faithful which indicated their walk in **godliness**. When Paul was instructing Timothy about the care of the widows, that were widows indeed, he indicated certain conditions that the blessed widows were found in and the things they did, by grace. These widows were found to have been: destitute, trusting in God, continuing in supplications and prayers night and day, well reported of for good works; to have brought up children, lodged strangers, washed the saint’s feet, relieved the afflicted and diligently followed every good work. This world was not their home. They were trusting in God for every need. They were blessed to be faithful in ministering to the saints in every good work. Their gracious manner of life was shown to be a wonderful example of **godliness** by the apostle. The faithful in Christ have always walked in that same **godliness**, by the grace of God.

After each one of the chosen generation has finished his course here on earth and kept the faith by grace, there is a crown of righteousness laid up for him, which the Lord the righteous judge shall give unto him. I am made to believe that the crown of righteousness is

the crown of eternal life, which Jesus promised unto all His seed. It is grace for grace. By grace, God has blessed His people to receive the promise of the abundant life in this world. And by grace, He shall give them eternal life in the world to come. God cannot lie or fail in a promise, so the promise of abundant life and eternal life is secure to all His people. God said by the apostle, **“Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed.”**

Here is the blessing and the promise that abides with and upon all of God’s little ones. It is written, **“Blessed be the God and father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ 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. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fulness of times he might gather together in one all things in Christ,**

both which are in heaven and which are on earth; *even* in him: in whom we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory, who first trusted in Christ." Ephesians 1:3-12.

Praise His holy name forever and ever. Amen.

Elder J.B. Farmer

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**ST. LUKE 9:48.**

And said unto them, Whosoever shall receive this child in my name receiveth me: and whosoever shall receive me receiveth him that sent me: for he that is least among you all, the same shall be great.

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**CORRESPONDENCE**

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1-4-14

Brother Horton,

I am enclosing a check for \$75.00. Please renew my subscription to the Signs of the Times for two years.

The remainder of the money is a contribution to your excellent publication. Thanks to all of you for all you do and may our wonderful God bless you.

Wayne Oxley

January 18, 2014

Dear Brother Horton,

Enclosed is a check for \$15.00 to renew my subscription of the Signs for another year.

I enjoy reading the Signs and look forward to getting it each month.

The sound writings are a blessed comfort to the ones who still seek after a crumb from the Master's table.

I hope God continues to bless you and those who help send it out each month. Thanks for the good work you do.

With a hope in Christ,  
Gloria B. Reese

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Dec. 31, 2013

Dear Kind Brother,

I'm sending my subscription late I never thought the time would come it would be hard to come by the price of the paper.

But we must live out those glory lives that were right for us as well as the fairly severe. The paper is about the only luxury I have and brings much pleasure.

Please use the extra as needed.

J.A. Lambert  
P.O. Box 113  
Ideal, Ga 31041

Jan. 11, 2014

Dear Brother Cleo,

**A**s I was getting ready for bed last night, my thoughts were of you. Since you have space to fill in the Signs of the Times, maybe some words of thought of me might work. We are blessed to have such a paper and the brethren and our precious borders, and the ones that believe in salvation by grace should support it if they are able.

The date was August 20, 1961 and Valley View Church was having a baptizing on the river bank. I'd been going about three years desiring to join the Church but when I talked to Lena she wanted to go on like we were. The worse thing about it, I thought I would hurt the people I become to love, and could not walk in a way the brethren would like.

I was standing on that day back behind the people, didn't bring any changing clothes. And when Elder Odel Thompson asked if there was any one else, old shy and bashful me thought I felt some power.

I walked through the crowd and to the bank and asked for a home with the church and let them decide if I was worthy.

I thought it was a secret but our Deacon at the time, W. M. Graham spoke up and said I've been expecting this. Maybe there is a little hope for me.

Now it don't take a big crowd for me and I appreciate all the gifts that our Heavenly Father sends us. And to meet

together with songs, preaching, and fellowship that flows from heart to heart and breast to breast.

One thing I say when I lay my head on my pillow each night is, Heavenly Father leave a handful of purpose along the way that I may endure until the end.

The least if one at all,  
Vance Duncan

P.S. I ought to say I love you, and the brethren as I'm working on 87 years old.

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## *ARTICLES*

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### **EXPERIENCE OF ELDER HAYWOOD WRAY (Continued from previous issue)**

**D**uring this time I came down with something wrong with my legs. They had to retire me from my work on disability. And yet the people called on me for funerals and for sickness. My wife would help me get the wheel chair in the car and I would still go. Often they called at night to to the home where sickness or death was. But the Lord was with me and made me to have to go. And to witness these things — it has been worth all the sufferings, all the things the Lord has brought me through in life. It has been for my good and as that boy said to me to have more knowledge and wisdom and understanding of Him, it means more troubles and sorrows in this life. That is the school He takes you to,

brings you through, and you don't ever graduate. Out of all my years in the ministry, the Lord has put something in my heart to desire more and more a glimpse to see more and more and to have more understanding of Him. And He has, He has. These things are things that man can't do.

In the years that I was going to Canada, I will show you my rebelliousness. I heard a voice one Night when I was sleeping. It said, "Come and help." I woke up wide awake and I said somebody is in need. So, I laid there for about an hour and I stayed awake. I said well the phone didn't ring. So, I said well, I have to go to work in the morning so I'll just go back to sleep.

Well in a few days I got a letter from Canada to come and be with them. So, I said no, I've taken my wife and family up that road one time and I know what's best for me and my family too. So, I'll just tell them I can't come this time, I'm sorry. Every time I would go to write that note, death would stare me in the face. I couldn't write it. As the old boy up here in the head said, "Well I will get him anyway, I'll be smart. I'll just catch him when he's off by himself and I will write right quick." I tried it, but every time I tried to write that note, He was right there. I couldn't write it. And in my soul I got into such trouble I couldn't live. And I stood up in the floor and told my wife, "I'll go. I'll go" and all that just took wings and flew away. And we went and after that it just seemed like all those miles up there and back were just only around the corner. I often said if the Lord ever sent me anywhere, he did on that trip and brought

me back. Out of all the miles that we've traveled over the years I never had a flat tire and none of us ever got sick, no car trouble. I could see the hand of God in it all. Oh my.

We travel this road with prayers and supplications in our heart — that little path only the sheep go up. I had a dream about the goats and the sheep. I was going down a wide highway and I heard a noise behind me and I looked back. It was full of goats and sheep. They were walking together down the road. I looked in front of them and there was a fork in the road and a great man standing in between them with a great staff in his hand. He didn't even speak, and I stepped aside. I wanted to make sure that I took the right road. The one that went to the left was wide and smooth and the one that went to the right was a very narrow path but it lead to the top of the mountain. Every goat went the wide way that looked good and all the sheep went up that little narrow path that was winding and rough but it went up. So, then I said I know that no man would choose that way but God has led His people that way. That was a great comfort to me. In this life they all walk together down the wide road but some are still sheep and some will remain goats. There is a way that seems right unto man, the Bible tells us, but the way thereof is death.

I remember years ago Elder John D. Wood asked me to come up above Manassas, Virginia to be with him at his meeting. So I accepted and during the time about a week before we went, I had a dream. I dreamed I went in this big

building and I looked around and there was a big balcony. So I said good Lord, what am I doing in here? I got to get out of here. I went out and that was the end of my dream. They sent me instructions on how to get up there. We went when the time came to the deacon's home to spend the night and we had to pass right by where they told me the church was. So, my wife and I got there and I told her, "The church ought to be right in here somewhere. There is a big building there, but it doesn't look like a church." I said, "I'm going to find out anyway." I pulled up in the yard and went in the building and I got about halfway down to the pulpit. I was going to see if there were any papers stating that it was the church I was looking for. I got about halfway down to the pulpit. It looked like something just stopped me and I looked around and there was the identical balcony that I had seen in my dream. I didn't go any farther. I turned around and went back out to my car. I told my wife, "This is it." The Lord works wonders. It surpasses our understanding.

Then, one day I was at work and I went to the washroom on my break. When I opened the door, this is not a dream, I opened the door and went in and I never heard such a racket in all my life. There were about 10 or 15 in there and they were all trying to talk above the other one. They saw me come in and one of them said, "Well, here is the preacher. He can tell us what is right." I said, "Good Lord, I don't even know what you're talking about...it is such a racket." They all got quiet. Some of them said, "Some of them believe it's a sin to wa-

ter your crops or your garden or your tomato plants and others say it's not. Which is right?" I said, "Lord, help me." My heart just cried out to the Lord, "Help me", and He did. So, my answer to them was this. I said, "Some countries have to put water on the land to survive; some countries have to pump water off the land to survive." And, I said to them, "Now you decide which one is the greater sin." That put a stop to the whole thing. They didn't have another word to say about it.

This is not a dream either. It is a reality. I lived it. Years ago shortly after we joined the church, I had never asked the blessing at the table — never had. I kept hearing a voice — at home I would hear it in the top of the trees around the house, "Haywood, pray." It just went on for days. At my work I would hear that voice, "Haywood, pray." I thought well Thanksgiving was coming and I'll have prayer at the table. I'll ask the blessing. It just kept on, "Haywood, pray." My soul became so disturbed that on Thanksgiving Day I told my wife, "I'm going to get my gun and go down into the woods about a mile from home and go squirrel hunting." I thought maybe that might help. So, I got in my car and drove down to where these woods were. I went on in the woods and I saw squirrels just running all around. It looked like they weren't even afraid of me, but I never shot at one of them. I thought good Lord that's what I came down here for but I can't shoot. I was getting in bad shape in my soul. I said well this is doing me no good. So, I started out of the woods and I got to the edge of the woods where there is a field

and there was a huge oak tree right at the edge of the woods. When I got under that tree, something just struck me to the ground. And when I came to what I was doing, I was down on my all fours praying to the Lord, just praying to the Lord. I was praying out loud. When I got through praying, all that troubled soul just took wings and flew. So, I picked up my gun and walked on out of the woods and everything I saw was praising the Lord. My soul was too, just praising the Lord. Then I have endeavored to ask the blessing at the table — not only that but pray daily unto the Lord.

In a dream I saw Jesus, and He was enclosed in a big glass all around. I thought He was a little baby. Somehow I had to get through there to get to Him. I had to do something for Him because I loved that baby more than anything. Some of them standing around saw me trying to find a place to get in and they told me, "You can't get in there. Many have tried it and they have died." But that didn't cause me to hesitate. I had to get in there. And, then I appeared in there beside of the little baby. I asked what could I do, and the baby looked up at me and blessed me. There was nothing I could do for Him, but He did a whole lot for me. Again, I saw Him and I was walking along beside Him. I thought I was just a little child in the dream. We were talking and oh, my heart just went out to that man. It was such a joy and a peace just to be with Him and to hear Him talking to me. And then all at once He began to rise up off the ground going straight up. I began to cry unto Him, "Don't leave me. Don't leave me." I felt I

would be in the world all alone — not a single soul. But, He kept going up and a cloud separated me and Him. And He was riding on that cloud. Then, He leaned His head over and looked down at me and smiled and then He was gone. He was gone. That was the end of my dream.

Again a dream — I thought in the dream I was walking around a huge building and I knew there was something precious on the inside that my soul desired. I didn't know what it was, but I knew it was something that I felt my soul needed. I walked all the way around the building looking for a door and there was no door. My soul began to sink, and then my eyes lifted up - way up to the eave of the building and there I saw Jesus hanging there crucified. I said Lord there is no way I can get up there. I felt I must get inside and then all at once I appeared inside.

I saw a huge table — the old, the maimed, the halt, and the afflicted all sitting at that table eating. I knew that what they were eating was that which man had never handled. It was food that had come down from heaven. They were eating and the tears were just rolling down their faces. I looked and the table was full. There wasn't room for me. I said, "Oh, if I could just sit at that table and eat with them." And, then I appeared at the table and I was eating too and tears were running down my face. What a joy it is. God feeds the old, the maimed, the halt and those that He loves — there is always room at the table.

Again, another dream — I dreamed I was walking down an old farm road

where the wagons rode and the tobacco sleds went through. I looked over on a little grade ahead of me and there was a crowd of people standing over there. I could see they were disturbed about something. When I walked up, I asked what the problem was. They told me, "We are thirsty. We must have some water." So, I began to walk up toward the well where they were standing around. They said, "You can't draw any water out of that well. We've tried and the rope is not long enough and we're thirsty." I continued on and I began to let the bucket down in the well. It kept going down and kept going down until it hit the water and then I began to wind the bucket up until it came up and it was full of water — the prettiest water. Where the cup came from I don't know, but I tasted of the water before I gave it to any of them. It was the sweetest water I have ever tasted. So I gave it to each one of them — all of them there. They were so thirsty and the water tasted so good. And, they all went away rejoicing and so did I. That was the end of the dream.

I dreamed of seeing Jesus again. I was in an upper room with Him and the room was filled with the glory of God. I saw Him as I entered the room, His back was to me. I knelt down at His heels behind Him. I endeavored to ask Him that when He went back to heaven to take me with Him, but I could not open my mouth, could not say a word, could not even make a sound. I felt like that was the end of me. I tried everything to just make a sound, "Please take me with you." I couldn't make a sound, but after a little bit, He got ready to go. He turned

around and saw me on the floor on my knees. He smiled at me and said, "I'll be back." I went running down the street — leaping like a roe — it was the easiest thing I had ever done. I was speaking to the top of my voice saying, "I have been with Jesus. I have been with Jesus." I woke myself up crying like a baby that I had been with Him.

One night I had another dream when the Lord was dealing with me showing me where I had to stand. I dreamed one night that I was standing in the pulpit in my home church, Pleasantville Primitive Baptist Church. I was standing up at the book board and there was a figure of a man standing behind me and I thought I was speaking but the figure of that man standing behind me was doing the talking and the words were only coming out of my mouth that He was giving me. I hope that has been the way it has been all through my ministry — almost 60 years now. Because I know that man in all his education and learning in books doesn't qualify him to preach the gospel or to be able to see the beautiful things that one can experience in their life here on earth in the hope of the glory of God that he will see Him some day.

Years ago while I was working, I believe I made mention of it, that they had to retire me on disability because my legs gave out. I got to the point I could hardly walk at all before they got better. I was like that for 10 years. Then I got so weak I thought I wasn't going to make it at all and I'd be gone in a few days. But that was all right. The Lord reconciled me to it. One morning I got up and made it to my lift chair. I was sitting there and

there was a light that appeared on the wall. All the doctors had given me up from Duke all the way down. They didn't know what was wrong with me, but the Lord hadn't given me up. While sitting there in the lift chair, I saw the light shining on the wall. It was the most beautiful light I have ever seen — the glory of God. So I sat and stared at it for a long time until it began to just gradually decrease and go out. When it went out, I continued to sit there and stare. I knew it was a message from heaven, but what message I did not know. I pondered and pondered. I think the Lord settled it in my heart that I was going to get better shortly or either I was going to be gone in a few days. By the help of the Lord, I was just as willing and I could say and told my wife, "I've had a message from heaven and whether I'll be gone in a few days or whether I get better — one way is just as good as the other — made me just as happy. In three weeks after that, I laid my crutches down, I laid my cane down and during that time I had lost my voice. I could talk. I knew and now I know that there is nothing impossible with God.

After a good many years past that I went on my way. My wife came down with Alzheimer's, and I kept her at home for 10 years and looked after her myself except for a little help twice a week for two hours a day. That gave me time to get the groceries and take care of other matters. I was on 24 hour duty for 10 years. I begged of the Lord to give me what I needed, to give me understanding, to give me patience, to give me the

Spirit to look to Him, and He did. In all that time I could see the hand of God each day and night — how that He was with us and provided. Then she passed away October 15, 2009. So, I'm still here by the help of the Lord and still serving my home church. I have a lot to be thankful for. Until we go down into the depths where we have to suffer and we're put in positions where we have no choice but to look to Him — He's the only source of help we have — we're made to realize that. He has been my helper all these years and provided. He's kept me. I'm now 90 years old and I'm Haywood Wray. That's my name. They gave me a title to bear almost 60 years ago — the name of Elder Haywood Wray, which I never felt I was worthy of that name, but by the help of the Lord, I have endeavored to set forth the doctrine that we read of and is set forth in the Bible -the doctrine that will stand when this world is no more. I believe God's word when He said He made heaven and earth and the fullness thereof. He created all things every creature on the earth and He made man out of the dust of the earth. I believe the word not what man says about it. I believe the word of God when He brought forth Jacob and Esau that the doctrine of election might stand indicating that God made a choice among people and wrote their names in the Lamb's book of life before the foundation of the world. And in due time He manifested Himself unto them and quickened them by His Spirit made them alive to understand and see the great wonders of God. This is the

God I believe that He has put in my heart to set forth to the people of God. This is the word of God and it shall stand. Man has all kinds of ideas, but God's people have one mind and that's the mind that the writer said, "Let this mind be in you which is also in Christ Jesus our Lord." This is the mind, the divine nature that God has given to His people to live by, to walk in, and to find joy in, and find peace in in time of trouble and sorrow. It gives us something that the world will never know and never understand out of all their scientific knowledge. God's people are wiser than them all because they know Him. I often think of the scripture that Paul said, where he said his whole desire was to know Him and the power of His resurrection. That's all that we need to know of Him now is Him and His love and kindness towards us -the One that has kept us and has blessed us to go down into the deep places of life and bring us through and make us to see again the hand of God with us, the manifestation of His love and grace. I often remember the words which my wife said when she didn't know anything naturally. I had fixed our lunch and we were sitting down at the table eating and she said to me, "I am thankful." I said, "Yes, I hope I am too." And then she said, "I am thankful to be thankful." I said, "Where did you get that?" She said, "I don't know. I just got it." I said, "I've never heard it. I've never read it anywhere." You can't get it any better than that — not in my heart and understanding. So, I hope I have been blessed to be that way -

thankful to be thankful and to look to Him for all things in life. I am thankful for the dear brethren and sisters on my 90th birthday — to go to the extent they did to have a birthday dinner for me. It was so wonderful to know that so many of the brethren and sisters hadn't forgotten you. But still their love is alive and the life of that love brings us together to where we can walk together in the fellowship and the love of God and can understand each other's language and to praise Him — whether it's two or three or whether it's a house full. It's our desire to praise Him from whom all blessings flow. These are the things that God has made me to believe and to live by. I thank the Lord for the mind that He has given me that I can remember His wonderful works to a poor sinner as I am. We have to go down and He leads us down there and brings us up again that we can say thank you, Lord, for bringing me this way.

For without that I could never see the greatness of thy love and mercy and kindness. May God bless all of you and continue His mercy upon us all. Though miles may separate God's people from one another, it doesn't separate us from Him or us from one another because we walk together in the same faith and in the same Spirit and in the same love and the same desire to give me more understanding of thy greatness toward us, to lead us and to guide us. May God bless all of you and keep you in His name regardless of the trials and tribulations of this life. They only make you take root

deeper into the faith and into the doctrine and into the love of God. That's what these tribulations, God sends, is for — to make you go deeper into these wonderful things that God has in store for us. May His loving kindness rest and abide with you all and keep you as an apple of His eye. May God bless you all.

Elder Haywood Wray

(Editors note: On March 8, 2014, Elder Wray will be 92 years of age.)

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## *VOICES OF THE PAST*

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### FAITH AND HOPE

I have had an impression in mind for many days, and I hope this impression is from the Lord. I would like to express a few thoughts on it for the prayerful consideration of the beloved brethren who believe in salvation only by the grace of our sovereign God.

Faith and hope must go together in a child of God. Without faith to believe in the eternal salvation accomplished by our Lord Jesus Christ we can certainly have no hope; and without hope of heaven and immortal glory when this life is over faith would be of no value to us. "If in this life only we have hope in Christ, we are of all men most miserable." The Armenians tell us that all we have to do to be saved is to have faith. This is true, but whence cometh faith? Carnal man cannot produce this needed faith, for, "By

grace are ye saved through faith; and that not of yourselves: it is the gift of God." This faith is applied to our time life, not our eternal salvation, as the non-regenerated believe. They tell us that if we will only ask God to give us faith he will do it. How can anyone call upon One whom they do not know? Paul tells us, "the carnal mind is enmity against God." Enmity is hatred. Would anyone call upon God if they hated him? Neither can they know him until born again of the Holy Spirit. **1 Cor. 2:14, "But the natural man receiveth not the things of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."** For one to become spiritual he must be born again: the Spirit must live in his heart. **Rom. 8:9, "Now if any man have not the Spirit of Christ, he is none of his." If one is not his he cannot believe, for Paul tells us, "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Jesus told some Jews, "It is the work of God that ye believe on him whom he hath sent."** Since it is the work of God that we believe, it is utterly impossible to believe without His work in us. It is by the grace of God that we receive faith, as quoted above, and he does not let this faith lie dormant. Faith without works is dead faith. Works cannot produce that faith that is the gift of God, but when God imparts his faith in the life of the believer he will not let it lie dormant: it must show or prove itself by works. When the Spirit of God is in operation, faith shows or proves itself outwardly by works: "For it

is God which worketh in you to will and to do of his good pleasure." The Old School or Primitive Baptists are accused of not believing in works, but this is a false accusation, for we surely do believe in works: not works to bring about salvation, but salvation that brings about works. We believe the bible teaches that good works are the effect of grace; but we do not believe that works brings about grace, for grace is the free unmerited gift of God. **"And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work."**Rom.11:6. It is the Spirit of Christ that works in the believer, and, "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, etc." If our works do not display this fruit, then our faith is a dead faith. We may confess by mouth that we have faith, but works will always speak louder than words and can easily be discerned by a true believer. The apostle James says, "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without works, and I will shew thee my faith by my works." One may display his faith and yet never confess it before the church and ask for a home with them. The members of the church recognize this faith, but are powerless in persuading anyone to join the church. We should always extend the opportunity, but God is the One who adds to the church such as should be saved. Should we attempt to do this we may drive such a one away. I believe I have known some who had saving faith and hope in Christ Jesus

who left this life without ever being members of the militant church, and I believe I know some now. Both have justified or proved their faith by works, not before God, but before the brethren. We are justified in the sight of God only by the death and resurrection of Jesus Christ **"Who was delivered for our offences, and was raised again for our justification."** In the 2nd chapter of James he gives us examples of how we are justified by works. In verses 21 through 24 we read, **"Was not Abraham our father justified by works, when he had offered Isaac his son upon the alter? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only."** He also gives Rahab the harlot for an example. **"He (Abraham) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded that, what he had promised, he was able to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification."** Rom. 4:20-25. In the 3rd chapter of

Galatians 2-9 we find Paul chastising them because they had fallen back to the works of the law and left their faith. He said unto them, **"This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? 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 therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith? Even as Abraham believed God, and it was accounted to him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. So then they which be of faith are blessed with faithful Abraham."** Brethren, if we be blessed with Abraham we are not under the law but under grace, for "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." **"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is,**

**there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all."** Jesus Christ "was delivered for our offences, and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

Yes, dear brethren, as I said before, faith and hope must accompany each other; and by the grace of God we are given both. "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."

All of us are creatures of vanity: we are full of it. But Paul tells us, "For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope..." And he tells us, "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? But if we hope for that which we see not, then do we with patience wait for it." Those who attempt to procure their own salvation by the works of the law have no need of hope, for they say that they know they are saved, and to them this 'being saved' they consider to be their eternal salvation. I am sure of this statement, for I lived with them for many years and believed the same things they believe. They can no more help believing

the things that they do than we can help believing the way we do, for it is hid from them and revealed unto his babes. Jesus rejoiced in spirit and said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." God is too wise to err and too good to be unkind; therefore why should any man complain? Who is puny man to say unto God, Why hast thou made me thus? Paul said of this, "Hath not the potter power (right) over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" Surely God does have this power, "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. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."

For anyone to receive faith and hope from the Lord they must be born again, for the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. In the flesh we are carnal, sold under sin, and have only a carnal mind. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. We must be spiritual, for the carnal mind is enmity against God. It is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But we are not in

the flesh, but in the Spirit, if so be that the Spirit of God dwells in us. If any man have not the Spirit of Christ, he is none of his. If Christ is in us it is a mystery, "Even the mystery which hath been hid from ages and from generations, but is now made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." To receive hope and faith we must first be justified in the sight of God. Jesus Christ justified us, for it was he "who was delivered for our offences, and was raised again for our justification, therefore being justified by faith, we have peace with God through our Lord Jesus Christ. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. 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."

"And now abideth faith, hope, charity, these three; but the greatest of these is charity." Why is charity the greatest? Is it not that our faith and hope will be finalized, but charity will endure eternally? May God bless the truth and pardon my errors.

Elder C.C. Wilbanks

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### HEBREWS 5:9.

"And being made perfect, he became the author of eternal salvation unto all them that obey him."

## 1 CORINTHIANS XV. 58.

**“THEREFORE, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord. “**

**T**he power and force which scriptural words carry with them is due to the Spirit, which takes of the things of Jesus and revealeth them to him who readeth, and in whom grace aboundeth, and it is only by the exercise of the Spirit in us that we are enabled to eat and be comforted by the revealed word. Again, in order to attain unto that which is in the mind of the inspired writer, we dare not detach a sentence or a verse from that which goes before or which follows after, but search the written word, for we have the precious instruction which fell from the lips of Jesus: “He that seeketh findeth; and to him that knocketh it shall be opened.” God is not the author of confusion, but of peace. “Therefore.” This word is used by the writer, referring to the things of which, he has been speaking, as a reason for the admonition which follows, and which brings to our faith’s view the weighty and precious things which the gospel sets forth to our gladdened hearts, namely, “How that Christ died for our sins according to the scriptures; and that he, was buried, and that he rose again the third day according to the scriptures.”

We must know the one, to follow the other. The word “therefore” is important, for if the things of the gospel “be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.” Therefore to follow Jesus we must know Jesus. “My beloved brethren.” This expression of the blessed relationship of the saints of God is not a mere salutation, as men of the world use the word “brother,” carrying with it simply a meaningless expression, but these words came out of the apostle’s heart, and not merely from his lips. The words, filled with their proper meaning, would say, Because you are in my heart to live and die with you, because with me you believe in the Lord Jesus Christ, our hope is the same hope, our hearts are joined together with the cords of that love which God the Father bestowed upon his Son, and upon all who fear his name and look for his appearing, therefore you are my brethren beloved. Now the things which are in my heart I say unto you: “Be ye steadfast,” firmly fixed and established in the belief of the truth that Christ died for your redemption and arose again for your justification, and that he ever liveth and sitteth at the right hand of the Father, continually making intercession for you. He who is steadfast listeneth not to the voice of a stranger, to enticing words nor evil devices, but contendeth strenuously and firmly for the faith once delivered unto the saints. He looks well to the anchor which steadfastly holds his frail

vessel which rideth the waves in safety because of the anchor (Christ Jesus). To be steadfast the eye must be single to the glory of God, knowing none other gods, save the God of salvation, pressing forward, turning neither to the right nor to the left.

“Unmovable.” This is a strong word and implies strength. The winds of false doctrine may blow with all their power and force against an unmovable child of grace, but cannot turn him from the way his mind and heart are set. He standeth upon the foundation of all truth (the rock Christ Jesus). He knoweth the security of the place of his feet. How refreshing to meet a brother or sister who is not ashamed of the gospel of Christ under any circumstances, and who is proud to be numbered with the sect everywhere spoken against, and who is weaned from the milk, drawn from the breasts of mother Eve. When we remember that God is faithful in performing all his promises, that his faithfulness faileth not, that he remembereth us in mercy, that his love is an everlasting love, that he doeth his pleasure in heaven and in earth, that all his ways are goodness and his paths are paths of peace, that he is the Potter and we are the clay, that he maketh us vessels of his own pleasing, and what he does is right, that the righteousness which is in his Son he has imputed unto us, remembering, I say, all these things we become strong in the Lord, recognizing the power of his might. Thus are we “unmovable,” firmly fixed and built up

on our most holy faith. “How beautiful are thy feet with shoes, O prince’s daughter,” walking in all the beauty and order of the house of God, walking no more by sight, but by the faith of God’s elect in the secret of his love.

“Always abounding in the work of the Lord.” To abound is in every case to manifest life, therefore in order to abound one must necessarily be alive; in the life of the children of the kingdom sin abounds, and also grace, the one in conflict with the other. Now you will ask, What is the work of the Lord, to which we are admonished of the apostle? Belief in the Lord Jesus Christ is the work of the Lord in us, and causes us to suffer because of the abounding of sin in our mortal bodies, and these are the sufferings of Christ, for it is the work of the Holy Ghost which causeth the conflict and bringeth about the suffering. So the apostle says, “For as the sufferings of Christ abound in us, so our consolation, also aboundeth by Christ.” The belief in the Lord Jesus Christ that a man once lived who was called Jesus Christ, does not make a believer in the Lord Jesus Christ, but your belief must be wrought out and made manifest in your mortal bodies, which work is by the Spirit of Christ in you. It is not sufficient to abound once in a while in the work. “If we suffer, we shall also reign with him,” and our peaceful reign in his kingdom with him is the consolation which aboundeth by Christ. This is a continuous work in the life of faith.

“Forasmuch as ye know that your labor is not in vain in the Lord. “ The knowledge of the truth of God in you makes you that you are “steadfast,” that you are “unmovable,” and that you do abound in the work of the Lord. The Apostle is attesting to that which already exists in you: love for the brethren, a desire for holiness, a conviction of sin, a fear and trembling in coming before the throne of grace, a knowledge of our poverty, wretchedness, blindness and weakness; all these build us up in the faith which is set before us, showing us that it is the work of the Lord in us, and that it is not in vain, because it leadeth us to his mercy-seat and to the house of our Master’s brethren. We also know that our labor is not in vain, because the power and sweetness of the gospel lead us into an earnest desire for heavenly things, and turn us away from the things we once loved. It shows us, too, that it is truly the work of the Lord in us, for we know that we could not do this work of ourselves, it is in opposition to every desire of the carnal mind, for it humbles our pride and makes us to be despised in the face of a vain world, for our garments are humility, and our ornaments “a meek and quiet spirit. “ These things fulfill the law of God, and not the law of the flesh. May the love of God and the knowledge of his truth so occupy our hearts that all our labor in the Lord may be to the glory of God, and to the lifting Jesus on high.

Elder B. F. Coulter

**“Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come.”— John xvi. 13.**

**T** here are two grand lessons to be learned in the school of Christ, and all divine teaching is comprehended and summed up in them. One is, to learn, by the Spirit’s teaching, what we are by nature; so as to see and feel the utter ruin and thorough wreck of self, and the complete beggary, weakness, and helplessness of the creature in the things of God. This is the first grand branch of divine teaching. And we have to learn this lesson day by day, “line upon line, line upon line, here a little, and there a little.” Through this branch of divine teaching we have almost daily to wade, depraved nature. And the other grand branch of divine teaching is, “To know the only true God, and Jesus Christ whom he has sent.” To know who Jesus is, and to know what he is; to know the efficacy of his atoning blood to purge the guilty conscience, the power of his justifying righteousness to acquit and absolve from all sin; the mystery of his dying love to break down the hardness of heart, and raise up a measure of love towards him; and to see, by the eye of faith, his holy

walk and suffering image, so as to be in some measure conformed to him, and have, his likeness in some measure stamped upon our souls.

J.C. Philpot

**PSALM 133.**

**Behold, how good and how pleasant *it is* for brethren to dwell together in unity!**

*It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;*

*As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.*

**MEETINGS**

**LOWER MAYO FIFTH SUNDAY MEETING**

**T**he Lower Mayo Fifth Sunday Meeting is to be held, the Lord willing, on Sunday, March 30<sup>th</sup>, 2014. We hope to start singing at 10:00 a.m. and preaching at 10:30. Haynes Creek Church will host the Meeting. Directions for those who do not know the location; the meeting house is located at 3995 Rosebud Road, Loganville, GA 30052

from I-85, exit on Georgia 20 south. Go through Lawrenceville to outskirts of Grayson. Turn right on Rosebud Road. When Rosebud Road crosses Hwy 78, continue for 1 ½ miles to church on right.

We invite the ministers, brothers, sisters and all believers in salvation by grace to come and be with us during this meeting.

In bonds of love,  
Lowell Hopkins, Clerk  
( 276 ) 952 -2098

**SKEWARKEY UNION  
(Eastern Kehukee Association)**

**H**ancocks Church will host the next session of the Skewarkey Union on the fifth Sunday of March 30, 2014. The church is located on Ayden Golf Club Road, near Ayden, North Carolina. Preaching services begin at 10:30am.

We extend an invitation to our ministers, brethren and friends.

Naomi Coker, Clerk  
252-823-0786

**REVELATION 1:7.**

**Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.**

**STAUNTON RIVER UNION**

**T**he Lord willing, the Staunton River Union will be held at Canaan Primitive Baptist Church located on Mount Cross Road/Highway 844, Danville, VA in Pittsylvania County. Saturday before the fifth Sunday in March 2014 the song service will begin at 10:00 a.m.

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

Sister Pam Betterton, Clerk  
Staunton River Primitive  
Baptist Association

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**WEST COUNTRY LINE  
UNION MEETING**

Sunday, March 30, 2014

**P**leasantville Primitive Baptist Church will host the next West Country Line 5th Sunday meeting on Sunday, March 30, 2014. Singing will begin at 10:00 AM and preaching at 10:30 AM.

The Church is located at 150 Pleasantville Church Road, Madison, N.C. From Reidsville, N.C. take NC65 west through Wentworth, N.C. Stay straight on NC704 for 2 to 3 miles to Pleasantville Church Road on the right. From Madison, N.C. take NC704 and

travel 6 to 7 miles to Pleasantville Church Road on the left.

We welcome all lovers of the truth, who are given a mind to do so, to be with us.

Elder Haywood Wray, Moderator  
Mary Hawkins, Clerk

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**CONTRIBUTIONS**

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**FOR JANUARY 2014**

Eva Wyatt, NC .....	5.00
Raymond Clayton, KY .....	5.00
Don Norman, NC .....	25.00
Nellie Dalton, VA .....	5.00
James Lambert, GA .....	5.00
Wayne Oxley, WV .....	50.00
Norvell Godwin, LA .....	10.00
Elder Gene Lupton, NC .....	5.00
Michael Williams, NC .....	10.00
Hewatt Fleming, GA .....	5.00
I.C. Hornsby, GA .....	5.00

**IS IT TIME TO RENEW**

**YOUR SUBSCRIPTION?**

**IF YOUR EXPIRATION DATE**

**IS 3 / 2014**

**IT EXPIRES WITH THIS ISSUE.**

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**OBITUARIES**


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**MARGARET FRANCES BRINKLEY**

**W**e bow in humble submission to the sovereign will of our heavenly Father in the passing of our dear sister in the Church, Margaret Frances Brinkley. The Lord, in His love, mercy and grace, brought Sister Frances into the fellowship of Durham Primitive Baptist Church on January 20, 1952. She was baptized by the pastor, Elder J.W. Gilliam.

Sister Frances was a faithful member as long as her health permitted. Into her 80's with failing health, she and her husband, Brother Deacon Woods Brinkley, moved to Gainesville, Georgia near their daughter. She battled bladder cancer for several years prior to her death on August 7, 2013. She was born March 30, 1917 making her age 96 years. Her funeral was conducted by her pastor, Elder Cleo Robertson, at Little and Davenport Funeral Home chapel, Gainesville, Georgia and burial was in Durham, N.C.

She was predeceased by her husband, Brother Woods Brinkley. She is survived by her daughter, Linda Daly and husband Jerry of Gainesville, Georgia; sister, Dorothy Brinkley of Fortville, Indiana; 3 grandchildren; and 8 great grandchildren.

We feel that our loss is her gain. Her suffering and trials are over. We believe she has entered into that eter-

nal rest. May the Lord comfort those who mourn.

Elder Cleo Robertson, Moderator  
Sister Betty McPherson, Clerk

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**SISTER FOYE WHITEFIELD COLE**

**G**od, who has ordained all things according to his will and purpose, removed our dear Sister Foye Whitefield Cole from our midst on October 3, 2013. She was born on April 24, 1921 in Person County, NC, making her life here 92 years, 5 months, and 9 days.

Her parents were the late Thea Wellington Whitefield and Ester Pearl Wilson Whitefield. She married James Woodrow Cole whom she lost suddenly in death on Christmas Eve in 1965. She was also preceeded in death by an infant son David Thomas Cole and more recently by 23 year old grandson Zachary Ladd. Sister Cole was well-acquainted with trials and tribulation.

The loss of her husband left Sister Foye with three young children for whom to provide and care for, a task which required hard work and careful management. These surviving children are daughters Ruth Ellen Cole Boone of Pittsboro, N.C., Rebecca Mae Cole Dalton of Timberlake, and son James Richard Cole of Timberlake. Also surviving are seven grandchildren and three great-grandchildren. Other survivors include her brother Clarence Whitefield of Chapel Hill, sisters Iva Pearl Godwin of Okeechobee, Florida, and Lois Barringhaus of Northbrook, Illinois.

In her natural life Sister Foye was a willing and industrious worker. She began work at a young age as a sheet sewer in a textile factory and eventually worked into the administrative offices of Burlington Mills where she did payroll and other office work. After officially retiring, she continued to work part-time past 80 years of age. Even in the midst of her busy life, she managed to support her children and community by being active in the school P.T.A., Extension Homemakers, and Girl Scouts of America.

She was also known for having a garden where she tended a variety of vegetables each year. Many hours were spent harvesting and preserving her bounty and later preparing them for family, friends, and especially for church gatherings. As long as she was able, she always prepared food for lunch each third Sunday at Durham Church as well as meals for other church meetings, a work that she especially loved and enjoyed.

Sister Foye joined Durham Primitive Baptist Church on March 15, 1959, making her a member for over 54 years. She was baptized by her pastor the late Elder David V. Spangler. On October 14, 1972, she was elected Treasurer of the church, serving past 40 years and was known to be especially careful and accurate in this office.

She visited widely to many churches in North Carolina, Virginia, and occa-

sionally to other states, sometimes traveling a long distance in a single day. She was well-acquainted among the Brethren and Sisters in various locations and loved visiting with them. Upon returning, she enjoyed telling about these visits and the joy and fellowship she experienced while there.

Sister Foye was an exceptionally strong believer in foreknowledge, election, predestination, and salvation by grace. On one occasion, she commented that "you can't make a sheep out of a goat."

Her funeral was conducted at Durham Primitive Baptist Church by her Pastor, Elder Cleo Robertson assisted by Elder Jimmy Gray. Elder Robertson spoke from Psalm 46 and made several references to Sister Foye's unwavering belief in the doctrine, strong faith, and the absolute power of God. Elder Gray's remarks were from Psalm 23 from which he drew parallels from various verses to Sister Foye's life and experience. Sister Foye was laid to rest beside her husband at Maplewood Cemetery in Durham to await the second coming of our Lord and Savior. "Precious in the sight of the Lord is the death of his saints."

Written by Brother Larry Byrd at request of Durham Primitive Baptist Church.

Elder Cleo Robertson, Moderator  
Sister Betty McPherson, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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Tony R. Horton

Circulation Manager and Treasurer  
1429 Howlett Street, Hillsville, Va. 24343  
Phone (276) 728-5651

### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscriptions and remittances, should be mailed to Tony R. Horton, 1429 Howlett Street, Hillsville, Va. 24343. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Cleo Robertson, 111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

## HYMN

Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me!  
His loving kindness, O how free!  
His loving kindness, loving kindness,  
His loving kindness O how free!

He saw me ruin'd in the fall,  
Yet lov'd me notwithstanding all;  
He sav'd me from my lost estate;  
His loving kindness, O how great!

Though num'rous hosts of mighty foes,  
Though earth and hell my way oppose;  
He safely leads my soul along;  
His loving kindness, O how strong!

When trouble like a gloomy cloud,  
Has gather'd thick and thunder'd; loud,  
He near my soul has always stood;  
His loving kindness, O how good!

Often I feel my sinful heart  
Prone from my Jesus to depart;  
But though I have him oft forgot,  
His loving kindness changes not.

Soon shall I pass the gloomy vale,  
Soon all my mortal powers must fail;  
O! may my last expiring breath  
His loving kindness sing in death.

Then let me mount and soar away  
To the bright world of endless day;  
And sing, with rapture and surprise,  
His loving kindness in the skies.

Medley.

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**EDITORIAL**


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**THE VAIL (VEIL)**

**Exodus 26:31, "And thou shalt make a vail of blue, and purple, and scarlet..."**



Elder Cleo D. Robertson

types and shadows of heavenly things. **Hebrews 8:4-5, "For if He were on**

earth, He should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith He, *that thou make all things according to the pattern shewed to thee in the mount.*" The Apostle Paul wrote that the first tabernacle had the candlestick, the table and the shewbread; which is called the sanctuary. This first tabernacle "was a figure for the time then present in which were offered both gifts and sacrifices that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation." The priests of the tribe of Levi always went into the first tabernacle to perform the services. The first tabernacle had ordinances of divine service and a worldly sanctuary. This tabernacle was setting forth the first covenant or low covenant. These priests were not permitted to enter the second tabernacle which was called the Holiest of all.

The second tabernacle contained the golden censer and the ark of the covenant overlaid round about with gold. Within the ark was the golden pot that contained manna, Aaron's rod that budded, and the tables of the ten commandments or law covenant. The ark had two cherubims over the mercyseat. The ark was a beautiful type of Christ and the tables of the law covenant being inside

the ark set forth that Christ fulfilled the law and put it away. He did not destroy it. Only the high priest went into the second tabernacle once a year and always with blood which he offered for himself and for the errors of the people. This tabernacle was setting forth the covenant of grace. There was a veil that separated the two tabernacles and hid that which was in the Holiest of all. When Moses came down from the mount with the tables of the law and his face shined, he put a veil on his face that the children of Israel could not look to the end of the law. "For Christ is the end of the law for righteousness to every one that believeth." The Apostle wrote that even unto this day when Moses is read the veil is upon the heart. But, the veil is done away in Christ.

The veil of blue, purple and scarlet points to Jesus coming in the flesh. He came down from heaven, born of a virgin, and took upon Himself a body of flesh without sin. **"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," Romans 8:3-4.** This body was a veil that concealed or hid that within. For the fulness of the Godhead dwelled in that body. The blue color sets forth heaven from which He came. He was God in the body of flesh. The purple color was between the blue and scarlet or red because it takes blue and red to make purple. From the blue, purple signifies

that He was royalty, for indeed He was and is the King of kings and Lord of lords. He walked upon the earth. He had all power. He spake and it was done. He commanded and it stood fast. His elect are referred to as a royal priesthood because they are of Him.

From the red, purple signifies His sufferings, persecutions and trials. Isaiah prophesied that He is despised and rejected of men; a man of sorrows and acquainted with grief; He hath borne our griefs and carried our sorrows; was wounded for our transgressions; was bruised for our iniquities; the chastisement of our peace was upon Him; with His stripes we are healed; was oppressed and afflicted; and brought as a lamb to the slaughter. At the cross He was scourged or whipped, spit upon, smote on the head with a reed, had a crown of thorns put on his head, nails into his hands and a spear pierced His side. The red color sets forth the shedding of his blood and his death.

On the cross when he died, the veil of the temple was rent from top to bottom signifying that the access to the Holiest of all (Heaven) was accomplished by His death and shedding of His blood. The gentiles were brought in. He fulfilled the law to jot and tittle having finished the work His Father gave Him to do. As the Apostle Paul wrote in **Ephesians 2:11-18, "Wherefore remember, that ye *being* in time past Gentiles in the flesh, who we called Uncircumcision by that which is called the Circumcision in the flesh made by hands: That at that time ye were without Christ, being aliens**

from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*; Having abolished in his flesh the enmity, even the law of commandments *contained in ordinances*; for to make in himself of twain one new man, so making peace; And that he might reconcile both (Jew & Gentile) unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.”

Jesus kept his promise when He said, “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, *and one shepherd.*”

May the most merciful Lord bless you with much peace and comfort in the days ahead.

In love for Christ's sake,  
Elder Cleo Robertson

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### 1 JOHN V. 7.

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

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## CORRESPONDENCE

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Dear Tony,

**P**lease renew my subscription for 2 more years and use the rest as needed. I enjoy the Signs and look forward it each month. It is like having a good friend come by to visit. There is nothing more pleasant than sitting on the front porch in my rocking chair on a nice spring or summer morning and reading the Signs.

Yours truly,  
Ronnie Rudd

2-5-14

Dear Ones @ Signs of the Times,

Please use this money as you fit. May our Lord continue to bless your efforts as you publish your monthly. It has been such a blessing to me & my wife.

Its getting more difficult as time goes by, to find the truth set forth!

Thank you for your faithfulness in that regard. May the Lord's continued blessing be upon your endeavor.

Please continue my subscription and my father's –

Mine – John W. Schulz  
159 Bearer  
Cody, WY. 82414

My father's – John F. Schulz  
 950 Sleeping Child  
 Hamilton, MT 59840

Thank you and may the Lord  
 bless us and you!

dear wretch, when at the throne of  
 Grace, an unworthy brother, if one at all.

In bonds of love,  
 James Knight

2-7-14

February 15, 2014

Tony Horton,

Elder Cleo,

**E**nclosed, please find a check to  
 renew my subscription for 2  
 more years.

I enjoy and look forward to getting  
 the "Signs" each month.

Thank you for all you do in getting it  
 out each month.

A check for \$30.00 is attached, use  
 the other as you see fit.

In hope,  
 M.L. Richardson  
 6907 Jolee Rd.  
 Panama City, FL. 32404

**E**nclosed is the obituary of John I.  
 Smith. His family both in the  
 Church and of this earth, would appre-  
 ciate it, should you have the room in a  
 future Volume of the Signs of the Times,  
 to print it. Many of us thank God for your  
 tireless effort in your endeavors to serve  
 the God of all creation.

Your brother, I hope  
 John M. Smith

**PSALM 66: 16-20.**

**Come and hear, all ye that fear  
 God, and I will declare what he hath  
 done for my soul.**

**I cried unto him with my mouth,  
 and he was extolled with my tongue.**

**If I regard iniquity in my heart, the  
 Lord will not hear me:**

**But verily God hath heard me; he  
 hath attended to the voice of my  
 prayer.**

**Bless be God, which hath not  
 turned away my prayer, nor his  
 mercy from me.**

02-16-14

Dear Brother Horton and Brethren:

**J**ust a short note of thank's for your  
 continued efforts in keeping the  
 Signs going through our Lord and Mas-  
 ter Jesus Christ. You all are a true per-  
 fect, free gift to us all. It is time to renew  
 our subscription. Please renew for two  
 years and use the rest for whatever you  
 feel the need for. The good Lord willing,  
 I hope to see you soon. Remember this

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## *VOICES OF THE PAST*

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### WHO ART THOU RUTH 3:9

#### LETTER FROM ELDER HATCHER TO BROTHER FISHER

Dear Brother:

**Y**our short letter received, and was glad to hear from you. Your letters are so good that I watch for them in every Lone Pilgrim. I am a poor Gentile, and I wish to write on the subject of Ruth. "Who art thou?" Ruth 3:9.

If there ever was a subject that I believe, it is the eternal sovereignty of God over all worlds, creatures and things. It is the framework woven within and without. All of grace. It is an immeasurable subject that none but God's elect people can know, and God has so fixed it that they can not know only as in a hope of the promise which God made to Abraham, Isaac and Jacob.

The truth has been the truth before there was a Bible printed, and lay in God the Father in boundless eternity. It does not lie only in the oldness of the letter, but in the newness of the spirit. The mystery is so great that the wisdom of the great religious divines can not penetrate the one-millionth of a hair's breadth in this solid Rock of Eternal Ages.

Right here I must set my compass, which points to God, the First Great and Only Cause of all causes. It was in this first cause that God chose out of Adam's

race, both of Jews and Gentiles, before these smart divines were born.

"Who art thou?" says the humble Boaz, who was "a mighty man of wealth," and a near kinsman of sweet little Ruth. It may be some time before I get back to the text, but you bear in mind that the basis of this subject is built upon the eternal decree of the Sovereign, unchangeable God concerning all things, both visible and invisible. This is God's house built upon the Rock of Ages.

There was a type of the Gentile church down in the land of Moab. A heathenish country full of idol gods. Out of all those Moabitish women there was but one that was chosen to type the Gentile church. What was the Gentile Ruth doing down there? Was she doing something to get the First Great Cause to cause her to follow Naomi, the type of the Jewish church in the land of Bethlehem — Judah? No, she was worshiping her gods in the land of Moab. Did God send Naomi down there to convert her? No, she "went out full," but when God's time came, "He brought me home again empty." Don't we know that if a crowd of mission folks had gone down there and converted a lot of the Moabitish heathen, they would have boasted? And that is no way to "have confidence in the flesh." I tell you, when God hits one He strikes them d-e-a-d, dead. And not until one is dead, can he speak the "wonderful works of God".

The Apostle Paul was struck dead and God made him a preacher, and he preached to the Gentiles the gospel of grace. "Not of works, lest any man should boast." All boasting is excluded

by the "law of faith". "It is of faith that it might be by grace, to the end that the promise might be sure to all the seed." Here are two "mights" in this passage, but there is not an Arminian under the sun that can make these "mights" conditional on the part of God's church, either Jew or Gentile, for they are both "One in Christ".

The spiritual and wealthy Boaz, Jesus in His death has "slain the enmity thereby". This enmity was the "law of commandments contained in ordinances," under which the Gentiles did not belong. So He put no difference between the Jews and Gentiles, purifying their hearts by faith. Now, enough on that.

Every chosen Jew and Gentile was in the original decree of God, and in His eternal mind and the covenant of grace. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." So, "Ye are not under the law but under grace." The law condemns, but Christ was made of a woman, made under the law to redeem them that were under the law. Boaz and Ruth were in the generation of Christ, and when God hit His only Son with the stroke of justice He died and though dead ever liveth and the work is finished. "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." "A wake, O sword thou that sleepest, smite the shepherd and the sheep shall be scattered, and I will turn my hand upon the little ones." Did He remember the typical Gentile Ruth? Yes, she was in

Naomi the typical Jewish church and both one in typical Boaz of our dear Lord.

I will just glean along the line of thought as contained in this Book of Ruth, for I can not tell it all, but a certain man (not a chance man) of Bethlehem-Judah, and he was a Jew, and he went to sojourn in the land of Moab. He and his wife and two sons, Mahlon and Chilion.

Mahlon married Ruth, and Chilion married Orpah, two Moabitish women, and in process of time, Elimelech and the two sons died leaving three widows. Naomi had been there about ten years. Now you have the characters, as I quote from memory.

We will now come to little Ruth. Naomi had heard, even down in the land of Moab that the Lord had visited His people with bread, so she starts to her home land of Bethlehem-Judah and the two daughters-in-law start with her. Please note that Naomi did not even invite them to go with her, but advised them to return to their own people and to their gods. But Ruth clave to Naomi and said, "Intreat me not to leave thee, nor 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." Orpah never said this. She seemed to have only a natural love for Naomi and only a kind of a voluntary humility, feeling she could do this way or, that way, and gave her mother-in-law a valedictory kiss and went back to her gods. But sweet little Ruth clave to Naomi and came with her to the land of Bethlehem-

Judah (O I can't tell it). Naomi was poor and empty and had no inducements to offer Ruth. When she came to Bethlehem, all the city was moved about them and said, "Is this Naomi?" Said nothing about Ruth, but is this the remnant of our people that has been gone from us about ten years? Naomi is humbled and said, "Call me not Naomi, call me Mara (Bitter), for the Almighty hath dealt very bitterly with me. I went out full (of the law of works) and the Lord hath brought me home again empty". Lovely Ruth is with her and says: "Let me go to the field and glean ears of corn in whose field I shall find grace". Yes, a field of gospel grace I shall find it in going after Boaz in type, and Christ in substance. Boaz inquires, "Whose damsel is this?" One of the reapers told him, "It is the Moabitish damsel that came back with Naomi out of the country of Moab." Boaz calls her "My daughter." Kinship is here manifested in this expression of Boaz. A supreme fellowship and kinship. Mortal tongue would fail to tell it. See the risk or rather triumphant faith in this lovely little Ruth in leaving the land of her nativity and die with a people whom she knew not heretofore. Boaz tells her to go not in another field to glean but abide here fast by my maidens. Yes, by my Jewish maidens. Abide here, this is my field. It is the gospel field. The field of grace. Do not go in any other field for all others are law fields, and no grace there. Abide here; I have charged the young men that they shall not touch thee. When thou art athirst go unto the vessels and drink of that which the young men have drawn. Vessels of mercy for

thirsty souls. Also Boaz tells her to come at meal time and eat of the bread and dip thy morsel in the vinegar. And Boaz reached her parched corn and she did eat and was sufficed. Jesus was that Bread from heaven, and He did drink the vinegar. Now Boaz told the reapers to let some handfuls fall of purpose, that she may glean them and rebuke her not nor reproach her when she gleans among the sheaves. Ruth was bountifully blessed, and the words of the wealthy Boaz humbled her and she fell on her face and asked why she, a stranger, should find such grace in his sight. He tells her, "It hath fully been shown me all thou hast done unto thy mother-in-law since the death of thine husband, and how thou hast left thy father and thy mother and the land of thy nativity and art come unto a people which thou knewest not heretofore. I must skip many thoughts here. According to Naomi's words she went to the threshing floor of Boaz and in the evening, she marked the place where he lay, and went and uncovered his feet and laid her down. She came softly and uncovered his feet and laid her down. He has called her his daughter, and he recognized him as a near kinsman, and being a type of the church it was no harm for her to lie at the feet of the type of the Savior. "For all the city of my (the Lord's) people doth know thou art a virtuous woman." So she is at his feet to wait till the shadow of the law flee away. She tarried at his feet until midnight. The period, between the law of works and the gospel of grace. Boaz turned himself from the law to the gospel day and he beheld. "A woman lay

at his feet." Now comes our text, "Who art thou?" She answers, "I am Ruth, thine handmaid." A Gentile maiden not under the law, but grace, for the law of works will not cover me; "Spread therefore thy skirt over thine handmaid; for thou art a near kinsman." The skirt of righteousness will cover me.

She tarried all night at his feet, and it was in the morning that the inheritance was purchased, and the promise to purchase the forfeited inheritance that had been sold for debt. No way to redeem it but to satisfy strict justice; and the wealthy Boaz had to satisfy this justice. The possession must be purchased by Boaz in type-by Christ in substance.

We will come on down to the substance now; the grave of Jesus was marked, and He must die. He must bear the dreadful stroke; and when He fell into the heart of the earth, in three nights He came forth and ascended at God's right hand. It is through this faithful Priesthood that the much fruit is brought forth to a Spiritual life in ultimate glory. This was all known, decreed, and declared in eternity. The whole chain of events must stand. Not one link can be broken. As Boaz purchased Ruth to be his wife by satisfying justice, so Christ purchased His Bride by bearing the curse of the law in her stead. "All power on earth ordained of God, fulfils His firm decree." The very paths we have trod were thus ordained to be. "In heaven and earth God does His will, restrains the wrath of man, then let it rage and thus fulfill, His great eternal plan."

How could Ruth, the poor Gentile have known how to have guided her foot-

steps from that heathenish land of Moab down to the decreed time of her death, and reached the climes of glory? The Lord brought Naomi home again empty, and she was cared for with all the glory and power of our blessed Lord, made in the fold of Jesus.

Christ, the Great Shepherd of the sheep, died and rose again, and ascended to heaven. The saints must come forth in His likeness, and all the saints will be seated around His unshakable throne in one sweet union, freed from all sin.

Let me refer you to the hymn, "A child of Jehovah, a subject of grace." I feel fearful that I am not worthy to use the personal pronoun; yet my hope is that "I'm of the seed royal, a dignified race." Read the hymn, I feel it is sound truth.

Salmon begat Boaz and Boaz begat Obed (of Ruth) and Obed begat Jesse and Jesse begat David. "For unto you is born this (Gospel) day in the city of David a Savior, which is Christ the Lord." In speaking of David as a prophet it is said, "Therefore being a prophet and knowing that God had sworn with an oath to him, that out of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne." And again: "The Lord of hosts hath sworn, saying, Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand." Isaiah 14:24. And in the 27th verse clinches the nail; "For the Lord of hosts hath purposed, and who shall disannul it? and His hand is stretched out, who shall turn it back?" This purpose was purposed upon the whole earth and it is bound to stand un-

til all things are consumed, and all enemies put under His feet, and the last enemy to be destroyed is death, but beyond death lies the life of all God's saints in the Lord.

Victory has triumphantly reigned over death, hell and the grave. Beyond this victorious resurrection, the saints of all ages shall come into the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and the church of the First Born, which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect. God hath promised by His sworn oath that once more I shake not the earth only, but also heaven, yet once more signifieth the removing of those things that are shaken, as things that are made, that those things that can not be shaken may remain. It is then that the saint shall receive a kingdom that can not be shaken. They shall return and come to Zion with everlasting gladness and sorrowing and sighing shall flee away. The hope of the saints will burst forth into sight and the ransomed of the Lord will be planted in the garden of grace. This is the Lord's crop. The Lord's wheat gathered into the garner. Freed from all enemies, death and sorrow. O brother, if I am wrong correct me. This is a poor letter to write to you, my highly esteemed brother, but it is the best I can do. It is scattering, but if it is plain enough to get my thoughts, you will see that ALL things lie in the eternal purpose of our God, and men nor devils can not disannul the Almighty oath of God.

The Lord be with you, my brother, and guide every step you make. If you ever feel inclined to write to me, do so.

In love and united kinship and fellowship I close.

Elder J. R. Hatcher, A. P. S.  
Lyles, Tenn.

THE LONE PILGRIM, SELMA, NC,  
DECEMBER 1929, Vol. 7, No.84

### FRUITS OF THE SPIRIT

**“What then? shall we sin, because we are not under the law, but under Grace? God forbid. Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? – Romans 6:15,16**

**B**EFORE regeneration we were the servants of sin. Our lusts were reigning over us. We loved it to such an extent as to be in full agreement and unity. In this cohabitable state lust is conceived and brings forth sin, and sin, when it is finished bringeth forth death. In regeneration it pleased God to take from us this stony heart, which was so enticed by lust, and to give us the heart of flesh, which has no affection for lust. It pleased Him to write His laws as commandments in this new heart which makes manifest this sin. “The commandment came, sin revived and I died” stated Paul. I believe Paul died to the enticement of this lust. After this time he

no longer served sin willingly but loved righteousness. Yet sin dwelled in him. He was no longer so enticed by lust as to love it with his whole heart. His desire was to live righteously but he was conscious of the presence of sin; for he expresses himself in Romans 7:17-20, "Now then it is no more I that do it but sin that dwelleth in me; 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. For the good that I would I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

We delight in the law of God after the inward man but we still bear about the body of death. We serve the law of God with our minds but with the flesh we serve the law of sin. This presence of sin in our mortal bodies is made manifest to us by the Spirit. The Spirit causes us to realize our wretched condition and enables us to pray for deliverance. When it pleases God to work in us both to will and to do of His good pleasure we are made to realize it is solely by grace and we are blessed to be thankful to Him for these blessings.

Thence, after regeneration grace reigns over its subjects to produce the fruits of the Spirit. The greatest of these fruits is love, — love of God, love to God and love to the brethren. This same love that God loves us is reciprocal. It causes us to love Him with this same love. It also embraces the brethren. God's people do love one another. How can you love God whom you have not seen if you love not your brethren whom you have seen?

Another fruit of the Spirit is joy. None but sinners who have experienced the exceeding sinfulness of their sins and their inability to extricate themselves from its penalty, power and consequences, can appreciate and realize the joy of being delivered from sin by God's amazing grace. What a joy for a chief sinner to be remembered and loved. It is joyful for brethren to meet together.

That Spirit produces peace. There is such rest experienced by that troubled soul which has been calmed by the still small voice that whispers sweet peace. What blessed peace to be remembered so graciously. One who has been convinced so thoroughly that hell would be his just abiding place realizes when a ray of hope of deliverance shines in his darkened and troubled soul. This peace flows from one to another. God's people strive for peace and are peacemakers because they realize the undesireableness of troubles. Those who are wrought upon by God's Spirit are longsuffering. They esteem each other higher than themselves, thus forbear one another's weaknesses. They forgive each other his trespasses realizing that God has forgiven so much. If God has been so gracious as to forgive me of my many transgressions how can I not forgive a brother his trespasses, seeing his trespasses are so little and insignificant compared to my sins?

God's Spirit produces gentleness. God's people are kind to each other and to all with whom they come in contact. They are not harsh in conversation or dealings. They are not offensive even in rebuke. A soft answer turneth away

wrath, but grievous words stir up anger. It were better that a millstone be hanged about your neck and you be drowned in the sea than to offend one of these little ones. May God grant us to be gentle and kind to each other.

When it pleases God to work in His people both to will and to do of His good pleasure they are good. Their walk and conversation are godly. They walk worthy of the vocation wherewith they are called. Their conduct is upright and commendable, even though that it does not so appear to them.

This spirit produces faith. We are confident that God will fulfill His promises. We feel that God will finally save us in heaven. We trust in the efficiency of the atoning blood of Jesus Christ and His righteousness. We have confidence in brethren of their sincerity and fidelity.

God's people are meek. They had rather yield than to cause trouble or confusion. They do not ride some particular hobby-horse or opinion of their own that they feel might bring discord among brethren. I do not like the expression, "I will stand alone before I will submit to such." That spirit is not akin to meekness. A "holier than thou" attitude is not characteristic of God's people. Their life is tempered with these graces. They are not fanatical in practice or conversation and in their dealings moderation is practiced.

Paul instructs the church at Ephesus in Ephesians 5:3,4, "But fornication and all uncleanness, or covetousness, let it not be once named among you as becometh saints: neither filthiness nor

foolish talking, nor jesting, which are not convenient: but rather giving of thanks." Is it then godly that our conversation run along these lines? May He awake us out of sleep and bid us rise and walk circumspectly, not as fools, but as wise!

Elder E.J. Lambert

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## THE SOUL OF MAN

Brother Beebe: Why is the soul or spirit of man immortal? Or, in other words, why did it not die when the body dies? Be assured, I remain yours with my best wishes.

Wesley Spittler

**R**eply – The question proposed by our esteemed brother involves mystery quite beyond our depth. We have never been able to define the soul of man, nor to tell the whys and wherefores of its interminable existence. Aside from divine revelation, very little can be known of the soul or spirit that distinguishes the human family from the rest of the animal part of the creation of God. But the scriptures supply to us that instruction which human physiology is altogether incompetent to afford – "God breathed in man the breath of life and man became a living soul." And Paul has testified that the first man Adam was made a living soul. Again we are instructed by the words of inspiration in regard to the spirit of man that goeth upwards, in distinction from the spirit of the beast that goeth downward. However

impossible it may be for us to comprehend the soul and spirit of man, we all feel a consciousness that we possess both, but why the soul shall survive the dissolution of the body and continue to be in happiness or misery forever and ever, to our limited mind admits of no satisfactory answer short of the light of divine revelation. God has condescended to inform us of the composition of man as a mere human being, of distinct elements of his composition. The material substance of the man was made of the dust of the earth, but it was not until God breathed in his nostrils the breath of life that man became a living soul. As the union of these elements constitute us living beings, or living souls, so the separation of these component parts is called death; but not, as we understand it, to signify the cessation of existence of vitality only in relation to the body which is composed of the dust of the earth. When the Redeemer died on the cross he committed to the hands of the Father his spirit, and as he said to the dying thief, "This day shalt thou be with me in paradise," we conclude there could have been no suspension of vitality in the soul or spirit of either Christ or the penitent thief to whom this consoling assurance was so graciously given. The soul identifies the man, for man became a living soul, and in the common language of the scriptures, men are called souls. The assurance to the thief could not relate to the body of the thief, for his body was not laid with that of his Redeemer in the new tomb, nor was it preserved from seeing corruption. It was therefore something

apart from his body that was with Christ in paradise. The body being of a material substance, we can trace it to its silent resting place in the bosom of its mother earth; we can watch the process of decomposition until the perfect accomplishment of the decree, "To dust shalt thou return." "We see it so perfectly returned that it can no longer be distinguished from its kindred dust. Were it not for the light of revelation we should there bid it an eternal farewell, without any hope of its resurrection. But the departed soul and spirit we can, by nature's light, trace no farther than the time of its separation from the body, and were it not for inspired instruction, we might conclude that it dies with the body, ceases its vitality and discontinues to be. But, God be praised, the words of truth assures us that the spirits of the just are made perfect, that they are with the Redeemer in the paradise of God. Paul when speaking of his departure from the body spoke of departing to be with Christ. That there is really a separation of soul and body in death we are certain from many declarations of the scriptures — among others the words of our Lord concerning the rich man. To him it was said, "Thou fool, this night thy soul shall be required of thee!" "Fear not him that can kill the body, but after that have no more power; but fear him who is able to cast both body and soul into hell." The material bodies of the guilty sons of Sodom were probably consumed with material fire which God in righteous judgment rained from heaven upon them, but these very inhabitants of Sodom are now suffering the vengeance of eternal

fire. From all of these considerations with many others presented in the scriptures we conclude that in death there is not only a separation of soul and body, but that the soul immediately on its separation enters a state of paradise, or sinks to a state of interminable woe and misery. The spirits of just men are made perfect in glory, and the spirits or souls of the wicked are cast into hell.

Brother Spitler and our readers, permit us to remark that the scriptural word immortal with its derivatives, as used in our version of the Bible are not used in the scriptures simply to express the idea of interminable existence. The wicked must continue to exist in hell under the wrath of God, where the smoke of their torment shall ascend forever and ever, where the worm dieth not and the fire is not quenched; but still this state of their existence is denoted by another word of very different and opposite meaning from that of immortality, which in scripture is synonymous with the words eternal life, and Christ only hath immortality, dwelling in the light, and it is only in him that the saints have immortality.

For this is the record that God hath given us of eternal life, and this life is in his Son. This is the true God and eternal life. This life is hid with Christ in God, and they unto whom it is given shall never perish, but because Jesus lives, they shall live also.

The order of the final resurrection of the bodies of the saints at the last day presents a strong conformation of the position we have taken. For when Christ

shall descend from heaven at the last day to raise the dead and to judge the world, according to the scriptures, he shall be revealed personally, from heaven with ten thousand of his saints; that is, as we understand it, with all the spirits of his saints now made perfect." "For when he who is our Life shall appear," says Paul, "then shall we appear with him in glory." The dead in Christ shall rise first, and those saints who shall then be living on the earth shall be changed in the twinkling of an eye, and these raised up bodies, raised with spiritual and immortal life shall meet them in the air and so shall they be ever with the Lord. These are the children of God which are born of incorruptible seed by the word of the Lord that liveth and abideth forever. "He that believeth on me, though he were dead, yet shall he live; and he that liveth and believeth on me shall never die. Believest thou this?" So spake Jesus to Martha.

On another occasion he said, "He that eateth this bread that came down from heaven shall never die." There is that then in Christians that cannot die, cannot cease its vitality, but that something is not the vile body, or the mortal body, or the Adamic nature born of the flesh, for all flesh must die, and return to the dust. But that which is born of God is incorruptible and secure from death. The earthly house of our tabernacle must be dissolved and fall; but the children of God have a house which is not made with hands, eternal in the heavens. The outward man decayeth; but the inward man is renewed day by day.

In regard to the bodies of the wicked, it is sufficient that our dear Lord has told us not only that the saints shall rise, that he will raise them up at the last day, but he has also said that the hour shall come in which all that are in their graves shall hear his voice, and they shall come forth, they that have done good to life eternal, and they that have done evil to a resurrection of damnation. And God will judge the world in righteousness at the last day, by that man whom he hath appointed, and that according to Paul's gospel.

We would not be understood as confounding the new man which after God is created in righteousness and true holiness, with the natural soul of man; for all men have natural souls, as we have attempted to show, but all men have not the new man described above. All who are born of God in the new birth receive an implantation of spiritual and incorruptible life. But the soul which is quickened by this implantation and the life implanted in the soul are distinct things in their nature and origin, but identified in the person of the regenerated, in whom Christ is formed, the hope of glory. So at least the subject appears to us. If we are right, may the Lord have all the glory; but if we err, may he forgive us, and may our brethren be blessed with patience to bear with our weakness; for if we know the desire of our own heart it is to utter only the truth as it is in Jesus Christ our Lord. Brother Spitler and brethren, in our experience we feel an internal consciousness that we have a soul that must survive this poor frail body, and that

it must exist after the earth and seas shall have passed away. This soul, as well as this body, we found, to our sorrow, was defiled with sin. But the holy law of God spake in thunder when it said to us, "The soul that sinneth it shall die." And until Christ was revealed to and in us we were in bitterness of soul in view of our guilty, helpless and as it seemed to us, our hopeless condition. But—

"When God revealed his gracious name, He changed our mournful state."

Then great joy and gladness sprang up in our heart, and our sorrowing and sighing, at least for a time, fled away. We have seen the time that we would gladly have believed that we had no soul to live after the death of the body; but as well might we seek for repose and comfort on a bed of embers, as for a release from the strong conviction that we had a soul all stained with guilt, that must suffer the righteous judgments of God, when time shall be no more, unless God should reveal a way that his justice and truth could be maintained and salvation abound to the chief of sinners. But why it is so that the soul must so exist in wealth or woe forever, we can only solve upon the ground that it was even so because it so seemed good to our Creator to organize us. It is now enough to know that it is so, and to rest assured that God in making man a living soul had an object worthy of himself. And however dark and mysterious the footsteps of our God may seem to our very limited understanding; we desire to be still and

know that he is God. May we be preserved from vain speculation on this and on all subjects; may we rejoice in all that has been revealed, and trust him for all that he hath seen fit to withhold from our understanding.

Elder Gilbert Beebe  
 Middletown, N.Y., June 1, 1854

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### SOME THOUGHTS ABOUT NOAH

**N**oah was preacher, head and priest. In these things, we may say without offense to the Scriptures, that there is a striking likeness to Jesus the Christ, who is preacher, head and priest in an infinitely greater sense than Noah ever could have been. Nevertheless, Noah is a shadow of the character of Jesus, and it may be worth our while to spend a few moments in pursuing this likeness. In 2 Peter ii. 5, Noah is declared to have been a preacher of righteousness. We have heard it said by Arminians that Noah went about the antediluvian world warning people of the coming flood, and exhorting them to repent of their sins that God might turn from his wrath. This is not so, and there is not one word in the Bible in support of such an imagination. We have not on record any sermon that Noah ever preached with his lips. His preaching consisted in that he, through faith, believed in Jesus and worked in the building of the ark strictly in accord with God's commands. Every act of Noah in this work on the ark was an expression of faith and trust and hope in God. He added nothing to nor took anything from the word of God as it

came to him, ordering him as to every detail in the shaping of the vessel that was to be their security from the flood.

The greatest sermons ever preached are often not those that come from the lips, but those which are preached with the hands and feet, that are lived out of the life of the believer. This is the kind of preaching Noah did. Could all of us let our lips and lives express the holy gospel we profess, then all would be preachers. We doubt not that everyone who believes in God through the divine gift of faith is a preacher to the extent that faith moves them. Whose righteousness did Noah preach? Not his own, but the righteousness of Jesus. Abel, in offering the sacrifice of the lamb, was showing forth the righteousness of Jesus, the Lamb of God. He, by his offering, preached the righteousness of Christ. So Noah in building the ark with its three stories, with its window in the top and with its door in the side, all made of gopher wood pitched within and without, was preaching the all-sufficient righteousness of Jesus, who is the ark of salvation in whom all the elect of God are saved. In this Noah is a shadow of Christ, who is the great Preacher of all preachers. "I have preached righteousness in the great congregation." As Noah preached not his own righteousness, but the righteousness of Christ, so Jesus declared not his own righteousness as a man, but the righteousness of his Father, the Almighty God. As Noah did his preaching more in his living (that is, in his doing) than in his merely saying it, so Jesus' every act and every

work and every step were a profound preaching of the righteousness of that Father who had sent him into the world to do his will. The great congregation in which Jesus does his preaching is that great body of the elect effectually called to hear his word out of every nation under heaven. By his Holy Spirit it reveals his power and his truth in the hearts of his people, wholly unaided by the many devices men have set up for the regeneration of mankind. Man can never preach the gospel of the grace of God except as he is called, and sent forth by the great Preacher.

Noah was the head of all that were saved in the ark, he was head over family, and over all the beasts and other living things that were there, all were subject to him. Here, again, is a shadow of Christ, who is head over all things to his church. (Ephesians i. 22.) All the church, both of the Jews and of the Gentiles, God's elect everywhere, are subject to the dominion of Jesus, the head of the church. All the life of the body, every member, comes from the head; all her power and direction come from the head. From Christ is delivered to the church her doctrine, her order, her ordinances: all her government and discipline. Even the apostles themselves could not add to nor take from the gospel rule as delivered to them by Christ himself. Even they were not lords over the heritage of God, but servants of God to the church, having no dominion over the faith of the members.

Noah was a priest in that, when the ark rested upon Ararat, he came forth and made a sacrifice to the Lord. In this

sacrifice he used nothing but clean things. He took of every clean beast and of every clean fowl and offered it as a sacrifice. This sacrifice was a sweet smelling one unto the Lord, because it was the fruit of Noah's faith. Without faith no one can please God. This faith is the fruit of God's Spirit, and God never fails to recognize the work of his own Spirit, and to accept the work his Spirit produces, but he will not accept the offerings which men make of themselves and in their own fancied merit. Noah offered what he did in the faith that God had wrought in him. For this reason it was a sweet smelling savor to God, a fragrance given off by the faith that was in Noah's soul. As a token of his covenant which God made with Noah in acceptance of the sacrifice which he offered, God promised not to curse the ground again for man's sake. Noah in his work here as a priest is a shadow of Jesus the great High Priest of our profession, the Priest after the order of an endless life. Jesus offered to God a clean sacrifice for the ransom of his people. This clean sacrifice was not the blood of beasts, but his own spotless body, which he took as Priest and offered upon the altar of Calvary for the sins of his people. Jesus combined in himself both Priest and offering. Such a thing was never seen before, nor ever will be again. No man took his life from him, but he laid it down of himself, which act it became him to do as the Captain of our salvation. In view of the clean sacrifice which Jesus has made of himself God has declared he will never count our sins against us any more. That is, there shall

be no more curse. There is, therefore, now no condemnation to them who are in Christ Jesus. They are delivered from under the curse of the power of sin, from under the condemnation of the law of sin and from the captivity of death, the wages of sin. All the flood of God's wrath against sin was poured forth upon the Ark of our salvation. He endured it all. He paid all the debt we owed.

We try faintly to portray the wonderful offices of our Saviour in his relations toward his God and his people, but we can only glimpse the glory of his being, and words are futile to set forth all he is to his people, for he is their all in all.

(Editorial by Elder Lefferts  
July 15, 1919)

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### Luke 1: 76-80.

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways;

To give knowledge of salvation unto his people by the remission of their sins,

Through the tender mercy of our God; whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness and *in* the shadow of death, to guide our feet into the way of peace.

And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

### GOD'S OMNIPOTENCE

■ sometimes tremble greatly when I am given thoughts upon the omnipotence, omnipresence and omniscience of God. What greater power and wisdom and knowledge can there be? He is everywhere present, for he inhabiteth eternity, and there is no beginning of days or end of time with him. He spake and it was done, commanded and it stood fast. In the beginning he created the heavens and the earth and all that is in them by the word of his power. This he did in six days, and on the seventh day he rested. **"And God saw every thing that he had made, and, behold, It was very good. And the evening and the morning were the sixth day."** Gn. 1:31. All that he created and made were for his own good pleasure. **"Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."** Rev. 4:11. **"For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him."** Col. 1:16. God has his holy purpose in all things for he hath said, **"Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."** Isa. 46:9-10.

Sin is not a created thing, for sin is the transgression of God's holy law. 1 In.3:4. God hates sin with a holy hatred, yet he has a purpose for it being in the world. Surely he had the power to keep it out or his power would not be perfect. The preacher tells us, "**Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.**" Eccl. 7:29. It was from this upright innocent state that Adam fell into a state of sin and death. These inventions allude to sinful and evil things. When God placed Adam in the garden he was innocent and upright, knowing neither good nor evil: only after they transgressed were their eyes opened to know good and evil. Though Adam was made upright, he was also made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope. Rom.8:20. There are many who claim that God was unjust in making man subject to vanity. How unholy they be, and how just, holy and righteous is our God! Who art thou, O man, that repliest against God? Shall the thing formed say to him, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonour? Rom.9:20-21. After God had created every thing else, he took dust of the earth and formed man, breathed into his nostrils the breath of life; and man became a living soul. And God created man in his own image. "So God created man in his own image, in the image of God created he him, male and female created he them. " He blessed them and called their name Adam, in the day when

they were created, and said unto them, Be fruitful and multiply, and replenish the earth. Therefore all men born of flesh and blood are only Adam multiplied. God took a rib from Adam's side and made it a woman, and gave her to him. And Adam said, "This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." "And Adam called his wife's name Eve; because she was the mother of all living."

We have heard it said by some that the first man Adam was at least partially spiritual, and that was the position from which he fell. But the Scriptures say otherwise. "**And so it was written, The first man Adam was made a living soul; the last man 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. The first man is of the earth, earthy: the second man is the Lord from heaven.**" 1 Cor. 15:45-47. Man must be born again to ever be spiritual. Jesus told Nicodemus, "**Except a man be born of water and of the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again.**" John 3:5-7. Surely no one will claim that the first Adam had been born again. God was not surprised that Adam partook of the forbidden fruit, for he had purposed it, and said, "In the day thou

eatest there of thou shalt surely die. "He did not say "If ye eat of it." God had a holy purpose in it. and he did four things that brought it to pass, and in no way did this make him the author of sin as some claim. Neither did God tempt Adam to sin. **"Let no man say. when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."** James 1:13. As we said before, God made man subject to vanity according to his own will and purpose, he placed the tree of the knowledge of good and evil in the garden and gave to Adam a commandment not to eat of it, and the crooked serpent which God had formed with his hand was there to deceive Eve. Adam was not deceived, neither could he be, for he was a figure of him that was to come, Jesus Christ. If anyone of these four things had not been done then sin would not have entered the world. **"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. If sin had not entered the world by Adam and Eve they would have never died. They would still be in the flesh and could never enter heaven and immortal glory. The holy, righteous purpose of God would have been destroyed, and we know that this could never be. His beloved, only begotten Son stood as a Lamb slain from the foundation of the world, and he would come into the world and destroy sin and save his people from their sins.

I have believed, and often said, that Adam ate the forbidden fruit which Eve

gave him because of his love for her. This I believe is true, but I have been given to see that there is more to this than I had seen before. Why did he love her? Because she was one with him, as Adam said, **"This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man."** Gn. 2:23. This shows another part in which Adam was a figure of Jesus Christ, for the bride of Christ, the church, was ever in him, chosen in him before the foundation of the world. Let us read **Ephesians 5:28-33.** **"So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church... for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let everyone of you in particular love his wife even as himself; and the wife see that she reverence her husband."** Adam willingly went into death for his bride, but had no power to bring her back. This Jesus did also, but he had power to raise her up again with himself. Jesus said, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it

again. This commandment have I received of my Father." When Jesus died on the cross of calvary his bride died in him, for he is the head and she is the body. The head cannot die without the body dying with it. She was buried with him, and she arose with him on that third day. **"Know ye not, that so many of us as were baptized Into Jesus Christ were baptized into his death. 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. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin."** Rom. 6:3-7. What a wonderous doctrine this is to those who have been given grace to believe in God and our Saviour Jesus Christ. It is impossible for the natural mind of carnal man to comprehend the power, knowledge and wisdom in the marvelous works of our sovereign, eternal, omnipotent, omniscient God, **"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."** Isa.55:8-9. And, **"For after that in the wisdom of God the world by wisdom knew not God, it pleased**

**God by the foolishness of preaching to save them that believe."** 1 Cor. 1:21 These things are hidden from the wise and prudent, but by the almighty grace of God they are revealed by faith unto babes. I have hope that I am included among the ones who have received this faith, for our blessed Saviour is coming again to receive his bride whom he hath redeemed. **"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."** 1 Thes. 4:16-18. I pray that all who may read these words will be comforted of God. I desire that you remember this poor sinner when at the throne of Grace.

Eld. C.C. Wilbanks

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 4 / 2014  
IT EXPIRES WITH THIS ISSUE.**

**"So then with the mind I myself serve the law of God; but with the flesh the law of sin."**- Rom. 7:25

**CONTRIBUTIONS**

**FOR FEBRUARY 2014**

Banks Conner, VA .....	25.00
S.J. Sullivan, AL .....	5.00
Elder Barnabas Brammer, PA .....	5.00
Marion Meeks, NC .....	5.00
Ronnie Rudd, NC .....	5.00
Connie Franco, TX .....	5.00
M.L. Richardson, FL .....	5.00
John W. Schulz, WY .....	700.00
Elder Mark Terry, VA .....	10.00
Faye Brown, NC .....	25.00
James Knight, NC .....	25.00
Bruce Smith, VA .....	10.00
Pamela Screen, TN .....	5.00
Elder W.T. Conner, VA .....	5.00
Robert Newsome, FL .....	50.00

**OBITUARIES**

**NOLA WILLIFORD DAY**

**W**ith much sadness, we acknowledge the passing in death of our dear sister-in-Christ, Nola Williford Day. Sister Nola was born September 29, 1919 and died January 26, 2014 making her 94 years of age.

She was a long time resident of

Durham, NC but she was born in Granville County to Lester and Lillian Dean Williford who preceded her in death. She was married to Thomas Jones Day, Sr., who also preceded her in death. She is survived by her son, Thomas Jones Day, Jr. and wife, Tammy of Roxboro, NC; grandchildren, W. Samuel Day and Elizabeth Day; as well as many nieces and nephews.

Sister Nola was received into the fellowship of Durham Primitive Baptist Church on September 16, 1984 and was baptized the following month by her pastor, Elder Cleo Robertson. She was the first person he baptized. She was dressed all in white and looked like an angel as she came down to the water.

She was faithful to attend her meetings and brought food as long as she was able. She possessed a beautiful spirit manifested in her countenance and love for her brethren. This was the beauty of holiness which was Christ in her, the hope of glory. "Out of Zion, the perfection of beauty, God hath shined."

Her funeral was conducted at Durham Primitive Baptist Church by Elder Cleo Robertson and burial was in Surl Primitive Baptist Church Cemetery, Timberlake, NC. May the Lord reconcile and comfort those who mourn for our loss is her gain.

Elder Cleo Robertson, Moderator  
Betty McPherson, Clerk

## BLUMA GLASS "B.G." NEWNAM PRYOR

Our Heavenly Father has called from our midst another precious member of Dan River Church. It is with much sadness that I attempt to write a memorial for Sister B. G. Pryor. Sister B.G., as she was lovingly called, was the youngest of seven children born October 31, 1925 to Edgar and Beulah Newman in Pelham, N.C. She lived in this community all of her life. She attended Woman's College in Greensboro, UNC Chapel Hill and graduated from Averett College in 1944 with a Degree in Education. She taught school in Caswell County for about two years.

In December 1944 she married Hugh Pryor. Soon she began working in his general mercantile store in Pelham. Later they opened a second store which she operated. A laundry mat was added a few years later at this location. Sister B.G. and Hugh had three daughters: Rebecca Parks of Memphis TN, Donna Echols and Bonnie Adkins of Pelham, NC. Sister B.G. was very active in her community. She served on the Health Department Board of Caswell County. Also she was instrumental in organizing the Pelham Community Center and played a major role in securing federal funding for the center.

Her hobbies were gardening and fishing. Each year she raised a large garden and shared the fruits of her labor with family, neighbors and friends. Often times I found fresh vegetables on my back steps and I knew Sister B.G. had come by. When her health permitted she was often seen fishing at the

pond on her farm.

Sister B.G. was a firm believer in Salvation by Grace. She received a precious hope in Christ. She joined Dan River Church April 22, 1990 and was baptised by her pastor, the late Elder Kenneth Key.

Sister B.G. was devoted to her church and loved her brethren. She was a faithful member and filled her seat until her health failed. She supported her church in every way. She prepared delicious food to bring to church each month, especially her turnip greens and deviled eggs. Sister B.G. was blessed to travel widely among our churches and different associations. She was loved and respected where ever she visited.

Sister B.G. died September 21, 2013. She was predeceased by her parents, her husband, a daughter and a grandson. She is survived by her daughters Donna Echols and Bonnie Adkins of Pelham, NC, a sister Susie N. White, numerous grandchildren, great grandchildren, nieces and nephews.

Her funeral was conducted at Dan River Church on Wednesday, September 25, 2013 by her pastor, Elder Thomas Solomon and Mr. Wayne Wallace. Her body was laid to rest beside her beloved husband in Dan River Cemetery to await the resurrection morn when Christ shall come to gather his children home. May all who mourn the loss of Sister B.G. be reconciled to God's Holy Will. We feel our earthly loss is her eternal gain.

Written by one who loved her dearly,  
Sister Phyllis Stroud

## BROTHER JOHN I. SMITH

**B**rother John Irvin Smith was born August 14, 1928, in Hartford, Alabama, and died August 7, 2013, at age 84, in his home surrounded by a loving family, in Panama City, Florida. His funeral and burial was at his home church, Mt. Pleasant Primitive Baptist Church, in Dothan, Alabama, and was conducted by his Pastor and son, Elder John M. (Micky) Smith and Elder Ernest Brooks. His funeral was attended by Elders R.H. Hale, Loyd Simmons, Scott Sexton, John Howard Jr., James Donaldson, and Deacons Robert Newsom, Don Stinson, Buddy Bryan, Jimmy Johnson, Don Bass, J.D. Jones, and Tom Gilbert.

Brother John met his future wife, Bertha Avery, at Mt. Pleasant Church in 1948. They were married August 8, 1948, and to their union were born five children. In 1952 John and Bertha asked for a home at Mt. Pleasant and they were baptized together. He was set aside and ordained as Deacon in 1956 and served faithfully until his death. In 1968 he was preceded in death by his second child, Douglas, at age 16. He is survived by his wife of 65 years, Sister Bertha, and four children, Micky (Wynette), Tommy (Anita), Patsy, and Serena, one grandchild, Amy, and one great-grandchild, Dax, one sister, Sue, and many, many beloved brothers and sisters in the Church.

Brother John was elected to serve as clerk of the Western Primitive Baptist Association in 1982 and served faithfully in that capacity until his death. He shared a wealth of knowledge with new members and gave guidance to new Deacons and Elders. Brother John was very strong in faith and visited many churches in Florida, Alabama, Georgia, Mississippi, Tennessee, South Carolina, North Carolina, and Virginia. He loved the Lord, his earthly Church, and his church brothers and sisters, and his family very much.

Brother John will be greatly missed by all that knew him, both in the Church and without. Brother John had no fear of death as it approached, taking solace in Jesus and His victory over death, trusting totally in Him for all things, especially his Salvation. His gain is our loss, and we hope to join him in singing praises in eternity to GOD, our LORD!

Submitted by his son and Pastor,  
Elder John M. (Micky) Smith

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## ROMANS 8:27-28.

**And he that searcheth the hearts knoweth what *is* the mind of the Spirit, because he maketh intercession for the saints according to *the will of God*.**

**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*.**

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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Phone (276) 728-5651

### EDITOR

Elder Cleo Robertson 111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer 6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

### HYMN

Resistless Sov'reign of the skies,  
Immensely great! Immensely wise!  
My times are all within thy hand,  
And all events at thy command.

His great decree, who form'd the earth,  
Hath fixed my first and second birth:  
My parents, native place, and time,  
Were all assigned to me by him.

'Twas God that form'd me by his pow'r,  
'Tis he sustains me every hour;  
And all my times shall ever be  
Order'd by his all-wise decree.

My times of sickness and of health,  
My times of penury and wealth,  
My times of trial and of grief,  
My times of triumph and relief;

Yea, times the tempter's pow'r to prove,  
And times to taste a Savior's love;  
Must all begin, and last, and end,  
As best shall please my God and friend.

Though plagues and death around me fly,  
Till he commands I cannot die;  
Though men or devils aim to kill,  
They can't exceed my Father's will.

O thou tremendous, wise, and just,  
In thy kind hands my life I trust:  
Yea, have I somewhat dearer still,  
It shall be thine, and at thy will.

May I at all times hold thy hand,  
And still to thee surrender'd stand;  
Convinc'd that thou art God alone,  
May I and mine be all thy own.

Thee, Lord, at all times will I bless,  
For, having thee, I all possess;  
Nor can I e'er bereaved be,  
Since I can never part with thee.

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**EDITORIAL**


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**“Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with yoke of bondage.” Galatians 5:1.**



Elder J.B. Farmer

**W**e have been given to walk with the lovely, orderly, sound, and faithful children of God in the church family for many years. They have made their calling and election sure to us, as they have been blessed to bear the fruit of the Spirit. We have witnessed the love, joy, peace, gentleness, goodness, faith, meekness and

temperance among them, which, according to the scripture, is that fruit. From the beginning of our walk with the Lord's people, and even very recently, we (if I am able to claim a part with them) have again heard shocking accusations brought against us from some outside of our fellowship. They condemn all associations as man-made organizations, and say that they all are divisive, controlling and unscriptural. And they characterize the members of the associating churches as being weak and submissive to those they call 'controlling moderators'. They charge that the members inside the correspondence are not allowed to visit others outside the correspondence. And they complain that ministers outside the correspondence are not allowed to fill their stands and preach. They say that those who take part in associations are in chains of bondage, and that they put up bars against others. Since we participate in associations, we are included in their condemnation.

These sobering and weighty charges have raised some very serious questions, and have caused me to beg for wisdom that I might be enabled to set things in order, at least, for my own peace of mind. We are commanded to examine ourselves, whether we are in the faith, and to earnestly contend for the faith once delivered unto the saints. Here are a few of the questions that, I am given to believe, need an answer: Is there any substance to their accusations? If not, why are they being leveled at us? Should we answer them? If so, how must we make our defense? May

we look unto the Lord to give us the answers that one cannot gainsay or resist in truth.

Are all associations unscriptural, man-made, divisive, and controlling of churches as they say? We are commanded that we should be "not forsaking the assembling of ourselves together, as the manner of some is." We are not only commanded, but it is our holy desire to meet with those we have been given to love for the truth's sake. We love to meet with our home church, and with other churches that are walking in the light. And we love to meet together yearly with several churches at one time that are located a great distance from us. This is the only opportunity we have to see some of our brethren. When several churches come together for fellowship in the gospel, in order to avoid confusion there must be some arrangement made so that things may be done decently and in order. In this lovely setting, things are done so as not to respect any man's person, and not to prefer one above another. This is the same way the church conferences are carried out, and the same way the associations and union meetings are conducted. This has been my experience over many years. It is scriptural to "Let all things be done decently and in order." This principle is not man-made, but of God. It is not divisive, but uniting. And it is not to control or to dictate, but that God may be exalted in all things. We have the liberty to come together in decency and in order for our church conferences, associations, union meetings, etc., all being holy and undefiled as they

are carried out in love. And we are taught to stand fast in that liberty.

Are the moderators of our associations controlling as some accuse? Because one is blessed to be careful about good order, that does not make him a controller. Are the church members weak and submissive to the abuses of controlling moderators as they say? I have never seen such things among these dear people. These are the wisest and most humble people in the world. And they are strong in the Lord, in the power of His might. There may have been some abuses in some church conferences, associations or union meetings that I have heard about, but those who caused them have failed or are failing. We know that the Lord has never suffered His little ones to be lorded over. Any moderator or any person that has ever attempted to dominate God's children must necessarily fail. I am made to believe that any who would abuse the Lord's people come and go. And when they go they take away the chaff with them. And I am made to believe it is the Lord's doing. The gates of hell shall not prevail against the Lord's church. The Lord is keeping it in its purity and holiness. His church has always been a very small remnant according to the election of grace.

Are we too strict in the way we relate to others as they charge? I am made to think of the ancient walled and gated cities, and how they were managed. The walls were built to keep those out who sought to destroy the ones within. There has always been evil in the world, and evil must be watched against. The gates were open by day and closed

by night. When the gates were open, the elders of the city sat in them and observed all who came and went. The elders knew the inhabitants of the city, and they went in and out freely. Those coming into the city, unknown, were questioned by the elders about where they came from, and about what business they had there. These were legitimate questions since it was necessary to know the specifics about any stranger about to enter the city, in order to maintain the peace and safety of the city. Also, each day and each night, men were set upon the walls to keep watch for the city, and to sound the alarm if necessary. This watch-care was a life-and-death matter and was undertaken most seriously. In a similar manner, the churches are constantly being watched over by those appointed of God. Even so, the Lord's people are blessed to know that, **"Except the Lord keep the city, the watchman waketh but in vain."**

Are our members hindered from visiting those outside our correspondence as some claim? I know of no rule prohibiting our members from visiting others who are not of like faith and order. The apostle Paul was blessed to say, "All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any." In scripture, the false churches are likened to harlots. In my mind, for one to knowingly visit with those promoting false doctrine and walking in disorder would be similar to a man going into the homes of indecent women. It may not be wrong for a man

to go there, if he had a good reason, but it surely would raise questions in the minds of those who saw it. But if he should become intimate with them, it would certainly be wrong. We are taught to "abstain from all appearance of evil." Are we in chains of bondage as some accuse us? Or is it just the opposite? Are we bound to our brethren by golden chains of love that hold us back from doing anything that might bring reproach upon them? It is not that we are forbidden to go outside the correspondence, but that we have been given no desire to go, and have no desire to become entangled in the troubles of others. If one should insist upon going outside our correspondence in order to participate with and encourage the disorder and false doctrine of others, that one would be considered to be in disorder with them. This is not just my idea, but I believe this is the understanding of the many.

Are our pulpits shut against other Primitive Baptist ministers as some assert? Do we set up bars against them? I am made to believe that the sound and faithful children of God have no desire to hear false doctrine, and that they are blessed to guard against it. Also, they are made to hold to decency and order, and are not inclined to allow those who have disobeyed the gospel to stand before them and preach as though nothing were wrong. I am made to believe that the true brethren have not shut their pulpits against any, but that the unsound and unfaithful ones have shut the pulpits against themselves. If a minister comes among us who is known for unsound doctrine and unfaithfulness, or walks with

others that are such, he is not invited into the stand. But if a minister comes among us, and is shown to be sound in the doctrine, orderly in his walk, and lovely in his manners, he is welcomed with open arms - that is, if he does not hold fellowship with others that are disorderly and unsound. He cannot be received until he is separated from those who trouble the household of faith. This also is not the rule of one person, or even a few, but the consensus of the many. These things are observed, not according to man-made rules, but according to the scriptures. The apostle Paul, by the Holy Spirit said, "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple."

Why are we falsely accused of all these things? The apostle Paul, in his day, had to contend with those he called "false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage." They falsely accused the churches in the day of the apostles in an attempt to persuade them to their limited ways of thinking, and to bring them back under the law, which says, "touch not, taste not, handle not." But the apostle, was blessed to stand against them, and to prevail against their false doctrine. And Jesus said, "**Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil**

**against you falsely, for my sake."** According to His word, we know that these offences must come, and that blessings attend them. You are blessed in that you are given evidence that you are His if you suffer with Him. Jesus said, "**If the world hate you, ye know that it hated me before it hated you.**"

I am made to believe that some of the accusers have seen many disorders and abuses among the people that they have walked with or knew about, and assume it is the same way everywhere, but it is not. Some have not experienced the ways of the Lord's true children "who are kept by the power of God through faith unto salvation ready to be revealed in the last time." Some have been separated from our fellowship because of disorder or false doctrine, and may feel animosity toward us. Some are envious of others who have something that they do not have. Cain slew Abel because his works were evil, and Abel's works were righteous. Some are of a different spirit than the saints. Some never see the good. The apostle Paul was blessed of the Spirit to say to Titus, "**Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.**" The Lord knows what is in every man's heart.

How do we make our defense against those who, if they could, would take away our liberty, and bring us back

into captivity under the law? My first thought is of king Hezekiah, who was challenged by the powerful king of Assyria. King Sennacherib sent his representative, Rabshakeh, to Jerusalem, thinking to capture the city, and to take the inhabitants into bondage. King Sennacherib's power was seemingly overwhelming, as he sent about 185,000 soldiers to do his bidding. He had captured the surrounding defenced cities of Judah, destroyed their gods, and boasted of what he thought to do unto Jerusalem. Hezekiah knew that he and the people of Jerusalem needed help. And he did the following as he was blessed, according to the grace of God:

**“And Hezekiah prayed unto the Lord saying, O Lord of hosts, God of Israel, that dwelleth *between the cherubims*, thou *art* the God, *even thou alone*, of all the kingdoms of the of the earth: thou hast made heaven and earth. Incline thine ear, O Lord, and hear; open thine eyes, and see: and hear all the words of Sennacherib, which hath sent to reproach the living God. Of a truth, Lord, the kings of Assyria have laid waste all the nations, and their countries, and have cast their gods into the fire: for they *were* no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, save us from his hand, that all the kingdoms of the earth may know that thou *art* the Lord, *even thou only*.”**

**“Then Isaiah the son of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Whereas**

**thou hast prayed to me against Sennacherib, king of Assyria: This *is* the word which the Lord hath spoken concerning him; The virgin, the daughter Zion, hath despised thee, *and* laughed thee to scorn; the daughter of Jerusalem hath shaken her head at thee... Therefore thus saith the Lord concerning the king of Assyria, He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it. By the way that he came, by the same shall he return, and shall not come into this city, saith the Lord. For I will defend this city to save it for mine own sake and for my servant David's sake. Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they *were* all dead corpses.”**

Hezekiah trusted in the Lord, and brought the matter before Him. And the Lord was merciful to deliver Jerusalem from her enemies. The Lord sent them back by the way they came and destroyed Sennacherib's army. Those who bring false accusation against the Lord's people for the purpose of bringing them into bondage, bring reproach against the living God. And they must suffer the consequences.

We cannot save ourselves from those that are stronger than we are — speaking naturally. So, we must bring our matters before our God, and beg Him for mercy and for deliverance. We cannot condemn those that accuse us.

They may not even realize what they are doing, or how wrong they really are. They didn't know what they were doing when they stoned Stephen to death. And if they had known the wisdom of God they wouldn't have crucified the Lord of glory. Nevertheless, we know that there is a wide chasm that divides between them and us - between their understanding and ours. There is a great gulf between works and grace, and between bondage and liberty. We can only say to them, "The Lord judge between thee and me." And to the Lord we must beg, "God be merciful unto me, a sinner, and keep us in the narrow way of truth, and deliver us from error."

I trust this was written in love and in hope of eternal life.

Elder J.B. Farmer

---

**PSALM 135:1-6.**

**Praise ye the Lord. Praise ye the name of the Lord; praise *him*, O ye servants of the Lord.**

**Ye that stand in the house of the Lord, in the courts of the house of our God,**

**Praise the Lord; for the Lord *is* good: sing praises unto his name; for *it is* pleasant.**

**For the Lord hath chosen Jacob unto himself, and Israel for his peculiar treasure.**

**For I know that the Lord *is* great, and *that* our Lord *is* above all gods.**

**Whatsoever the Lord pleased, *that* did he in heaven, and in earth, in the seas, and all deep places.**

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**CORRESPONDENCE**

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3-18-14

Brother Robertson,

I m enclosing a hymn from the Beebe's Collection that is in the Baptist Hymn Book printed in the year of 1850. This book was used in The Leading Creek Church and all other churches in the Tygart's Valley River Association until the late 40's. We could not get the old shattered books replaced. It contained 1311 hymns. I have in my possession the book that laid on the pulpit for the minister's use.

Psalms 31:15 furnished the inspiration for the worlds.

Use at your discretion.

Elder V. Linn

---

451 W. Olive Rd.  
Clayton, NC 27520

Dear Mr. Horton,

**T**he Signs of the Times has held much pleasure for me. Reading old and new experiences and editorials and voices of the past are very comforting to me.

My husband Richard Olive enjoyed the Signs of the Times until his death in 2006. I have kept them and now I'm reading them since I have retired. Being 83 years old and living alone they are very much enjoyed by me.

Richard was a true beloved believer and he enjoyed the Times for he was in very bad health for several years. He went among the Old Baptist as long as he was able and loved the Brethren. He was ever faithful. I'm enclosing a check for \$100.00 in remembrance of him and if he owed for any subscriptions.

Thank you and keep the Times for the ones who love it.

Sincerely,  
Nola Olive

Dear Mr. Horton

**O**n March 7, 2014 my dear sweet mother, a firm believer in this faith, passed from this veil of tears to her reward. She enjoyed so much this publication and continued to share it with her beloved children. The March addition was received and its editorial message on 1 Timothy seems to have been sent from the Lord to comfort our hearts.

I would like to request two additional copies of the March 2014 issue and to begin receiving the Signs of the Times publication at my home address.

I have enclosed an amount to cover my subscription for two years and the cost of two additional March issues. The remaining amount I wish to donate to the cause of this publication in memory of my dear mother, Edith Davis Thompson, born November 10, 1923, died March 7, 2014. She was a kind friend and mother to her children and she will be

missed so much. We are grateful to believe that she now rests in the everlasting arms and is finally home.

My name and address:  
Kristina T. Abbott  
300 Hollyville Drive  
Dry Fork, Virginia 24549

Thank you,  
Kristina T. Abbott

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## ARTICLES

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### Daddy's Vision March 27, 2014

**“Whereas ye know not what shall be on the morrow. For what is our life? It is even a vapour, that appeareth for a little time, and then vanisheth away. James 4:14**

On the afternoon of March 16, 2014, I was pondering over visitors of the day while a patient at Riverside Rehabilitation Center in Danville Virginia. I was blessed with the most beautiful picture of the resurrection of God's people. I do know that I was not asleep. I am sure that many of you have seen the Niagara River and the falls. In my mind I pictured the huge river, that feeds the falls full of the people. All of the people in my vision were nearly touching and completely immobile and this great number were approaching the falls. I believe these people were in the grave because it was to me so strange that they were

seemingly still and calm when sudden destruction was at hand. There were all sizes and ages of people sitting upright and they had different colors of clothing. After they all plunged over the falls there was a great vapor, as is there at all times, but through the vapor some of the people were lifting their arms upward as they viewed what I feel was Christ coming for them in the clouds. Not all of the people lifted their arms upward, only a portion, which to me meant that only a portion are going to see Christ as the river of death continues its course.

I believe that what I was shown were terrestrial bodies; as celestial bodies are spiritual and while in the flesh we cannot see the spiritual body of God and his Son (1 Corinthians 15:40) or his people. But I believe, and it is my hope, that scenes such as I have attempted to relay to you, will be viewed in our spiritual, heavenly body when resurrected from the grave. Oh! Can you imagine what a consuming, joyful, eternal day that will be! That spiritual body that the scriptures describe in 1 Corinthians 15: 45-55. And our spiritual bodies will be raised and our arms outstretched to Jesus who giveth us the victory.

I do not feel worthy enough to write of this vision. I am sending this to the Signs of the Times because I feel when we are shown such heavenly scenes that it behooves us to share this with our spiritual family. It has been a great blessing to be allowed to be a member with you in this hope of an eternal life.

I am sure that all things that God created are of a permanent nature but man's life is as a vapor when compared

with His creation and eternal nature. I hope I love the Lord and his people more than I can tell about or hint at.

Burnell Williams

Elder Cleo Robertson,

**A**s I am again reviewing the articles penned down in the March issue of the Signs of the Times, I feel duty bound to express my thankfulness to you and your staff for the choice of material you have furnished your readers.

The nearness I feel with those that furnish the material speak my language when they express their experiences while traveling in this time world. They seem to introduce themselves as my kindred in Christ. I am not worthy to claim kinship outside of the binding love of God and the finished work of Jesus.

It is by the effectual work of God in us that we become fellow citizens with the saints and the household of God: and are built (we don't do the building) but are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom "ALL" the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit. Yea! and no more strangers and foreigners. Brother Robertson, aren't we glad it's that way?

The editorial written by our precious friend, Elder Jerry Farmer, was filled with soundness in doctrine that seemed to

distil as the dew as the proper quotes presented evidence of one that has been taught of the Lord. These are quotes from God's doctrine and it is believed and preached by the people I love.

They take good care of me here at "Serenity Care Home," an assisted living facility. They are kind to me and make sure I get my pills on time but I receive not communion in fellowship that I receive from reading the "Signs", letters from my kindred and the King James version of the bible.

I keep my door shut most of the time as I find comfort in being hedged in with my thoughts. It is written in **Job 3:23** "*Why is light given to a man whose way is hid, and whom God hath hedged in?*"

In November issue of the "Signs" Sophia Macomber wrote –

"Give me a bible in my hand  
A heart to read and understand,  
And I desire no more."

Although it was written February 1879 it is just as up to date today as it was when it was written. It found a lodging place in my heart.

Let me mention an article written by Burnell B. Williams on "fellowship" in the February issue of the "Signs." Yes brother Burnell, all the Lord's people are traveling home on that old "ship of Zion." Having spent a lot of time aboard ships from 1939 to 1945 during WWII, I can attest to your gift of pointing to things that we by the spirit of God can view in the promise of our eternal God. Your article was a great comfort to this poor undone

sinner in the sight of God.

Elder Robertson, I know that I'm getting carried away and probably taking your valuable time but I find relief in writing my thoughts and you may dispose of this letter as you feel to do.

After your February issue I found myself anxiously awaiting the continued portion of the experiences of Elder Haywood Wray. I could say to him, my dear friend, in so many ways our traveling has been similar, and you were telling me my experience in so many ways. When your dear wife said, "I am thankful to be thankful" took me back to a short time before my companion of 63 years was called from this life. She died in my arms at 7:40 AM 2006. She was a war bride and had to travel from Washington, D. C. where she was working at the time to meet me in San Diego, California to be married on Dec. 24, 1943. I had been relieved for a period of time from my duties as a signalman in the south Pacific war zone to teach school in a quarter Master school in S. D.

Elder Robertson, I had to shed tears when I read pages 71 and 72, the obituaries of Margaret Frances Brinkley and Foye Whitefield Cole. Tears are not shed concerning the blessed saints of God whose welfare has been established in a living hope in Christ but I know by experience how those old soldiers of the cross will be missed in your church. The Lord's people are swiftly being called home. Yes, we feel the loss but are made glad in the knowledge of that blessed sleep from which they will be awakened on the resurrection morning. When our Lord and Master said, "My

sheep hear my voice and I know them and they follow me; we can feel assured they will follow him into the sky when he returns.

I feel that this old adamic man will benefit in the resurrection but not with carnality as the carnal mind is in action against God. "It is sown a natural body; it is raised a spiritual body." We love the words of David in Psalms 17:15.

**"As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness."**

Our God is sovereign in all things, times and events of times. None can stay his hand or say, "what doest thou?"

We love our Lord and Master, our Elder Brother, with the same love that he loved us with. Jesus said, 1<sup>st</sup> John 4:19 "We love Him, because he loved us."

Much of our traveling is in the shadow of Heavenly things but we know that if we only experience the shadow that the sun is shining some place.

My dear Kindred in Christ, we have been taught that our deliverance, and our salvation is of the Lord instituted by the Free and Unmerited Grace of God. It is of no wonder that in the morning of time when God laid the foundation of the earth that the morning stars sang together, and ALL the sons of God shouted for joy. I love you for Christ's sake.

Elder V. Linn

Serenity Care Home  
269 Little Sand Run Rd.  
Buckhannon, WV 26201  
March 18, 2014

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## *VOICES OF THE PAST*

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**1880 — Comfort In Affliction.**  
**By Elder William M. Smoot,**  
**August 3, 1880**

During the past few months I have met with several cases of deep affliction among our brethren which have awakened within me a desire to write a few thoughts to the poor and afflicted in Zion. This undoubtedly includes all in Zion, yet there are frequently cases of deep affliction that awaken within us the strongest sympathy. The Lord's people are ever an afflicted and poor people. The afflictions are among the bright evidences by which they are known to each other and in the record of His word. They are channels of sorrow through which the river of everlasting love flows, full of the wonderful goodness of God. But how keen are the pangs of sorrow and distress that fill the soul of the tempted saint. How many and varied are the sources from which these tides of sorrow roll upon him. We are living in the land of the dying, and the daily scenes around us impress this upon the mind of the saint. The dreadful effects of sin, sickness and sorrow, disease and death, are seen everywhere about us. Our life in this world is a pilgrimage in a land of sorrow, and the way-marks along the route plainly trace the way over which the saints of all ages have traveled. **"They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered**

about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy) they wandered in deserts, and *in* mountains, and *in* dens and caves of the earth."- Hebrews xi. 37, 38. We are constantly reminded that we have no abiding rest this side of the eternal world. The sore trials and conflicts that are experienced by our brethren, as well as by ourselves, remind us that it is improper for us to build too much upon the transitory things of time.

The ties of earthly relationship and the pleasure of this life, with all that pertains to time, must soon pass away. "The fashion of this world," says Paul, "passeth away." Is it wise that the saints should build upon these earthly things, to the neglect of their spiritual good in the way of Truth? Is it like the wise man who dug deep and built his house upon a rock? Besides teaching them the transitory nature of all earthly vanities, the temptations and afflictions experienced by the saints bring them near the throne and in sweet communion with their God. The strong cries and supplications for mercy poured forth from an afflicted heart are so many evidences of life and grace. It is in this furnace of affliction that the sweet lessons of humility are learned, and the poor and needy in Zion shine in the beauties of holiness. The bitter bud bears fruit in the opening flower, to the honor and glory of the Lord's great name. But how dark is the way over which we are frequently called to pass. "How unsearchable are His judgments, and His ways past finding out!"

"Could we see how all us are right,  
Where were room for credence?  
But by faith, and not by sight,  
Christians yield obedience."

It is a comfort to witness the calmness with which the tempted saint frequently endures the fiery ordeal through which he is brought, by the grace of God. The pathway of affliction is brightened by the radiant light of the eternal world. The sorrowing saint is lifted above his dark surroundings and made to rejoice in hope of the glory of God. Not only are his trials blessed to his own good, but also to the good of his brethren. They enter into his feelings, and in a measure feel the weight of his burden. "**And whether one member suffer, all members suffer with it.**" "**It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay it to his heart.**" (Ecc. vii. 2.) There is a purpose, yes, an eternal purpose of God in all that transpires in our pathway from the cradle to the grave. The events in our earthly journey are so closely connected, interwoven one with another, that it is impossible that a single one should fail. All move on in fulfillment of the eternal decrees.

"Deep in unfathomable mines  
Of never failing skill  
He treasures up His bright designs  
And works His sovereign will."

The tempted saint may struggle against, and earnestly desire relief from the tribulations of the way, not 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.” In the dark hour of conviction for sin, how he struggled for relief from that burden; how little he then knew of the glorious light that was so soon to break upon him. And in his experience afterward he is frequently found fighting against the ways of God.

“Not knowing that the least are sure,  
And the mysterious just and true.”

He doubts not but what the purpose of God toward him will be accomplished, but he does not as yet see the great benefit that is to flow unto him through the accomplishment of that purpose. Little did the disciples seem to know at the crucifixion of Christ that the great and glorious purpose of redemption was accomplished in that, to them, dark and trying scene. They saw nothing at the time beyond the dark trial through which they were passing. So too, it is with the believer of today in the way over which he is led. He frequently sees nothing beyond the circumstances that surround him. But the Lord's great purpose is accomplished over all of our struggles, murmurings and complaints, and we rejoice that it is so. “For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways and My thoughts.”

“He gave me a will to receive what He gave,  
Though I was averse to His purpose to save;  
He wrote in His will my repentance and faith  
And all my enjoyment for life and for death.

My trials and sorrows, my conflicts and cares,  
The spirit of prayer and the answer to prayers;  
The steps that I tread, and the station I fill,  
My Father determined and wrote in His will.”

May the afflicted in Zion find refuge at the throne, ever leaning upon the strong arm of their God, and rejoicing in hope of His glory.

Yours in fellowship,  
Elder WM. M. Smoot,  
August 3, 1880.

### PROVERBS 25:11.

A word fitly spoken *is like*  
apples of gold in pictures of silver.

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5 / 2014  
IT EXPIRES WITH THIS ISSUE.**

## A FIRM FOUNDATION

**“Wisdom hath builded her house, she hath hewn out her seven pillars.”**

**T**he above scripture is found in the ninth chapter of Proverbs and if you will read the entire chapter you will find that two houses were under consideration. One house was the product of wisdom, and the other house was of the foolish woman. I think wisdom’s house is figurative of the Church of Christ, and the other represents the false church. All has been done to make the Church of Christ secure and firm, but the foolish will fall by the wayside. I believe this house to be composed of all the children of God as chosen in Christ before the world began. It is not our desire to consider the house at this time, but to consider, the foundation upon which this house is built. Surely the foundation is Christ Jesus and all who were chosen in Him will finally be blessed to view the seven pillars or principles of the doctrine of God, our Savior. The abstract of the faith of God’s elect may be summed up thus: **1. Sovereignty of God. 2. Total depravity of man. 3. Unconditional election. 4. Limited atonement or special redemption. 5. Irresistible or efficacious grace. 6. Preservation of the saints. 7. Resurrection or complete immortalization of the saints.** I believe these phases of the doctrine are experienced in the order named. The first six are experienced here in time and the seventh is to be experienced in the beyond.

This first lesson to be revealed to the child of God is His sovereignty. We are thinking in terms of seven so we think of God as eternal, omnipotent, omniscient, omnipresent, holy, loving and triune. Yes, He is eternal. One day is with the Lord as a thousand years, and a thousand years as one day. He is of one mind. He has never learned anything new nor has He forgotten anything. Everything that has ever taken place, is taking place, or that ever will come to pass is just as present and vivid in His mind as if it were (at this very moment) taking place. Things that we experience are past, present and future with us because we are creatures of time and finite, but all things are as present with God. We wonder what the future holds for us and forget things that are past, but God being eternal sees it as now transpiring.

The second part of the first pillar of this firm foundation is the omnipotence of God. He is all-powerful. God says through the prophet, “I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.” “The Lord of hosts hath sworn, Saying, Surely as I have thought, so shall it come to pass.”

In the Scriptures it is said of God; “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?” God spake this world into existence. He only had to say, “Let there be light: and there was light.” “As I have

thought, so shall it come to pass; and as I have purposed, so shall it stand." He is God "who worketh all things after the counsel of His own will."

God is omniscient. He is wise to the extent that His knowledge embraces all things because He has decreed them and is abundantly able to bring them to pass. There is not a thought or act of man that God does not know about. "He is before all things, and by him all things consist." Though the world seems to run at random, and events huddled together in blind confusion to our finite minds, God is so wise that He knows the outcome of all causes and effects, and so governs them that He makes perfect harmony out of all those seeming jarrings and discords. He is so wise that all things praise Him.

God is omnipresent. He is present at all places at the same time. He is at all times at the same place. There is no possibility of hiding from God. In Him we live, move and have our being. He fills the universe.

Another characteristic of God is His eternal love. God is love. "I have loved thee with an everlasting love: therefore with loving kindness have I drawn thee." He loved His people even when they were dead in trespasses and in sin. This love of God is the basis of their salvation. It is the characteristic that is planted in the hearts of God's people by the Holy Spirit.

God is holy. "The Lord is righteous in all his ways, and holy in all his works" (Psalms 145:17). There is no unrighteousness with God. He is of purer eyes than to behold evil and canst

not look upon iniquity, therefore He consecrates the wicked acts of men to His own glory and praise and to the good of His chosen people.

The seventh phase of His sovereignty is that He is triune. God, the Father; God the Son; and God, the Holy Ghost. God the Father, chose His people unto salvation before the foundation of the world. God, the Son, accomplished this salvation by performing the requirements of the law, and suffered the penalty of sin and satisfied justice by shedding His precious blood on Calvary's tree for the remission of their many sins. God, the Holy Ghost, operates upon them here in time by taking from them the stony heart and giving them a heart of flesh; reveals to them the truth as it is in Christ Jesus; comforts and consoles them in this life; and will (in the resurrection) baptize them with immortality.

Now let us consider the second pillar of this firm foundation. According to my experience, I was given a glimpse of the sovereignty of God. This was the stimuli that made manifest the fundamental truth of the total depravity of man. Job had a similar experience as recorded in Job 42:5, 6, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes." Isaiah speaks likewise in Isaiah 6:5. "Then said I, woe is me! for I am undone; because I am a man of unclean lips and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." God, first, revealed Himself to each of

these causing them, secondly, to see their depravity.

What a contrast! God is eternal; I am timely. God is all-powerful; I have no ability. God is all-wise; I know nothing as God knows. God is everywhere at all times; I can be nowhere at any time upon volition of my own will, for I find myself a victim of circumstances over which I have no control. God loved us even when we were dead in trespasses and sin; I naturally love no one but myself. God is holy; I am unholy. God is triune in complete agreement; my natural desires war against the Spirit. I find myself totally depraved, not able to extricate myself from this terrible state. This experience agrees with Jer. 13:23. **“Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.”** Jesus expressed this incapacity of man to recover himself from this fallen state he is in when He said as recorded in John 6:44, **“No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.”** As long as the skin of the Ethiopian is black and the leopard is spotted there is no reason to expect goodness to spring from man. It is just as possible for the Ethiopian to change his skin or the leopard its spots. We must look to some other source than ourselves for anything good. We are so naturally constituted that we will trust in our own ability until God sees fit to reveal to us our true condition by His Spirit. Then we are made to “cry unto God, the most high; unto God that performeth all things for me.” In this state

of mind it is with pleasure and heart-felt thanks to God that we view the third pillar of this firm foundation, *unconditional election*.

**“According as he hath chosen us in him before the foundation of the world” (Eph. 1:4)** Paul trusted in the power and amazing grace of God as stated in his letter to Timothy, II Timothy 1:9, **“Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”**

Thus, it is not according to our works. Our finite minds would argue that surely it is according to our will even granting that it is not according to our works. The Spirit teaches us contrary to natural reasoning so let us see what Paul has to say about it in Rom. 9:11-18. **“(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up,**

**that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will *have mercy*, and whom he will he hardeneth."**

Jesus said to His disciples, "Ye have not chosen me, but I have chosen you." So we are unconditionally elected according to the good pleasure of God's will.

Let us further view this foundation by noting the fourth pillar or principle of truth, limited atonement. God's people were chosen in Christ Jesus. Christ's life and death must have been for them only. Concerning Jesus before His birth the angel said, "And she (Mary) shall bring forth a Son, and thou shalt call his name Jesus; for he shall save his people from their sins." The work of Christ was for God's people, not for the entire Adamic race. Christ said in **John 10:14,15**, "**I am the good shepherd, and know my *sheep* and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.**" Christ died for the sheep, not for the goats. Christ said in His prayer to God as recorded in **John 17:9**, "**I pray not for the world, but for them which thou hast given me; for they are thine.**" Christ did not pray for the entire Adamic race. Paul tells the ministers of Ephesus in **Acts 20:28**, "**Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.**" His blood was shed for the

church, not for the world. Christ said in **Matt. 20:28**, "**Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**" He gave His life for many, not for all.

The fifth pillar is that of irresistible or efficacious grace. The teachings of the Scriptures is such that we must say that man in his natural state is radically corrupt. He is spiritually dead and must be saved by Christ if at all. He does not desire God; therefore, must have a new disposition before he can love God. He loves sin, therefore can never desire to be redeemed from it until he is wrought upon by the effectual working of God's mighty power. Jesus said, "**Except a man be born again, he cannot see the (kingdom of God**" (**John 3:3**). This inward change wrought by supernatural power is termed in the Scriptures as "Called out of darkness into his marvelous light" (1 Peter 2:9) A passing out of death into life (John 5:24); a taking away of the heart of stone, and a giving of the heart of flesh (Ezek. 11:19); and the subject of the change is said to be a new creature (2 Cor. 5:17).

We had nothing to do with our physical birth but received it as a sovereign gift of God; we likewise have nothing to do with our spiritual birth but receive it also as a sovereign gift. Each occurred without any exercise of our own power, and even without our consent being asked. We no more resist the latter than we did the former. Consequently, salvation to whomsoever it may be granted is entirely of grace. The ones so wrought upon are made to see,

**“Jesus the author and finisher of our faith,” (Heb. 12:2).** There is no such thing as a “self-made man”; the highest type man agrees with Paul, “By the grace of God I am what I am.” God said through the prophet, **Isaiah 55:11, “So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.”** When God says repent, you repent; when He says come, you come; when He says go, you go.

The doctrine of election and efficacious grace logically implies the certain salvation of those who receive these blessings. Therefore let us consider the sixth pillar, to wit: the perseverance of the saints. Those who have been brought to Jesus for refuge have a firm foundation upon which their hope of eternal life is established. The iniquities of their own hearts together with all the Satanic influences will never cause them to fail. The same amazing grace that has brought us thus far will lead us home. Paul said in **Rom. 8:29, “Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren.”** It is an evidence that God has predestinated the recipients of these gifts to be like Him in character, destiny and glory and that He will infallibly carry out His purpose. **“Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ” (Phil. 1:6).** This day of Jesus Christ will be the crowning

work of immortality in the resurrection. **Psalms 138:8 reads, “The Lord will perfect that which concerneth me: thy mercy, O Lord, endureth forever.”** Paul states that “The gifts and calling of God are without repentance.” So God’s dealings with His children are never ending, but will finally save them in heaven without the loss of one.

In this life God’s people may experience a close view of the six fundamental principles or pillars of this firm foundation as God sees fit to reveal to them, but the seventh, or that of the immortality or resurrection of the saints, is yet to be experienced in reality. Now we see as through a glass darkly but then face to face; now we know in part but then we will know as we are known. Now we look forward with deep anxiety and precious hope toward the reality of the seventh principle, the resurrection, which is to be the crowning work of salvation and is yet to be experienced actually and really by all the children of God. I desire to close this treatise by quoting **1 Cor. 15:51-58, “Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death,**

where *is* thy sting? O grave, where *is* thy victory? The sting of death *is* sin; and the strength of sin *is* the law. But thanks *be* unto God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye stedfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." Amen.

Elder E. J. Lambert

### DECREASE OF THE OLD SCHOOL.

"Will the editor of the "Signs of the Times" tell us how he accounts for it, that the people whom he represents, and whose faith it has been his peculiar privilege to defend, has been for years decreasing in numbers? Is the true church of God to be soon annihilated." - Eastern Baptist.

ALEXANDRIA, D. C., February 1, 1839.

**O** YES. To be sure we will tell the editors of the Eastern Baptist all about it; especially when they ask it with such an air of candor. Had that people, the true faith of whom it is our peculiar privilege to defend, been satisfied in all ages of her existence, with that increase only, which is of the Lord, there would not have been at this time, so great necessity for her decrease; but such has not been the case. At various periods since the apostolic age, the church has discovered too much anxiety to enlarge her borders; but at no time

has she manifested a more adulterous lusting after worldly popularity and affinity, than during the last half century. Under the influence of an ambitious and worldly spirit, so repugnant to the spirit of 'truth and holiness, who could wonder that she should have heaped to herself teachers having itching ears, and through their instrumentality have compassed sea and land to make" proselytes, and, by their means, have brought into a nominal connection with herself such graceless persons as are in scripture language emphatically pronounced corrupters. In her rapid advances in humanly devised expedients, the church had condescended to submit to schemes and tricks which at an earlier period would have made her blush; but having indulged in this wanton course and treated the dignity and authority of the great Head of the church with so much contempt, God, in his righteous judgment, has caused his children to feel the bitterness of their sins, and the folly of their departures from the law of the Lord, by causing them be filled with their own ways. When sufficiently humbled under the mighty hand of her covenant God, the Lord in great mercy has displayed his holy arm in bringing again the captivity of his people.

The manner in which the Lord has displayed his hand in purging his church within the year, mentioned in the interrogative of the Eastern Baptist, is forcibly illustrated in the type going before, in the case of Nehemiah when he came to Jerusalem to build up the waste places, and to restore the ancient order of things in that city. To execute the work

of restoration, there was necessarily a great decrease of those children of mixed dialects, corrupted by an unhal- lowed affinity with Moab, Ammon and Ashdod; these illegitimates were put away from the Jews, and as they de- creased, the return of the Jewish cap- tives to their ancient city and order of worship bear a strong analogy to the present decrease of those churches, thrice blessed of the Lord, which he has visited in great mercy. God is, and has been for some years, scourging out the Ashdod kindred, and at the same time is bringing from a sore state of bond- age and bitter captivity not a few who had been taken down to Babylon (con- fusion) in consequence of their depar- tures from the law of the Lord.

This, gentlemen, this is the true cause of the apparent decrease of the church of Christ; she is only cutting loose from the mass of corruption accumulated in consequence of her inordinate anx- iety to increase her numbers. There is not the least danger of her being anni- hilated, Mr. Waller's prediction that the Old School Baptists will be annihilated in the next century to the contrary, notwith- standing. Her Savior has given her eter- nal life, and she shall never perish, nei- ther shall any pluck her out of his hand.

It may be proper, while on the sub- ject, to inform the inquiring editors that an apparent diminution of the number of the people of God is by no means pecu- liar to the present state of the church. When the heathen nations of ancient times witnessed the judgments of God in reducing the numerical strength of Is- rael, it may have been common for them,

like these eastern editors, to conclude the people of Israel would soon be no more; and when Gideon was called to display to the vast host of Midian "the sword of the Lord," &c., the Lord re- quired him to greatly reduce his already feeble army. but the result will show that God by no means intended to annihilate his people. When the gospel church was first organized at Jerusalem, the axe was laid at the root of the trees, and there was a great reduction of the number of the nominal people of God; yet the apostle says,

"God hath not cast away his people whom he foreknew."- Rom. xi. 2. And in his language we will at this time say to our inquisitive editors, "Wot ye not what the scriptures saith of Elias? how he maketh intercession to God against Is- rael, saying, Lord, they have killed thy prophets, and digged down thine altars, and I am left alone, and they seek my life." But what saith the answer of God unto him? "I have reserved to myself seven thousand men who have not bowed to Baal. Even so then at this present time also there is a remnant according to the election of grace: and if by grace, it is no more of works, oth- erwise grace is no more grace."

The editors may do well to read the whole chapter; if they have a capacity to understand the divine testimony, they will discover that Israel, who, like our New School antagonists, were seeking the blessings of salvation by works, did not obtain that which they sought for; but, glory to God in the highest, the election hath obtained it, and the rest were blinded; according as it is written, "God

hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear, unto this day: and their table or pulpit, or places where they feed their carnal proselytes, has become a trap, a snare and a stumbling block unto them; their backs are bowed down always, and their eyes are darkened that they cannot see.

Again, we might refer our friends to the times of papal persecution. How were the churches reduced in number when they took their stand against the corruptions of the Romish anti-christ, and were followed into the wilderness by the anathemas of the Pope. How easily might the Papists have used the same taunting insinuations in regard to the little, despised and persecuted band which had fled from their wrath into the valleys of Piedmont; and when they were butchered by thousands, human reason might conclude they were on the verge of annihilation; but to their mortification, God had his reserved ones then, even as he has a remnant now. Let us never forget that it is the Father's good pleasure to give the kingdom to a little flock.

After all, the Old School Baptists, as such, are not on the decrease. It is true some churches which have taken the stand have cast out the bond woman and bond children; but the children of the free woman are as numerous now as ever they were. There are at this moment probably ten churches occupying a decided stand against all the humanly devised plans and schemes of anti-Christ where there was but one ten years ago; and our eastern editors may depend that in equal proportion with the increase of

the new inventions and abominations among the New School Baptists shall be driven out from their congregations by their abounding corruptions, until their New School churches shall be exhausted; exhausted we mean in regard to heaven-born souls; their house will be left unto them desolate, not one of the redeemed of the Lord shall remain with them; and as soon as this shall be accomplished, the New School Baptists, with all their new inventions, sorceries, witchcrafts, proselytes, merchandize, doctrines and moneyed institutions, will go down with old Babylon, like the millstone, and rise no more forever.

In turn, may we not inquire of these editors, Where will you be, gentlemen, when Babylon sinks? What will become of all your labors, your New School machinery for executing what God has never given you to perform? What will then become of your multitude of humanly contrived religious institutions—your presidents, vice presidents, directors, life members, D. D.'s and Reverends? Where will that multitude be found who are now boasting over the saints, of their numbers, talents, wealth, worldly respectability and human learning? We have no disposition to boast, or to give a judgment that is not fully warranted in the New Testament; but the saints shall judge the world. And if there are any saints on earth, they may be found among the Old School Baptists, and there they are known as a humble people, ascribing all their salvation to the adorable plan of grace in the eternal purpose of God, to the ultimate glory that shall be revealed in them when all

the saints shall reach the consummation of their everlasting happiness, and all their adversaries are plunged in endless night.

"The editor of the "Signs of the Times" is talking about giving up his paper. We really hope he will not; for we doubt whether there be another periodical in this whole land that does answer, or could answer, the ends secured by the "Signs." - Eastern Baptist.

For the consolation of the conductors of the Eastern Baptist, we assure them that the "Signs of the Times" will not be given up at present; and although the hopes of the wicked shall be cut off finally, yet in this case these Yankee editors, with their Arminian brotherhood, will still be presented with a target to shoot at; and we are quite willing they should blaze away at us—we stand in no dread of their pop-guns.

Elder Gilbert Beebe

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### COME AND DINE.

**T**HESE words, spoken by Jesus to his disciples after he arose from the tomb, you will find in the twenty-first chapter of St. John, a portion of the twelfth verse. A few days ago I sent some thoughts I had on the same Scripture to another brother, but feeling left out many things I decided to continue the subject, knowing that there are so many good things set up in this last chapter of St. John that I might try time and again and yet there would be many good things left out. Indeed we can tell but little,

not half, as the queen said, for they are glorious to behold when we can see them. We are so dependent upon the Lord for light, knowledge and wisdom, to know them. What precious words: "Come and dine," spoken at that time by Jesus to those who had toiled all night and had caught nothing. Now when the light of another day had come, and Jesus stood on the shore, and had bread and fish on the coals of fire ready to eat, at the time when his loved ones were almost ready to faint, hungry and tired from their night's work, we know in some degree how they must have felt.

To think of it in a deep sense, does not the Lord always feed us? What have we that we did not receive? Not only the kindness of the Lord is shown here, but the wisdom also. He could tell what to do to catch fish, why had they failed? They were fishermen by trade, but Jesus can look into the deep and tell them how and where to fish. When we think of poor helpless man, how ignorant he is, to be so close to the fish and yet not know how to catch them until told by Jesus. Can man take up fishing or hunting and by studying it learn to be successful every time he goes out for game? We know none would fail to catch them if they knew how to succeed, so we see that we need the Lord's help, and we see here that he is able and does help in time of need. What great power, wisdom and mercy are shown here! Brethren and sisters, do we worship the God set up here? If we do, then I believe we shall be fed, that seed time and harvest will continue to come, for we have this promise by the Lord.

Now, after Jesus had fed them he told Peter three times to feed his lambs and his sheep, but I do not understand that he meant here to feed them with natural food, such as bread and fishes, but to feed God's children with spiritual food, and we know that must come down from heaven, so I believe we are taught here that we are fed by our Lord and Master, both with spiritual and natural food. Knowing that all things were created by God and that all things belong to him, how safe are the children of God. What comfort a good hope in Christ brings to his loved ones. Oh may we thank God for the light to see the need of these things, and may they some day be ours to enjoy, is my prayer. Amen.

Elder R. L. Dodson.

words with the confidence expressed here: "Thou hast delivered my soul from death." But I will shew you when he can. When God is pleased to bless him with a sense of his pardoning love; when Jesus is revealed to his heart, and manifested with power to his soul; when the blood of sprinkling is applied to purge his conscience from guilt, filth, and dead works, to serve the living God; when the Spirit of adoption is given, and he is enabled to cry, "Abba, Father;" when he feels the presence of God, and a sweet flowing forth of love and affection he can say in the sweet confidence of faith, "Thou has delivered my soul from death."

J.C. Philpot

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**CONTRIBUTIONS**

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**FOR MARCH 2014**

**"Thou hast delivered my soul from death." -- Psalm lvi.13.**

**Y**ou may have been delivered from death, as much as David was, but not so fully in the assurance of the deliverance. God may have quickened your soul into life divine; he may have communicated his grace to your heart, and yet you have many doubts and fears whether it be a real work of grace upon your soul. It is not every child of God who has been delivered from death by regenerating grace who can use the

- Phil Pittman, TX ..... 20.00
- Tommy Middleton, NC ..... 10.00
- Graham Lovitte, NC ..... 5.00
- Estelle Thompson, VA ..... 5.00
- J. D. Neely, AR ..... 5.00
- Nola G. Olive, NC ..... 100.00
- (In Memory of R. F. Olive)*
- Reidy Pickral, NC ..... 40.00
- Bernard Cox, VA ..... 25.00
- Alvis Shelton, VA ..... 15.00
- Kristina Abbott, VA ..... 75.00
- (In Memory of Edith Davis Thompson)*

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## OBITUARIES

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### BETTY J. BAINES

**O**ur hearts are saddened by the passing of Sister Betty Baines. Her name may not have been on any earthly church book, but she had received a Hope from our lord and Savior Jesus Christ.

Sister Betty was born on March 25, 1939 in Lamar County, AL to Brother Charlie and Sister Mertie Baines. She passed on March 12, 2014 at Noland Hospital in Tuscaloosa, AL.

She was preceded in death by her parents, 3 sisters and 4 brothers. Survivors include her brother, Brother Wayne Baines and Sister Mary Charleen Watkins.

Sister Betty attended Bethel Primitive Baptist Church and the other Churches of the Buttahatchie-Hopewell Association. Her brother, who is a member and deacon of Bethel Primitive Baptist Church, was so faithful to bring Sister Betty to church every time she was able to attend.

Sister Betty enjoyed church, family gatherings and Sacred Harp Singing. Her favorite song was 361 in the Lloyd Hymnal. She often called for us to sing "Angel Band".

Her funeral was held at Dowdle Funeral Home on March 16, 2014 by El-

der James Pugh. She was buried at Bethel Primitive Baptist Church cemetery.

We believe that this, our earthly loss is her heavenly gain. May God reconcile us to his will.

Elder James Pugh, Moderator  
Brother Wayne Baines, Clerk

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### BOBBY GENE MOORE

**B**obby Gene Moore, 78, died on February 5, at Raleigh, North Carolina. Bobby was born on November 21, 1935 in Rockingham County.

Bobby lived with Glenda, his wife of 52 years, in Summerfield. He was the father of two children, Blake and Vickie and was the Poppy of three grandchildren.

His favorite activity was working, especially for the past 30 years at Vulcan Materials. He was blessed with many friends and he will be greatly missed.

Bobby was a member of High Point Primitive Baptist Church. His funeral was held on February 9 Hillsdale Primitive Baptist Church in Summerfield with Elder Cleo Robertson and Elder Jimmy Gray officiating.

Written by Faye Medlin  
Elder Jimmy Gray, Moderator  
Dan Medlin, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

VOL. 182

HILLSVILLE, VA., JUNE 2014

NO. 6

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### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

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111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

Awake, my soul, in joyful lays,  
And sing thy great Redeemer's praise;  
He justly claims a song from me!  
His loving kindness, O how free!  
His loving kindness, loving kingness,  
His loving kindness, O how free!

He saw me ruin'd in the fall,  
Yet lov'd me notwithstanding all;  
He sav'd me from my lost estate;  
His loving kindness, O how great!

Though num'rous hosts of mighty foes,  
Though earth and hell my way oppose,  
He safely leads my soul along;  
His loving kindness, O how strong!

When trouble, like a gloomy cloud,  
Has gather'd thick and thunder'd loud,  
He near my soul has always stood;  
His loving kindness, O how good!

Often I feel my sinful heart  
Prone from my Jesus to depart;  
But though I have him oft forgot,  
His loving kindness changes not.

Soon shall I pass the gloomy vale,  
Soon all my mortal powers must fail;  
O! may my last expiring breath  
His loving kindness sing in death.

Then let me mount and soar away  
To the bright world of endless day.  
And sing, with rapture and surprise,  
His loving kindness in the skies.

Medley.

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 Gradie Ollie Hall Strader

*EDITORIAL*

**“And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.” Luke 16:9.**



Elder J.B. Farmer

**T**his scripture is part of Jesus' teaching connected to a parable that He gave, which parable has long been a great mystery unto me. I have read the entire passage again and again over the years without revelation. In a case like this, the scripture must be left alone until it is opened unto us, if

ever that is to be. Logic is no help, and the opinions of others are of no use. So we must wait upon the Lord, trusting that He is merciful to give us those things we need. His thoughts and His ways are as high above ours in nature as the heavens are above the earth.

As recorded in the sixteenth chapter of Luke, Jesus gave a parable about a certain rich man who had a steward that had wasted the rich man's goods. When the rich man was made aware of the steward's unfaithfulness, he called him to give an account of his stewardship. The steward, knowing that his stewardship was about to be taken away, began to think what he should do. He said he could not dig, and to beg he was ashamed. Then he resolved what to do, that when he was put out of the stewardship, others might receive him into their houses. He called every one of his lord's debtors and had them to falsely reduce their debts. And when his lord knew of his unfaithfulness, he commended the unjust steward because he had done wisely, according to wicked worldly wisdom.

The steward proved to be wicked because he wasted his lord's goods and falsified the records of those who were indebted to his master. These things he did in order to make his way easy in the world. The debtors proved to be wicked in that they were willing to falsify the records to benefit themselves. The rich man also proved to be wicked in that he commended the steward's unfaithfulness. These things appear to show us that the whole world lies in wickedness, and that the wicked accommodate one

another in their wickedness.

Then Jesus began to unravel the mystery further. He said, "For the children of this world are in their generation wiser than the children of light." The world has a wisdom that is an abomination in the sight of God, and in the sight of those who love Him. Jesus said in another place, "That which is highly esteemed among men is abomination in the sight of God." We find down through the pages of scripture how that the children were called apart, and made to be a separate people unto God, and given a hatred for the ways of the world. In the second letter of Peter it is recorded how that God, "Delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with *their* unlawful deeds.)"

The wicked have a wisdom that the children of light cannot receive. Even though the children of God are sore tempted by the world and the things in the world, and even though they sometimes stumble, they are kept by the power of God through faith unto salvation ready to be revealed in the last time. In the thirteenth chapter of the book of Revelation it is recorded that John "**beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.... And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the**

**beast, or the number of his name."**

The wicked receive a mark in their right hand (which signifies works), or in their foreheads (which indicates thoughts). This mark is the sign of ownership of the beast and is the spirit of wickedness, which manifests itself in the evil works and thoughts of the wicked. This mark in the wicked appears to be the counterpart to the seal that God has placed upon the foreheads of His people. God has sealed His people with the Holy Spirit of promise, showing His ownership of them. So we see that the wicked must do wickedly according to the spirit that is upon them. And the righteous must do righteousness according to the Spirit that is upon them. The righteous cannot buy or sell, or traffic in the ways of the wicked. They can have no part in their economy, since they have not the mark of the beast. John said, "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning."

After the parable Jesus gave in Luke 16, He began to instruct His children. He said, "**And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations.**" I am made to believe that the mammon of unrighteousness refers to the natural things of this world. The unjust steward made friends by dealing unfaithfully with natural things in order to make himself a place when he failed in his stewardship. As the unjust steward wickedly

made friends with natural things, conversely the children of God are commanded, by grace, to make friends by dealing faithfully with natural things. This, I am made to believe, is for them to make friends even of the unrighteous mammon of this world.

Being made to believe that the children of God are different from those of the devil, I must believe also that their deeds and thoughts are manifestly different. In one place it is written, "Some men's sins are open beforehand, going before to judgment; and some *men* they follow after. Likewise also the good works of *some* are manifest beforehand and they that are otherwise cannot be hid." It is apparent that some men have their wicked works exposed while in this world and are brought to judgment — some paying fines, some being incarcerated, and some even being put to death. But there are some who are never exposed in this life and think they have escaped paying for their misdeeds. These are the ones whose sins follow after, and who shall stand before God in judgment and condemnation and shall receive their just punishment. God is not mocked. Whatever a man sows, that he shall also reap.

Some of the good works of the children of God, whose good works are wrought in them by God, are apparent to other children of God, who give thanks on their account. But some of their good works are in secret, whether purposeful on their part, or whether they do not realize that they have even done a good work. These secret good works shall be manifest when Jesus separates the

sheep from the goats, putting the sheep on His right hand and the goats on the left. Jesus shall say to the sheep on His right hand, "Come, ye blessed of my Father, and inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat. I was thirsty and ye gave me drink: I was naked and ye clothed me. I was a stranger and ye took me in. I was sick and ye visited me, and in prison and ye came unto me. Then said the sheep on his right hand, When saw we thee an hungered and gave thee meat, or athirst and gave thee to drink, or naked and clothed thee, or a stranger and took thee in, or sick and in prison and visited thee? And he shall say unto them inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

The life of the child of God is characterized by good works — not by the works of the flesh, neither by the works of the law, but by the good works which God has before ordained that they should walk in them. They were given grace in Christ Jesus before the world was. They were set here in the world to show forth His praise. They were created in Christ unto good works. The blessed apostle Paul made it plain that no one is justified by the works of the law or of the flesh, but that the children of God are justified by faith. Now faith is the gift of God, and good works necessarily follow faith, for faith without works is dead. If there are no good works present that are wrought by God, there is no true faith manifest. According to the scripture, faith works by love, and God

is love. If Christ is in us, the love of God is in us, and the love of God causes us to love Him and to love His children. And this love causes the children of God to "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." It causes them to practice pure religion and undefiled before God and the Father, which is to visit the fatherless and the widows in their affliction and to keep themselves unspotted from the world.

Jesus said, "And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations." For the children of God to make friends of the mammon of unrighteousness is for them to deal faithfully with the things and circumstances of this life by the grace of God. It is to do all things as unto the Lord. It is to be in the same mind with the beloved apostle when he said, "I will very gladly spend and be spent for you." It is to be in the same mind with the widow when she cast into the treasury her last two mites which was all her living, and with the widow who prepared a cake for the prophet Elijah of the last meal and oil she had. It is to be of the same mind with the rich young ruler who went away sorrowfully to sell all he had and give it to the poor, then willingly and gladly, in the day of God's power, would come and take up the cross of Christ and follow Him to the end of his journey here on earth.

Jesus said, "That, when ye fail, they may receive you into everlasting habitations." What did He mean by saying

'when ye fail'? I am made to believe it means to fall of the strength of the flesh, and to fail in all our ties to nature, even to come to the end of our course, which we have run. When we come to the finish line, our strength, our will, our friends, our wealth, our doctors, our family cannot sustain or keep us any longer. We must cast all our cares upon Him who loved us and gave Himself for us, trusting that He will carry us over to the other side — victorious and more than conquerors.

What is the 'they' that may receive you into everlasting habitations? I am made to believe the word 'they' here represents the good works of God's little children that He has wrought in them by the gift of faith. Those good works of faith go before them and follow after them and cannot be hid. Jesus shall make them known at His glorious appearing, when the secrets of every man's heart shall be revealed. The apostle, by revelation, said, "To them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; But glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God."

What are the everlasting habitations? It seems apparent that the everlasting habitations are the eternal abiding places for the little children of God. Jesus called it the kingdom of heaven

and the kingdom of God. The apostles called it eternal life. We call it heaven and immortal glory. They all have the same substance of meaning for me.

Jesus said, "He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true *riches*? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon."

Jesus also said, "Be ye faithful unto death and I will give to you a crown of life." And the inspired apostle Paul was blessed to say, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

May we be given hearts of love whereby we may serve Him with all meekness and holy fear, and may we have grace to depart from iniquity. May we be kept in the narrow way that leads to life. And may we be given lips of praise and thankfulness for His goodness toward us all our days. May we be given to rejoice in hope of eternal life with all saints. And seeing we are encompassed about by so great a cloud

of witnesses, may we by grace lay aside every weight and the sin which does so easily beset us, and may we be given faith to run with patience the race that is set before us looking unto Jesus the author and finisher of our faith. And may we finish our course with joy, to His honor and praise and glory. And may we be received into His very presence and see Him as He is, and be satisfied when we awake in His likeness with all saints.

This was written in love, I trust.

Elder J.B. Farmer

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## CORRESPONDENCE

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4-10-2014

Mr. Tony Horton,

It is now time to renew to the Signs. I don't ever want to miss an issue. I enjoy it so much, feel I receive a great blessing from every article. May the Good Lord continue to bless the Times and all who help to get it out each month. I especially enjoy the Editorials and Voices from the Past.

Roland G. Allen  
4235 3<sup>rd</sup> Ave.  
Columbus, GA 31904

Enclosed check for 1 year with a little extra.

Dear Mr. Horton,

I am writing to inform you that my mother, Ina Messenger, who received the Signs of the Times, is deceased. She passed away in July of 2010. I have been waiting for her subscription to expire, but your periodical has continued to come each month. So I thought that I should let you know by letter, you can remove her from your mailing list. I am enclosing a donation you may use for needs of your publication, as you see fit. My mother's mailing address was P.O. Box 87 Calloway, VA 24067. She attended Pigg River Primitive Baptist church in Callaway, VA. She was not a member, but loved the church all of her 96 years. I still attend Pigg River Church.

Thank you to all that make your periodical possible. May God bless you to do that which is his will, and proclaim the truth in Jesus' name.

Thank you,  
Sincerely,  
Alan Messenger  
P.O. Box 87  
Callaway, VA 24067

---

### EPHESIANS 5: 1-2.

**Be ye therefore followers of God, as dear children;**

**And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.**

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### *VOICES OF THE PAST*

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(Reprinted by permission)

**March 1836.**

### **THE LORD REIGNETH.**

**“The Lord reigneth; let the people tremble: he sitteth between the cherubims; let the earth be moved.” — Ps. xcix. 1, 2.**

**H**e reigneth over every dispensation, King over all, blessed for evermore; he reigneth throughout the works of creation, the Maker and Preserver of all things. He reigneth in providence over all men, ordering their concerns as he sees fit. But over his children he reigns in a more especial manner: they are the peculiar subjects of his kingdom, the people of his choice, made willing in the day of his power. His ways are in their hearts, and they are girt about with his armour, to fight the fight of faith on earth. He himself leads them on, guides, directs, and strengthens them. He is their King, and rules over them with parental tenderness, ever watchful to do them good.

When he first commences his reign in the hearts of his people, — hearts that were stubborn, self-willed, wicked, and altogether opposed to his dominion, the poor sinner begins to tremble and waits upon the Lord earnestly, with fear and trembling, apprehensive that he is not included in the covenant of grace, until he who put the cry into his heart shall be graciously pleased to answer it, and

bring the poor soul into gospel liberty.

When he reigneth in the fulness of his power, convincing of sin and of righteousness, the loathsomeness of self and preciousness of Jesus, then his people rejoice and tremble — tremble at the awful depravity of their hearts at the chambers of wickedness that continually open upon their view, where they find all manner of idolatry and wretchedness. Every good wish, and every perception of spiritual things with which a reigning Lord favors his people, tends the more and more to prove how deeply we are fallen in sin, and how far even our best thoughts are below these things which it becometh the people of God to esteem.

“He sitteth between the cherubims; let the earth be moved.” This is grievous work for flesh and blood, to be separated from all its joys, the vanities of the earth; and the opposition the poor soul meets with often makes him conclude that it shall one day perish. But it is all to wean us from the world, and draw us to himself. It is but the sacrifice of the trifling vanities of time to matters of everlasting happiness — terrestrial woes to eternal bliss.

When he sits upon the mercy-seat, sprinkling the blood of atonement upon the consciences of his people, and bringing home joy and peace to their souls, then the earth is moved. All earthly things give place to him, and become as dross and dung in his presence. Everything in which our fallen nature delighted is cast away as of no account; the mountains of sin are removed; the hills of pride are laid low; the lofty trees of a sinful imagination are cast down; every stream of sensual pleasure is dried up; yea, the whole earth is moved

at the presence of the Lord, and a fore-taste of heaven takes possession of the soul, making it a holy temple unto the Lord. But let his presence be withdrawn, and the soul flags beneath its burden of clay, and groans in its prison of earth, and seems to want the will to will that which is good. A weight is put upon the heart, and a lock upon the lips, so that the poor thing cannot talk of the things of God, nor enjoy the sweetness of what others say. The soul is cast down and disquieted, and asks, “Why am I thus?” Well, over such trembling souls the Lord reigneth. He hideth his face in love, and portions their sorrows in the best of affection; and though for the present it is grievous, yet it shall yield the peaceable fruits of righteousness. The soul will so thoroughly sicken of earth, that it shall long for its removal before the presence of the Lord, and cry continually, “O wretched man that I am, who shall deliver me from this body of sin and death?” Then the coming of the Lord will be truly acceptable, and the removing of the earth be received with joy.

O Lord! Do thou be pleased continually manifestatively to move the earth in our souls. Shake off its hold from our minds, and draw them to thyself. Make us especially a peculiar people, zealous of good works, through Jesus Christ. And if it please thee to work this by crosses, give us feelingly to know that thou reignest, and enable us to resign ourselves and our all to thy will. Amen.

London, December. 1835.

VERICULTOR  
**Gospel Standard Magazine**

### 1847 – THE “NEEDS BE” IN TRIALS AND AFFLICTIONS

**D**ear Brother Beebe:— The conflicts which beset Zion’s pilgrims in the deserts of this world are often heavy; and when the clouds of adversity are gathering around us we are apt to say as old Jacob did, “All these things are against us;” but, like him, we often see in the end “that all things work together for good” as they always do, “to them that love the Lord, &c.” I am more and more confirmed in the belief that no trial or temptation has or will ever befall any of God’s children but when there is a real need be for it, and that these are as necessary in the great family of God, as those bright days and golden moments in which we so greatly rejoice.

Peter was well prepared from painful experience to speak on this subject, and after pointing out many items of the glorious system of grace, in which the saints greatly rejoiced, adds, “Though now for a season if needs be, ye are in heaviness, through manifold temptations, for the trial of your faith, &c. These hard trials which cause so much heaviness for a season, like all other tribulations, “work patience and patience experience, and experience hope, and hope maketh not ashamed.” Trial may not in all cases be exclusively indispensable in regard to the very individuals on whom it directly falls, but much of its benefits are realized by others of the spiritual family, perhaps very remote. Few modern Christians but what have felt their faith and hope increased by reviewing the sore trials of the ancient

saints, and seeing the immutable faithfulness of God in their behalf. I am glad that Daniel was cast into the den of lions, and the three into the fiery furnace; I am glad that Paul and Peter were cast into prison, and Jonah into the sea, and the fish’s belly; not because I love to hear of their tribulations, but of the goodness and faithfulness of our heavenly Father; and I know not how He could have given such striking evidences of His never-failing care over His people to settle our faith and warrant our confidence in Him, if such extreme cases of trial had never been experienced by His people. If God spared Noah and Lot, who had been vexed with the sins and unlawful deeds of the wicked; and showed us the end He had in view in the afflictions endured by Job, we may thereby learn with gratitude that the Lord knoweth how to deliver the godly out of temptations, and reserve the ungodly to be punished justly for their deeds. If no bear, lion, or Goliath had ever attacked David, we should not have had such evidences as we have in these cases of the Omnipotent power, ever present to help and defend His servants in the very time of trouble. Time and space would fail to mention all the cases of trial and temptation which befell the ancients, which were not only needful for the strengthening of their own faith, but were necessary also for us; for these now compass us about as a cloud of witnesses to establish our confidence in God so that we may not faint in our minds, but be strong to run the race with patience looking to Jesus for such aid as we may need under all our needful trials. With all these trials He makes a

way for our escape, and gives us strength, not over and above, but equal to our day, therefore, we should count it all joy when we are called to bear divers tribulations, for Paul had learned to joy in God, and to joy in tribulation also.

I am not sure but the servants of God learn as many and as useful lessons, when under sore trials, as ever they do in any other department of our heavenly Preceptor's school, and perhaps none are longer remembered by the pupil. We are so prone to trust too much to ourselves and our own wisdom or to take some favorite member or preacher for our guide; and from our confidence in such an one we are too easily led off from Christ, and follow our favorite into error more or less. When such a favorite falls into any great error, or vile sin, what a sore trial such an admirer feels and how hard and long he will cling to his old hold, and often get himself more or less bedaubed with the filth of his friend! And when he has to let him go, the trial is great, but it is necessary, for under such trials we learn to cease from man whose breath is in his nostrils; and from all undue confidence in the flesh, our own or others, and learn to only esteem men for the work's sake, and follow them only as they follow Christ.

I always feel reluctant to mention myself as an example, or an illustration of any Christian exercise; but if I may be allowed so to presume at this time I will venture to say that I have passed through many heavy and severe trials, which I could not see at the time could ever in any possible way be for my good or any profit to the Church or any body else; yet

I have afterwards found such trials have been among the best lessons of my life. I have too often leaned to myself and to my own plans of operation, until trials showed me their weakness and imperfections, and my own selfish ignorance and reconciliation to God, and then I could more fully comprehend that wisdom which is perfect, and makes foolish the wisdom of man. Again, I have often found my partiality strongly preferring one of my ministering brethren above the rest, but I have often found the very men in process of time the worst enemies I have ever met; but when I had to drop them from my bosom, O! what a trial I had! I have learned by repeated trials of this kind, to esteem all men alike, as men, and when I find my partiality beginning to grow toward one more than another, I begin to feel alarmed. My brother, can you not now look back and remember some whom you once delighted to meet in the solemn assemblies as fellow-laborers? But where are they now? Perhaps among the worst persecutors you have. How hardly you gave them up! What a trial you had! And how much you have learned by it! Well, by such introspection, you may learn something of my recent wounds, which are still fresh and bleeding enough to lick, Is this my greatest foible, to have my favorites? Or, why is this trial repeated? There is a "needs be" for it all, and time must more fully reveal it.

In the thirteenth year of my age, I was baptized on the profession of faith in Christ, and I then thought, I was entering on a smooth, calm sea, where pleasant weather, good health, and bountiful

provisions, and brotherly kindness would make the voyage very profitable and pleasant; but alas! The storms, the headwinds, the quicksands, rocks and whirlpools — aye, and the strangers with their jargon of speech, half Ashdod and half Canaan, who would sometimes complain of weak eyes like Leah, and grin like Esau, they had the charity of Judas, and the benevolence of Jezebel to feed the prophets of Baal, and yet their words were fair. They said their eyes were too weak to look at the sun, and they could not see afar off and especially backward, or into deep places; they talked much about practical goodness, and godly living, and I soon found that by this they meant a strict attention to the traditions of men, Moses' law, and abhorrence of doctrine. About this time, they would often speak of the "essentials" and "non-essentials." Moral suasion, as "faith," was one of the essentials, but it was, according to them, the act of the creature, and not much odds what it embraced, Repentance, also, was one of their essentials, and this too was the act of the creature; and many other outward acts of the creature were their essentials; but faith in eternal election, predestination, and union of the Head and His members, or Life and the body — the eternal unity of Christ and His church, which clothed Him with the legal right of Redemption, special and complete Atonement, effectual vocation, and the final perseverance of the saints might or might not be true, but they were at least unprofitable, and not safe to preach. They, with nearly all the gifts of God and His grace independent of our

own will or works, were laid aside as useless lumber — non-essentials. This class of passengers manifested great zeal, especially for Moses, and had more to say than all the crew besides, for so little of their language was understood by the children of promise that they could scarcely decide whether to answer yes or no; and on this account were often silent; and sometimes ashamed. Such company I had not believed were in the vessel of honor; they warned me of the danger of what they called, "antinomian rocks" which they said lay close on the north side of the Truth, where many vessels of honor had been broken. They never showed me any wreckage, but insisted this was so. I soon found the most popular current was their choice, and they depended much on their oars for getting along. These were "spots in my feasts," for I soon found they complained of all the choice food that I relished, but they seemed to get fat on such food as I loathed and rejected. I tried to eat what they did, and work as they did, and lay aside their "non-essentials;" take the popular current and work at the oar. Many others of my comrades on board, I could see looking pale and sickly, and seemed very languid and faint. I observed them often reading the old faded chart; and their color would come and go alternately. They said as I approached them, "We are near Babylon, or to the great city which is spiritually called "Sodom and Egypt" where our Lord was crucified." I looked at the old chart and found it even so. I began to warn the crew, but many said, "He is

fighting;" I never love to hear that. Others said, "He has no charity." Some said, "He has got the antinomian rock." I told them to sail with the sun in their eye, &c., the chart in their hand, to throw down their oars, and unfurl every sail to the gentle breeze of the Spirit; for no gallies (ships) with oars or gallant ship should pass safely; for the place of broad rivers and streams, and the glorious Lord was all these to His chosen people. When this was resolved on, the weak-eyed began to complain of the strength of the sun; others said the waters were too deep to venture without oars. Some said we did not understand the old chart, and others said it was good, but was to be modified according to the fashions, customs, and refinement of the different ages and nations, and not always to be one thing regardless of circumstances. Their murmuring continued until they broke out into a rupture and in a great commotion they left us, and manned a galley and plied the oars for Babylon; and we found in the chart that they had left us because they were not of us.

Many such conflicts I have seen, and at each of them great trouble and dismay has afflicted the children of Zion; and some old or young favorites have gone in the gullies; and O! how I have lamented, and like many others, I have thought, the church is divided, the cause is wounded, and the Lord is dishonored in the house of His friends! But when all was over, and none left but the children who were taught of the Lord, I found that they had great peace, they loved the Lord, they loved and prized His Word, the laws of His house, and they loved

one another. They sat at one table and fed on the same food, they all read and practiced the same chart, and spoke and understood the same language of sovereign grace, and felt such confidence in each other; and now they were glad that the tribe of the Ashdodites was gone off, for now their strength was much greater though few in number when all united, than when the company was large and divided that one strove against another. Then I remembered the Shepherd had said, "Fear not little flock for it is your Father's good pleasure to give the Kingdom." "And I heard one say, "Moab is My washpot;" so I found that the heart-aching we felt about these divisions were principally owing to our own ignorance of what was going on; for what we thought was a division of the church, was only the cleaning of it, and now she appears like "a flock of sheep coming up from the washing, each one bearing twins and not one barren among them." Then I could plainly see, that there was a "needs be" for all trials, and not one was in vain, although for a season we were in heaviness.

Our inward conflicts are also often so severe, that we are ready to say, "O wretched man that I am!" "My heart and my flesh faileth, my tongue cleaveth to the roof of my mouth," and my faith and hope seem like a lamp flickering in the socket; but when we have again and again exhausted all our supposed store and all our plans have proved abortive, we, as poor pensioners fall for want of strength at the feet of our Savior, we find He is our strength and our song, He is our salvation, in Him shall all the seed

of Christ be justified and shall glory. Then we look back and see these inward conflicts which we so often endure come not by chance, but there is a "needs be" for them all.

"By thee trials I daily pass through  
I am taught my own weakness to know;  
I am taught what my Shepherd can do,  
And how much to His mercy I owe.

While I dwell in an enemy's land  
Can I hope to be always in peace?  
Tis enough that my Shepherd's at hand,  
And now shortly this warfare will cease."

Yours in the Gospel of Christ,  
Elder Wilson Thompson,  
Apr., 28, 1847.

### 1 PETER V. 7.

**"Casting all your care upon him,  
for he careth for you."**

**T**he children of God often find themselves utterly at a loss to understand or comprehend the ways of divine providence and grace, and can only say as one of old, His ways are past finding out. It is he himself that teaches that he ruleth 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? They confess this, and at times are thankful it is so, for is there not comfort and security in such a doctrine? In it we see that not a dog can

move his tongue, or a devil either, unless it be subject to the will and purpose of him that worketh all things after the counsel of his own will. Men are also subject to him, even the rulers of this world, for when Pilate said to Jesus, "Knowest thou not that I have power to crucify thee, and have power to release thee? Jesus answered, Thou couldst have no power at all against me, except it were given thee from above." He is before all things and by him all things consist. An understanding of such a doctrine, imparted to us by God himself, is of great comfort to the soul, but few are able to travel long in the path of life, reconciled, with a calm and thankful heart, from every murmur free. God has ordained a furnace of affliction, and if he gives faith that believes that he who has promised is able to perform, he will try that faith; and just so, when we, as we hope, by his Spirit, have been taught to trust in his name and to rejoice in the truth that not a single shaft can hit, until he, the God of love, sees fit, we find the question asked, Do you believe God had anything to do with the sinking of that vessel, or the burning of that family and home? How has God anything to do with the sickness of this man? or with the death of his wife at such a time as this, when he needed her so much? Thus we ask ourselves many questions, and are asked many such questions by others, and often such questions, when asked in the face of terrible trials, and what men call accidents, are almost staggering, especially if we are ourselves affected by the trial. If a terrible bereavement comes upon us we find it not so easy to

live the doctrine, yet Job, sorely afflicted, did, when he said, "Though he slay me, yet will I trust in him."— Job xiii. 15. He has said, "Are not two sparrows sold for a farthing? and one of them shall not fall to the ground without your Father. Fear ye not therefore; ye are of more value than many sparrows." Again, he saith, "Consider the lilies of the field, how they grow; they toil not, neither do they spin: and yet I say unto you, That even Solomon in all his glory was not arrayed as one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" It is the trial of faith that will show to us how little faith we have, and how little we truly believe the doctrine to which we have subscribed. There is not one of us but has his, or her, trials; some hard to be borne, and we do well to consider that

"Whatever cross lies at thy door,  
It cometh from the Lord."

It is a crook of the Lord's making, and as long as he sees fit for it to be, none can straighten it. It may be to bring down our pride, to "hide pride from man," or to show us wherein our strength lies, or to make us of comfort to the saints, or to prove to men and devils, as in the case of Job, that our religion is not a fair weather religion, but that it can stand fire and flood; and in all these trials, and many others, too numerous to mention, the presence of Christ is seen, as he was in the furnace of old, thereby proving that he careth for us. In all the ages

the Lord has proven his care for his people in the furnace of affliction; such a way is needful or it would not be. He raised up a wicked Pharaoh who knew not Joseph, and he set over Israel taskmasters, to afflict Israel with burdens, but the more they were afflicted the more they multiplied and grew. The Egyptians made their lives bitter with hard bondage, yet the Lord still cared for them. Moses was born, and was hidden three months by his mother, who feared not the wrath of the king, and when she could no longer hide him she took for him an ark of bulrushes and laid it in the flags by the river's brink, the very river where the wicked Pharaoh had commanded them to drown their sons, yet God cared for him there. He was taken by Pharaoh's daughter and nursed by his own mother in the house of Pharaoh, the very man who wished to destroy all the male children of Hebrew origin. From this we can take this lesson: that the church of God nurses her children in the furnace of affliction. They are strengthened in the doctrine; the more they are afflicted the more they are trained up in the nurture and admonitions of the Lord. In the word of God there are many instances that seem just happen so, mere chance, yet when we trace the chain of circumstances connected with the particular case we find a wonder-working Providence governing all things: as, for instance, the Syrians had gone out by companies and had brought away captive out of the land of Israel a little maid. Who can describe the terror and abject loneliness of that little maid? Think of the parents, her mother, if mother she had,

wringing her hands, sighing and pining for her little daughter. Many would there be in Israel then who would say, Tell us, did the Lord have anything to do with that? Thank God there were some then, and doubly thankful we ought to be, there are some now, who unhesitatingly would declare, It is the Lord. Some who by faith could see the companies of Syria going just so far and doing just whatsoever God's hand and God's counsel determined before to be done. The child must leave the arms of the parents, must go into a strange and foreign land, and must go into Naaman's house. God cared for that little captive maid; he had a purpose. In Naaman's house she witnesses to the truth, and her testimony was for one whom God cared for, though in God's purpose he was held by a more relentless foe than even the captive maid. He was none other than Naaman, the captain of the host, but he was a leper. Yes, he cared for Naaman. He cared for Saul of Tarsus, even while he went about breathing threatenings and slaughter against the disciples of the Lord. Saul did not understand, he had no eye to see, the Lord using his persecution for the furtherance of the Gospel. It is written, "As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison." The following verse declares the result in the purpose of God. It says, **"Therefore they that were scattered abroad, went every where preaching the word."** Thus a persecuting Saul of Tarsus, in the purpose of God, did more than all the missionary boards can do today, although they

claim to be on the Lord's side, for there has never been a preacher of the word sent by man, anywhere. Why is it that Saul of Tarsus, Naaman and his companies, Pharaoh and his host, or the devil himself, can do nothing other than God's hand and his counsel determined before to be done? The simple reason is, **"He careth for you."** For God's dear saints there is a covenant, ordered in all things and sure, and in this covenant

"Jesus is engaged to save  
The meanest of his sheep,  
All that the heavenly Father gave  
His hand's securely keep.  
Nor death, nor hell can e'er remove  
His favorites from his breast."

They are loved with an everlasting love. God has 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. As this is his purpose he will care for us along the line that we must travel. I might predestinate my trunk to go from here to New York City by railroad. To bring that about, the track must be there, the sleepers in their place, the station, the signal boxes, the men, the engine, coal, steam, and all other requirements must be there or ever my trunk can safely be delivered to its destination. Thus we believe Pharaoh was in the purpose of God, foreordained to that very condemnation, as was the devil himself, and as were the companies of Syria, and if the word be true, that God has created the waster to de-

stroy, and these wasters of Israel were in Israel's life of old, in the life of the captive maid, yes, and in the life of our blessed Lord, who shall say they will not be in our lives? Peter tells the scattered saints of old of a fiery trial that was to try them, and it is true to-day. God's dear scattered saints are a poor and afflicted people, having fiery trials; yet Peter by inspiration says, "Casting all your care upon him, for he careth for you." There comes before our mind one dear sister, over eighty years of age, whom we once saw lying on her couch under terrible distress. Trouble had come upon her in her advanced age and was crushing her to earth: we said, Why should these things be? Faith answered, "He careth for you."

"Blind unbelief is sure to err  
And scan God's work in vain."

He is a very present help in time of trouble.

"The flame shall not hurt thee, I only design  
Thy dross to consume, and thy gold to refine."

We have seen another, younger in years, afflicted in body so that she could hardly move a limb, given up by earthly physicians, having little to look forward to but death and that which is beyond, and to the honor of his name we have seen that he careth for her. Is he not the helper of the helpless? We visited such an one one day, and while there she said, "Sing Rock of Ages." We sang that

and "Father, we'll rest in thy love," and as we got in our car we heard the afflicted one singing by herself in the house, and all we could think of was, "And at midnight Paul and Silas prayed, and sang praises unto God." Later we asked why she sang when we left her a few nights before, and the reply was, "Because I was happy." It is because "he careth for you" that the theme of Jesus and his love makes the captive's portion sweet. It is his care that made David say, "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." His care for Israel of old was wonderful. He brought them from under Pharaoh's yoke with a high hand and an outstretched arm and led them through the sea, gave them bread from heaven, water from the rock, a cloud by day and pillar of fire by night, their shoes did not wear out, nor their clothing decay, all because "He careth for you," for were they not a type of Israel today? They rebelled and we rebel, too. There is nothing that brings out the spirit of rebellion more than trouble. "The trial of your faith." It is easy to say, "Thy will be done," but his will is a cross, and under the trial he sends we kick like a bullock unaccustomed to the yoke. It is galling and so humiliating, especially if it affects our personal reputation, we feel ashamed to be seen among the brethren, we ask the reason why. Pride must be abased. He made himself of no reputation; we would be his, yea, be like him, but it is unpleasant to die daily, to take buffetings. Oh the strugglings and strivings we have to be freed from the yoke!

Paul prayed very regularly to be delivered from a thorn in the flesh, but his request was not granted, and there is not a doubt in our mind the reason for it was that "He careth for you." All these trials, crosses, losses, thorns and snares we must and shall endure in this life are for the lifting of Jesus on high. They are to show us, as we are exercised thereby, how base and vile, unworthy and helpless we are, and, like Paul, we are taught of him to know that when we are weak, then are we strong, and we glory in our infirmities (that are made plain to us in the furnace) that the power of God might rest upon us. Thus his care is such towards us that we shall at last confess, as did Israel of old, that the Lord delivered us and that "there failed not ought of any good thing which the Lord had spoken unto the house of Israel; all came to pass." — Joshua xxi. 45.

Elder George Ruston,  
March, 1929

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**"FROM DEATH UNTO LIFE."  
(1 JOHN III. 14.)**

**T**here is a class of professors who talk about loving the brethren, and thus proclaim themselves to be passed from death unto life. But, do they declare that Christ is precious to them? Do they tell how he became dear and precious to them! Have they seen and felt themselves to be base, things to be despised, vile transgressors? Is Christ Jesus the Lord that altogether lovely One, whom having not seen they love,

in whom they rejoice with joy unspeakable and full of glory? Do they always manifest they have ever felt themselves to be poor lost sinners, that with a broken and contrite heart they were brought to Jesus' feet, and there in the crucified Lamb of God they found forgiveness, justification and hope of eternal salvation? God hath called his own unto the fellowship of his Son, Jesus Christ our Lord, and in due time Christ is revealed in them, he dwells in their hearts by faith. "Christ liveth in me," saith the apostle. (Gal. ii. 20.) Do I live by the faith of the Son of God who loved me and gave himself for me? Oh this is the all-important question, a vital matter with a poor sinner like me. I know the apostle John speaks of the love of the household of God, one toward another, and speaking of the family of God he says, "**We know that we have passed from death unto life, because we love the brethren.**" - 1 John iii. 14. We have been taught of God, our heavenly Father, to love one another. But this love of the brethren is not apart from Christ and him crucified, but it is the fruit of, and flows from, our divine nearness to the Father, and to Christ, the Son of his love, our precious Savior. If we look into this epistle we find who they are that the apostle John is speaking of when he says, "We 'know,' &c. They are the very family of God, they are fellows, the household of God, who are such in vital knowledge and experience of the things of the Father and of Christ, and that thus in this fellowship, this kinship, this union and communion, they love one another and so they are passed from death unto

life. Let us hear the apostle declaring this matter: **“That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus; Christ.”** - 1 John i. 1-3. What ministrations of the Holy Ghost have been our portion to bring unto us this divine fellowship? Christ saith, “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.” - Matt. xi. 27. Jesus saith, “I am the way, and the truth, and the life: no man cometh unto the Father, but by me.” - John xiv. 6. In the times decreed in Jehovah’s counsel the Holy Ghost quickeneth the elect who by nature are children of wrath even as others, dead in trespasses and sins. He convinceth them of sin, to know themselves to be under the curse of the law, he leads them to Jesus, to the crucified Savior, he takes of the things of Christ and shows them unto them. And into the teachings and guidance of the Spirit of truth, into the truth of Christ’s gospel we are led graciously yearningly into the blessed fact that we must be redeemed from under the law that we might receive

the adoption of sons. (Gal. iv. 5, 6.) So in this fellowship of the gospel we have fellowship one with another. In the beginning of the knowledge of Christ the called of God have repentance given, a humble, contrite, supplicating heart, and that precious cry is put forth in their heart, “God be merciful to me a sinner.” And oh when in Jesus it is ours to taste we have redemption through his blood, even the forgiveness of sins, what union then we have with our Savior, what fellowship! And, joined to Christ we are one Spirit with him. We have the Spirit of Christ, we are his, and he is ours, our dear Savior, and by his gracious Spirit in us we cry, “Abba, Father.” Truly our fellowship is with the Father, and with his Son Jesus Christ. Without this union with Christ no sinner can be in truth of the household of God, and consequently can have no knowledge of kinship to the family of God. We must be born of God to love God, and to love the brethren. (1 John iv. 7.) For he that loveth him that begat loveth him also that is begotten of him. (1 John v. 1.) Beloved of God, this love of the brethren is more than mere lip love, for there have ever been carnal men among the people of God, who, as the Holy Spirit describes them to Ezekiel, **“They sit before thee as my people, and they bear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.”** - Ezek.

**xxxiii. 31, 32. "Love as brethren, be pitiful, be courteous." — 1 Peter iii. 8.** If we have passed from death unto life, and in this life love the brethren, our love will be more than words, there will be love's deeds. **"My little children, let us not love in word, neither in tongue; but in deed and in truth."** — **1 John iii. 18.** The carnal religionist with his superficial profession of love of the truth and to the brethren knows nothing of the work of the Holy Ghost in his heart, he has never known the burden of his vile transgressions, has never been ready to perish in his condemnation under the curse of the law, he knows nothing of repentance toward God and faith toward our Lord Jesus Christ; he has never mourned unto God over his iniquities, was never prostrated at the feet of the Lord with a humble and contrite heart. Neither has he tasted the blessedness of the man unto whom God imputeth righteousness without works. Oh blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. (Rom. iv. 6-8.) If through grace I am a believer in Christ what a favored sinner am I.

"Jesus, thy blood and righteousness

My beauty are, my glorious dress,  
Midst flaming worlds in these arrayed,  
With joy shall I lift up my head."

If Christ and him crucified be not in the heart's experience our consolation, our hope, our glory, then all this talk about

loving the brethren, believing certain points of doctrine amounts to nothing and will be found of no account before the throne of God. These matters are of eternal importance, and that counsel of the apostle is not to be tossed aside as though we were beyond such counsel. **"Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates."** — **2 Cor. xiii. 5.** If Christ be in us, and we are his, then, **"They that are Christ's have crucified the flesh with the affections and lusts."** — **Gal. v. 24.**

Elder Frederick W. Keene  
Raleigh, North Carolina  
January, 1929

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### PSALM 150.

**Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power.**

**Praise him for his mighty acts: praise him according to his excellent greatness.**

**Praise him with the sound of the trumpet: praise him with the psaltery and harp.**

**Praise him with the timbrel and dance: praise him with stringed instruments and organs.**

**Praise him upon the loud cymbals: praise him upon the high sounding cymbals.**

**Let every thing that hath breath praise the Lord. Praise ye the Lord.**

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**MEETINGS**


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**LOWER MAYO  
FIFTH SUNDAY MEETING**

The Lower Mayo fifth Sunday meeting is to be held, the Lord willing, on Sunday, June 29<sup>th</sup>, 2014.

We hope to start singing at 10:00 am and preaching at 10:30 am. Flower Gap Church will host the meeting. Directions for those who do not know the location; the meeting house is located at 3481 Flower Gap Road, Cana, Va 24317. From US 52, turn west about 5 miles north of Mt. Airy, NC on Flower Gap Road, #691, at the foot of Fancy Gap Mountain. Go about 3 ½ miles to church on left.

We invite the ministers, brothers, sisters, and all believers in Salvation by Grace to come and be with us during this meeting.

In bonds of love,  
Lowell Hopkins, Clerk  
(276) 952-2098

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**ISAIAH 30:18.**

**And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgment: blessed are all they that wait for him.**

**SKEWARKEY UNION  
(Eastern Kehukee Association)**

**T**arboro Primitive Baptist Church will host the next Skewarkey Union on the fifth Sunday of June 29, 2014. The church is located at the corner of St. James Street and Albermarle Avenue in Tarboro, NC. Preaching services begin at 10:30am.

We extend an invitation to our ministers, brethren and friends.

Naomi Coker, Clerk  
252-823-0786

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May 5, 2014

Dear Elder Robertson,

Please print the following in the next issue of the Signs of the Times:

There will not be a Staunton River Primitive Baptist Union Meeting in the month of June.

**STAUNTON RIVER  
PRIMITIVE BAPTIST ASSOCIATION**

**T**he Lord willing, the Staunton River Primitive Baptist Association will be held at Weatherford Primitive Baptist Church located at the intersection of Music St. and Weatherford Drive, Gretna, VA in Pittsylvania County. The second Sunday and Saturday before in July 2014. The song service will begin at 9:30 a.m. with service at 10:00 a.m.

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

Sister Pam Betterton, Clerk  
 Staunton River Primitive  
 Baptist Association

**WEST COUNTRY LINE UNION**

**B**ig Meadows Primitive Baptist Church will host the fifth Sunday Meeting on June 29, 2014. Singing begins at 10:00 AM and preaching service at 10:30 AM.

From 1-40, take Hwy 87 South at Graham towards Pittsboro. Go 14.8 miles and cross Cane Creek. Turn right onto first road past Cane Creek which is Greenhill Road. Go 3.7 miles and turn left on Old Switchboard Road. Church is 1.3 miles on right.

From Hwy 64, take Hwy 87 North about 7 miles and turn left on Castle Rock Road. Church is about 5 miles on left.

Elder Cleo Robertson, Moderator  
 Joann Self, Clerk

**ST. LUKE 10:21.**

**In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.**

**CONTRIBUTIONS**

**FOR APRIL 2014**

Charlie Fox, AR .....	5.00
Donald Arrington, NC .....	5.00
Roland Allen, NC .....	5.00
Daniel Sokolovic, NC .....	5.00
Charlie Alston, NC .....	5.00
Flora Vest, VA .....	5.00
Glenna Link, TN .....	20.00
B. L. Abernathy, NC .....	5.00
Maxey Delp, VA .....	10.00
Alan Messenger, VA .....	50.00

**OBITUARIES**

**SISTER LARRIE HARDY BOWLER**

**W**ith much sadness I will endeavor to write a few words in memory of our dear sister and friend. I pray we will be comforted by our God who never makes a mistake.

Sister Larrie was born in Pittsylvania County on June 4, 1923, a daughter of the late Haney L. Hardy and Sister Cora Dalton Hardy. She was married to the late William F. Bowler and to this union their daughter, Brenda Bowler Chism was born. She is survived by her daughter and her husband, Roger

Chism, granddaughter, Tonya Simpson Correal, and two great-granddaughters, Lillie Grace Correal and Allison Rose Correal. She was predeceased by two brothers, Herman Hardy and Harold Hardy; and three sisters, Sister Belva Gibson, Sister Alice Gibson and Sister Lera Vasser.

Sister Larrie was a believer in salvation by grace and faithful to attend her meetings as long as her health allowed and prepared meals to serve the visitors. She enjoyed visiting sister churches near and far. She asked for a home with the church on May 8, 1976 at Springfield Church and requested her membership at Weatherford Church. She was baptized on May 22, 1976.

Sister Larrie was made reconciled to living at the Gretna Health and Rehab for the last few years of her life. She fought a good fight and has kept the faith. She was taken from this world of sin and sorrow on February 27, 2013.

Her funeral was conducted on March 2, 2013 at 11:00 a.m. at Weatherford Primitive Baptist Church by her pastor, Elder Raymond Goad, and her former Pastor R. G. Rowland and her body was laid to rest beneath an array of beautiful flowers in the Gretna Burial Park to await the second coming of our Lord Jesus Christ.

Sister Larrie is greatly missed by her church family, family and friends but our loss is her eternal gain.

Written by,  
Pamela G. Betterton

## ELDER JOHN THERON JONES

It has pleased our Heavenly Father, to remove from our midst our Beloved pastor, and Friend. Elder John Theron Jones, who passed away on Monday, June 21, 2013 in Shreveport, LA. His funeral Service was conducted, at Hill Crest Memorial Chapel Monday, June 23, by Elder C.C. Morris, and Elder Truman Bradshaw. He was laid to rest beside his wife, in the Hill Crest Memorial Park, who preceded him in death by several months. May we bow in humble submission to the will of our Dear Heavenly Father, who doeth all things well. He will be sadly missed by his family, and by all who knew him, of the three churches that he served. May the Lord bless and comfort all who mourn the passing of their pastor. He has finished his course here. We feel that He has gone home to rest in the paradise of God; to await the glorious resurrection of the saints, to ever be with our dear Lord and Savior, Jesus Christ; in that world that shall never end eternal in that great city whose builder and maker is God.

He was born April 10, 1932 making his stay here 81 years. He was preceded in death by his parents, wife Bobbye Jones, son Ricky Glen Jones, brother Gerald Jones, and sister Pauline Tony.

He is survived by his daughter Judy Wilson, and husband Ray of Princeton, LA, son Randy Jones and wife Reba of De Berry, TX, brothers Windell Jones and Preston Jones, sister Carolyn Spence and husband Truett, four grand-

children and three great grandchildren.

Elder Jones, was the Pastor of Mount Olive Church, Near Ringgold, LA. New Hope Church, Spearsville, LA, and Rehobeth Church El Dorado, AR.

Members and friends  
of Rehobeth Church  
By a very unworthy one,  
C. Fox, Clerk

---

**PSALM 9: 1-2.**

**I will praise thee, O Lord, with my whole heart; I will shew forth all thy marvellous works.**

**I will be glad and rejoice in thee: I will sing praise to thy name, O thou most High.**

---

**GRADIE OLLIE HALL STRADER**

**O**n August 30, 2013 our precious Sister Gradie Strader peacefully fell asleep in Christ as her beloved family stood by her side. Sister Gradie was born in Stokes County October 15, 1926 to the late George W. and Emma Murphy Hall. She was preceded in death by her husband, Brother Percy Strader, Sr., eleven brothers and sisters, and her little grandson, Tommy L. Strader, Jr. Left to mourn her passing are her three sons, Percy Strader Jr. and wife, June, Tommy Strader and wife, Nancy, George Strader and wife, Lillian, seven grandchildren, eleven great grandchildren, one great great grandchild, and her twin sister, Gracie Strader,

many nieces and nephews along with a host of beloved brethren and sisters in Christ.

Sister Gradie and Brother Percy asked for a home with Dan River Primitive Baptist Church at the fourth Saturday night meeting June 27, 1959. Sister Ruby McGuire joined the next morning at the Sunday meeting. They were all baptized on the fourth Sunday of July, 1959 by Elder David Spangler. She was blessed to be a faithful, loving member for 54 years. In her later years she resided at Eden Estates assisted living facility. She continued to go to church as often as she was able most particularly to her home church at Dan River. The time came when she was only able to attend her home church. Her last meeting was in August prior to her passing. On that day, our young Brother Tony Brewer was blessed to ask for a home in the church. As she sat in her wheel chair, she motioned for him to come to her so that she could embrace him. Although she was not with us at his baptizing in September, she rejoiced greatly that the Lord had brought him home to the church.

In the months leading up to the end of her journey here on earth, she shared with the writer some of her experiences. She said as a little child, she remembered walking to church with her mother. At that time the ladies wore hats and sat together in church. She said I remember seeing those beautiful ladies and thinking, "I hope I will be one of them someday." In talking of the time when she and Brother Percy joined the church, she said, "Percy was such a good per-

son, and I felt so unworthy." She also told of a dream that she had when her youngest son, George, was a baby. She dreamed of being lifted up on a cloud, and she said, "I knew that I would never again know that peace unless I'm blessed to be with Christ." About two months before the Lord called her from this world, she was in Morehead Hospital. The writer and those traveling with me from a meeting at Reid Creek Church stopped to see her. As we left, when asked if there was anything we could do for her. She said, "Pray for me." When we replied that we had been doing that, she said, "No, pray that the Lord will make me willing with whatever His will is for me." One day she called and said, "You may think I'm crazy, but I asked the Lord today if He had room for me." My reply was that I felt certain He had prepared room for her. During those last months she would often request the hymn, "Wait, my soul, upon the Lord."

Her funeral was held on September 2, 2013 at Dan River Primitive Baptist Church. Her pastor, Elder Thomas Solomon had prayer after which, Elder Haywood Wray, with whom she had walked together in sweet fellowship for more than 50 years, was blessed to speak comfortingly from Romans 8:37-39. He also read the following poem which she had written June 20, 1989 and had been found in her Bible:

"Blessed Saviour, make me humble  
Take away my sinful pride.  
In myself I'm sure to stumble  
Help me to stay close by your side.

No garment is more becoming  
To a child of God than a cloak of  
humility."

As Brother Wray stated that day, she had been blessed with that cloak of humility and had walked humbly and softly during her sojourn in this time world. Psalm 50 verse 2 reads, "Out of Zion, the perfection of beauty, God hath shined." Christ, the hope of glory, shown from within her so beautifully. We sorely miss her gentle, kind ways, her lovely smile, and her warm embrace. For this writer, she was not only a dear, precious Sister in Christ, but also a beloved Mother in Israel. It has been a wonderful blessing to travel with her and to talk of heavenly matters. May the Lord bless her family and all of us who feel so keenly the loss of this precious one with the comfort that only He can give and to witness with the hymn writer:

"By thy hands the boon was given,  
Thou hast taken but thine own;  
Lord of earth and God of heaven,  
Evermore, 'Thy will be done'"

Written by one who loved her dearly,  
Mary Hawkins

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
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IS 6 / 2014  
IT EXPIRES WITH THIS ISSUE.**

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscriptions and remittances, should be mailed to Tony R. Horton, 1429 Howlett Street, Hillsville, Va. 24343. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Cleo Robertson, 111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

Now to thy praise, eternal King,  
Be all my thoughts employed,  
While of his precious truth I sing-  
Cast down, but not destroyed.

Oft the united powers of hell  
My soul have sore annoyed;  
And yet I live, this truth to tell-  
Cast down, but not destroyed.

In all the paths thro' which I've  
passed,  
What mercies I've enjoyed!  
And this shall be my song at last-  
Cast down, but not destroyed.

When I in heaven with God appear,  
There shall I him adore;  
Destroyed shall be my sin and fear,  
And I cast down no more.

Primitive.

IS IT TIME TO RENEW  
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**EDITORIAL**


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**“Therefore if any man *be* in Christ, *he is a new creature: old things are passed away; behold, all things are become new.*” 2 Corinthians 5:17.**



Elder J.B. Farmer

**T**he inspired apostle Paul admonished the saints of God, **“That we *henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive.*”** And the beloved apostle

Peter, in his second letter to the saints said, **“But grow in grace, and *in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and for ever. Amen.*”**

It is needful that the children of God grow in grace and *in the knowledge of our Lord and Savior Jesus Christ*. It is also needful that they are established in the doctrine of Christ as it has pleased God to set them on a firm foundation. Nonetheless, we have been taught that we can do nothing spiritual of ourselves, that is, according to the flesh. But we also have been taught that we can do all things through Christ who strengthens us, that is, according to the Spirit. So to grow or to be established in the things of the kingdom of God is altogether the work of God. Therefore, we find ourselves waiting and desiring that the Lord would nourish us upon His word, and that He would strengthen us by His Spirit for our walk in this world. For without Him we would be blown out into the midst of the sea, and in confusion and doubt we would perish there.

It is recorded one place that the saints are taught precept upon precept, line upon line, here a little and there a little. We are first taught to fear the Lord, for that is the beginning of wisdom. We are taught that we are sinners in need of a Savior. And we are condemned under the righteous law of God as deserving the punishment of death for our sins. And that same law that condemns us also kills us to all thoughts of self-righteousness, and it is mercifully used of God as the schoolmaster that brings us to Christ. Christ reveals to his people

that He is verily the Son of God and verily God having come in the flesh to save His people from their sins. He shows His people that He made the world and that in Him is all power in heaven and earth, and in Him is Light and Life. He manifests His love to them. He shows them that His broken body and shed blood, and the laying down of His life and taking it again the third day wrought the eternal salvation for all the elect family of God. The Lord has promised that He would be with his little ones and keep them safe through their journey here on earth. And He promised that at last He would come again in great power and glory to raise all the family of God to Himself, and would change their vile bodies to be like His own glorious body. God cannot lie, and He promised that His own people would forever be with Him in glory. He gave David to say, "I shall be satisfied when I awake in thy likeness."

Those in nature know or understand none of these things. These things are foolishness to them. These things are revealed to babes, but are hidden to the wise and prudent of this world. How are these things revealed? One cannot see or know any of these things unless he has been generated from above. Unless one has been born of the Spirit of God, the things of the kingdom of God seem to be idle talk of things that do not exist. They seem to be hateful to those in the flesh because the truth condemns sin in the flesh. It is no wonder the children of God are misunderstood, despised and rejected by the world, even as they hated the Lord of glory.

When the little child of God is brought to the Spiritual birth, he begins to see and hear and understand the things of the Spirit of God. As the baby in the womb is shut up in darkness before the birth, so is the Spiritual child of God in darkness concerning the kingdom of God until his Spiritual birth. We know that in order for a natural baby to be born alive, there must be life before the birth. The birth does not give life, but the birth manifests the life that was hidden from view. So it is with the Spiritual child of God. His early days in the flesh are in darkness and he is fulfilling the desires of the mind and of the flesh according to the scriptures. He is dead in trespasses and sins according to the flesh, but the living Spirit of God is in him, though not yet manifest to him. This is part of the great mystery of Godliness.

We know that every natural child ever born had an earthly father, except one, the Lord Jesus Christ. He was born of the virgin Mary, according to the wisdom and power of God. His generation was of the Holy Spirit and the virgin Mary in order that there must be no sin in Him that was passed down from Adam. He was truly God and truly man, and that without sin. Every child of God also has a heavenly Father, even God Himself. His earthly father is manifest to be Adam, and his heavenly Father is manifest to be God. How can this be? How can a man have two fathers? This is also a great mystery, yet the children of God are given to hold it in a pure conscience, with nothing doubting. They are blessed to believe that the God of heaven and earth is the Father of the inward spiritual man.

So, the child of God is one person consisting of an outward man of the flesh, and an inward man of the Spirit.

The blessed apostle was given to open up the mystery a little unto us. He, on the one hand said, "I am the chief of sinners." This is according to the flesh. And on the other hand he said, "By the grace of God I am what I am." This is according to the Spirit. And one place he said, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." There is a Spiritual treasure residing in the natural bodies of the children of God. The creature of God was made subject to vanity according to the scriptures. To be made to be subject to vanity is to be given a fleshly tabernacle in which to abide. This natural body is subject to pain, sorrow, doubt, sin and death. The child of God was made this way, "not willingly [on his part], but by reason of Him who subjected the same in hope, that the creature also might be delivered from the bondage of corruption unto the glorious liberty of the children of God." This earthly vessel of the child of God was not made to be destroyed, but was made up for the purpose of glory and honor, even though its beginnings were of the earth earthly. "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another to dishonor?" The body of the child of God shall be raised up in the last day — a powerful, spiritual, incorruptible, glorious body, according to the sure promise of Christ. These things are all great mysteries that no one could ever know or understand apart from the rev-

elation of God.

The apostle John made it plain that there are two men in one. He said, "Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him." The inward man, the one generated of God, cannot sin. John also said, "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." But the outward man, the man of flesh can only sin. The apostle Paul said, "For I delight in the law after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin." There are two men in one and they are at war. But thanks be unto God, "Greater is he that is in you than he that is in the world." And "Christ in you, the hope of glory."

To be a new creature, to me, means for one to be made to be something altogether different than what he once was. If one is in Christ, it is manifest to him by the Spirit of God that he is no longer the same. He no longer can have any confidence in the flesh. He now hates the sins that cause his mourn. He glories in the finished work of almighty God. He now has a hope of glory and of eternal life. He has been given a love for God and for his children. He now is in a warfare that he never knew before. He has been given a desire to grow in grace

and the knowledge of our Lord and Savior Jesus Christ. He has been given a desire to be established in the faith, and for his heart to be established in grace. He has been given a desire to please God in his thoughts, words and deeds. He has been given a desire to seek first the kingdom of God and the righteousness of God. He is no longer afraid of what man may do unto him. He glories in tribulations and persecutions on behalf of Christ. He longs for his heavenly home, where earthly sorrows cannot enter. All these good desires, and this knowledge and experience of Spiritual things are worked in him by the mighty working of the power of God in the inward man. **“Therefore if any man *be* in Christ, *he* is a new creature: old things are passed away; behold, all things are become new.”**

The outward man, the man of nature and flesh, may trace his life back to its beginning in earthly Adam. That life has come down to him in continuance through many natural generations. The inward man, the man of the Spirit, may trace his life back to its beginning in Christ. It has come down to him through one generation, that is, directly through Christ. We have the testimony of scripture saying, “We are created in Christ Jesus unto good works which God has before ordained that we should walk in them.” In another place it is written, “We were given grace in Christ Jesus before the foundation of the world.” And it is written that God loved us with an everlasting love, and that God has foreknown His people. I believe that this foreknowledge of God’s people is in His

eternal love, and that it goes all the way back to their creation in Christ Jesus before the world was. Their names were written in the Lamb’s book of life before the foundation of the world.

As Eve was created in Adam, so were the children of God created in Christ Jesus. As Eve was bone of Adam’s bone and flesh of his flesh naturally, so are the children of God bone of Christ’s bone and flesh of His flesh Spiritually according to scripture. It is confirmed unto us that, “He has been our dwelling place in all generations.” And “In him we live and move and have our being.”

The whole world of religious professors teach that the beginning of spiritual life is in this world when one decides to trust in their god. They teach their followers how to get born again — if they will just believe, their god will give them a new birth. They actually think they can save others by bringing them knowledge of salvation. They tell them that their god is obligated to save them because they, of their own free will, had faith in him. They teach that every man has faith, and it is up to the man to use it. They say that their god wants to save every one, and that he has made an offer of salvation to all. According to them, it is up to each one to take advantage of the offer. And they say to take their god up on his offer will keep them from the fires of hell. They go so far to say their names are written in the lamb’s book of life when they believe. As evidenced by their money-based religions, they think that gain is godliness, and boast of their natural prosperity being evidence of

their god's approval. All these things are in direct contradiction to the doctrine and faith of Christ, which faith has been given unto the saints. We are taught to "earnestly contend for the faith once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ."

By the grace of God. and by His wisdom and power, His people are delivered from these false doctrines of men and of the devil. Because they have been generated from above and born into the heavenly kingdom, they have the Spirit of discernment, by which they are blessed to examine all things. By this Spirit, they believe and embrace the truth and reject error, to the praise and glory of His grace. The old man, or the outward man, is bound up by the stronger man, which is Christ. And the house of the outward man is then spoiled in that he cannot do the things that he would. If God had not been on our side, we would have been defeated on every hand. But He has given us the victory .He has overcome the world, and we have overcome the world in Him. All praise, honor and glory be unto Him throughout all ages, world without end.

I trust this was written in kindness and faithfulness.

Elder J.B. Farmer

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## *CORRESPONDENCE*

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May 14, 2014

Tony R. Horton  
Circulation Manager and Treasurer  
1429 Howlett Street  
Hillsville, VA 24343

Dear Mr. Horton,

**P**lease renew my subscription to the "Signs of the Times" for two years. Enclosed is a check for more than enough. Use it as you see fit. It has been such a blessing to receive my copies for many years.

Humbly Submitted,  
Charles Matthews  
8110 A Elliot Rd  
Baton Rouge, Louisiana 70817  
(225) 456-2062

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## *ARTICLES*

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### MY DAD ELDER JOE SAWYER

**A**s I looked at you Easter Sunday something told me it would be the last time you would be preaching God's word to the faithful members seated around me. I had thought when you wanted to go it would be too much for you but you insisted and I gave in. You stood there so weak and frail but the Lord gave you strength and the words that you needed to deliver from your

heart just like He had so many times before. That day I listened more closely because the words you spoke were the most beautiful I have ever heard, all the while a little voice was telling me it would be the last time you would deliver a sermon in this church but this one was the most beautiful heartfelt sermon I could ever remember. I could see and feel the strength of the Lord in every word. The next day was when you got so sick and we took you to the hospital. As I sat there in the hospital looking at you struggling to breathe and begging to be free and to go home, I prayed the Lord would take you home to that glorious city where there will be no more suffering. As you looked at me and told me you were ready to go I knew it was time for you to leave but I wanted you to stay and be well and come home because I knew how lonely we would be without you. As the days grew longer I knew it would soon be time for you to go be with our Heavenly Father. As I sit here now with tears rolling down my face I know you are at peace and in a much better place. In my heart I know I took the best care of you and mom as I could. It will be so hard for us to be without you but I pray the Lord will give us strength to accept his will and a hope we will all be together again someday. Dad always said "God Don't Make No Mistakes". With the strength from my family and grace of God we will get through this. We will miss you Popie beyond what words can say and I hope one day soon the ache in my heart will lessen but until then I will continue to pray for my own peace. I thank the Lord I had such a loving and wonderful mother and

father. They were more than I could have hoped for. I love you Popie. You were the greatest dad that anyone could ever have.

Your daughter  
Judy

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## *VOICES OF THE PAST*

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### ELECTION

**John Kershaw (1792-1870)**

### THE NARRATIVE

It will be seen from the following narration that when I first heard of election I was upon old covenant ground. One Sunday evening I went with my father and my mother's brother to the Independent meeting in Rochdale to hear Mr. Roby, of Manchester. As we returned home, these two pilgrims were wonderfully pleased with the sermon, saying that he had preached election very clearly and strongly. Election was evidently the joy and rejoicing of their souls; sweeter to their taste than honey or the honeycomb.

I wondered what this election could be that they were so delighted with. I could not at that time make free to ask what it meant; but the next day I went to the house of a cousin who had formerly lived with my father, and was a member of the Baptist church at Rochdale under the pastoral care of Mr. Littiewood, for the purpose of inquiring as to this important subject.

When I got to his house, he was just

taking down his basket to go to the market, and I went with him. As we were walking towards the town, I said, "Last night you heard Mr. Roby." "Yes," he replied, "and a very good sermon he preached."

As we were going home, I then said, "Your father and mine were well pleased that he had been, as they termed it, exceedingly strong and firm upon the doctrine of election, and I am come on purpose to ask you what this election means." He said, "Do you not recollect that in the New Testament you read of the elect; that no flesh shall be saved, 'but for the elect's sake'? 'And if it were possible, the false Christs and prophets would deceive the very elect'? 'And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them'? 'Who shall lay anything to the charge of God's elect'? 'Elect according to the foreknowledge of God the Father;' 'That the purpose of God according to election might stand, not of works, but of Him that calleth; Even so then at this present time also there is a remnant according to the election of grace;' 'But the election hath obtained it, and the rest were blinded;' 'Knowing, brethren beloved your election of God;' 'And God will send His angels, with a great sound of a trumpet, and they shall gather together His elect from the four winds, from the one end of heaven to the other'?"

"Yes," I said, "I have read all these texts many times; but I did not know what they meant, and I wish you would explain them."

He answered, "The elect are God's

people that He hath loved and chosen in Christ from before the foundation of the world, and ordained them unto eternal life and salvation through Christ; and He has done this according to His good will and sovereign pleasure, as He has said to Moses, 'I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.' 'So then it is not of him that willeth, nor of him that runneth, but of God that showeth mercy.' Thus, you see, it is those whom He has loved and chosen and ordained to eternal life that will be saved, and none else; as Paul says in Romans 11:7: 'But the election hath obtained it, and the rest were blinded.'"

As I looked at the doctrine as thus laid down, I shall never forget the hatred and indignation that rose up in my carnal heart against it. I said within myself, "It is the most unjust, unreasonable doctrine that ever could be broached. I may read and pray, and go to the chapel and do all the good I can, and if I am not elected, be lost after all. It does not even give a man a chance to be saved. I neither can nor will believe this election."

Just as I was about to open my mouth against it, and utter with my lips the horrid feelings of my heart, this thought came into my mind: "There must be something in this election that I do not understand; for if there be two good men in this country, living to God and for another world, it is my father and my uncle, and they glory in it. Mr. Roby is a good minister of Jesus Christ, and highly esteemed, and he believes it, and preaches it, too. I will say nothing against it till I know more about the matter." Thus

I was mercifully prevented from lifting up my voice against the God-glorifying, soul-humbling and heart-enlarging doctrine of election.

There is no branch of divine truth left upon record that has been so bitter and galling to my mind as God's election; yet I can truly say there is no doctrine recorded in all the Bible that has been so sweet and blest to my soul. But more of this anon.

My cousin saw that I was much confounded and perplexed in my mind about it, and spoke very kindly to me, saying he was sorry I did not hear Mr. Gadsby the other day at Manchester, as he opened it up so clearly, and proved it from the Word of God that there were thousands of God's elect unborn, that lay in the loins of their ancestors, that must be brought into existence, called by grace, and landed safe in glory; and that when the Lord had gathered in the number of His elect, the world would be at an end. There appeared something so solemn in this statement that it rather tended to fill my mind with awe. He told me if I would go again to his house, he would lend me a book which would more fully and clearly explain these things, and he wished me to read it carefully over, and make it a matter of prayer to the Lord to guide and direct me into the truth. He moreover exhorted me in reading to have my Bible by me, and examine by it the proofs that the author brought forward.

I had no rest in my spirit until the book was in my possession. It was "Elisha Coles on God's Sovereignty." I began to read, and prayed to be guided

right, referring to the proofs in the Word of God, and such light shone into my mind that I was astonished. I saw that election shone like a sunbeam from Genesis to Revelation, and many were the hours that I spent in this manner. Like the noble Bereans, I searched the Scriptures daily, and found that election was the solemn truth of God, and can never be overthrown, either by men or devils. And one strong proof of its divine authenticity is, the carnal, proud heart of fallen sinful man hates it, and fights against it, as mine did.

Finding that election was the truth of God, the question then with me was: "Am I one of them that the Lord hath loved with an everlasting and electing love, one that Christ has redeemed from amongst men by His blood?" I could not, however, find that evidence within me, that I was one of God's chosen people, which my soul longed for.

One night I went into the wood to pray that I might know my election of God. My mind was dark, hard, miserable and wretched. I feared lest I should be a reprobate. My carnal, wicked heart boiled with enmity and rebellion against God that ever He gave me a being; blasphemous thoughts against Him were working in my mind as I was kneeling before Him. I shuddered at what I felt, and as I went home that night, the enmity of my carnal heart was so stirred up that I had even to lay my hand over my lips to keep these vile thoughts from breaking out in words. O how my spirit sank! I was ready to call myself a thousand bad names, that ever I should have such feelings against the God in whose

hand my breath is, and against whom I have sinned and done evil in His sight, even as I could.

Strange as this may appear, it was to teach me that God had neither loved nor chosen me because of my goodness, but for His great love wherewith He loved me, even when dead in trespasses and sins. The apostle Peter says, "Wherefore the rather, brethren, give diligence to make your calling and election sure." I was, however, led to see that if I could prove my effectual calling by grace, it was true evidence of my election. I was therefore led to look "unto the rock from whence I was hewn, and to the hole of the pit from whence I was digged." I knew that it was not my own will nor power that had brought me out of the world of the ungodly, for instead of putting a helping hand to the work, I had long fought against Him.

Another question arose in my mind, "Why was it that the Lord singled me out from the rest of my father's house, and from amongst my sinful companions?" It could not be because I was either better or more deserving than they, for I was one of the worst; but it was "the good will of Him that dwelt in the bush" that I should be effectually called and formed for Himself to show forth His praise. I was let to ask myself what obligation had I the Lord under to save me and have mercy upon me — what demand I had upon Him for His mercy and favour. I felt in my inmost soul that I had no demand upon the Lord, that should the Lord mark my iniquities I could not stand before Him. I knew that He had not dealt with me after my sins, nor rewarded me ac-

ording to my iniquities, and that it was of His mercies that I was not consumed, and because His compassions fail not. Thus I found that He would be just and righteous in my condemnations. My mouth was stopped, and I could say with Dr. Watts:

"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."

I felt that if I was saved, it must be by grace, through faith, and that not of myself, it is the gift of God, "Not of works, lest any man should boast."

Since this period, the Lord has been graciously pleased at sundry times to shed His electing love abroad in my soul, as I shall state hereafter; and it has filled me with holy wonder that ever He should have thoughts of love and mercy toward such a vile wretch as myself. Many times, with sweet and solemn pleasure and tears of joy, have I united with the dear people of God at the Lord's Supper in singing the following lines:

"While all our hearts and all our  
songs  
Join to admire the feast,  
Each of us cry, with thankful  
tongues,  
Lord, why was I a guest?"

"Twas the same love that spread the  
feast  
That sweetly forced us in  
Else we had still refused to taste

And perish'd in our sin."

For many years past, when we have an addition to our number, I have given out the hymn that contains the above verses. When the Lord, by His Holy Spirit, says to the poor sinner, "I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee," it draws him from sin to holiness; it enlarges his heart, and his feet run with a sweet and solemn pleasure in the way of His commandments. I am a witness for God that election made known to a poor sinner will never lead him to sin but to love, honor and obey the Lord in the precepts and exhortations of His Word.

As it respects election not giving a man a chance to be saved, I have proved that had it been left to chance, as they call it, upon the ground of my own free will, I should have been lost forever. My free will as a depraved sinner would have left me on the broad and downward road that leads to destruction, and so would it have been with all Adam's fallen race. Not one soul would ever have been saved. It is the eternal purpose of God in our election, which He purposed in Christ Jesus our Lord, that inevitably secures the salvation of countless millions of Adam's fallen race: "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the Firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified." This

scripture has with great propriety been called the golden chain of salvation, and is so firmly put together by our Triune Jehovah that one link of it can never be broken, either by men or devils, the world or sin, death or hell. Paul exults in this saying: "Nay, in all these things we are more than conquerors, through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

I was brought up amongst the sect calling themselves Independents, so that all my earliest attachments were to that people. The ordinance of baptism I was taught to believe was that of infant sprinkling. After my cousin, above mentioned, left my father's house, he began to attend the Baptist chapel at Rochdale, and I heard that he and some others were to be baptized by immersion. Moved by curiosity and attachment to my relative, I went to see the ordinance administered. I got there in good time, and had a seat where I could see the whole of what was attended unto.

Mr. Littlewood preached upon the ordinance, proving that believers are the proper subjects, and that immersion was the scriptural mode of its administration. He was an able advocate for the doctrine, though what he said had not the least effect upon my mind in convincing me it was right. After the sermon he left the pulpit, and a hymn was sung, during which time my mind was filled with anxiety.

ety. The minister and candidates for baptism came out of the vestry, and standing by the water-side, the minister delivered a short address. They then, like Philip and the eunuch, went down into the water, "and he baptized them in the name of the Father, and of the Son, and of the Holy Ghost." As I sat and looked on, my mind was greatly affected. I said within myself, "This is the baptism of the Bible." I thought of John baptizing at Enon, near to Salim, because there was much water there, and of Jesus being baptized by John in the river Jordan.

From this time I became a decided Baptist in principle, and nothing that I have ever heard or read against it since has in the least tended to move me from it, but rather to establish my mind in the truth of the doctrine. The arguments raised in support of infant sprinkling, I conceive, are founded upon supposition, drawn from circumstantial evidence, viz., supposing that there were infants in those households that were baptized in the apostolic age without having one "Thus saith the Lord" to build on....

### MY SOUL SET AT LIBERTY

Leaving for a time the historical part of my narrative, I return to the more immediate dealing of the Lord with my soul. In a former part of my memoir I have stated how I was led to see the way of salvation by Christ Jesus under the ministry of Mr. Hurst, and the question with me was, "Is He my Saviour and Redeemer?" Feeling so much darkness of heart, coldness, deadness and bar-

renness of soul, darkness of mind, and the workings of sin within, I often said, "If it be so, why am I thus? Why this dull and lifeless frame?" Fears and temptations crowding in upon me, the enemy telling me the good work of grace had never been begun in my soul, that I had never repented right, and that my prayers were so poor and half-hearted, such wanderings of affection when on my knees, I could not be a child of God, nor a friend of Him I attempted to worship.

In this state of mind I went one Sunday evening to a prayer-meeting. One of the friends took a new hymn book out of his pocket, which he called "Rippon's Selection." It was a book I was entirely unacquainted with, being always accustomed to Dr. Watts' psalms and hymns. He gave out that hymn of John Newton's:

"Tis a point I long to know," etc.,

He read the hymn through. I stood and listened with the deepest attention; every word of it had a place in my heart and soul. It was such an opening up of the feelings and exercises of my mind which, if my salvation had depended upon it, I could not have described so well. This was a great help and encouragement, knowing that others of the Lord's family had travelled in the same path before me, and that I was in the footsteps of the flock; and that "as in water face answereth to face, so the heart of man to man." My regard for this hymn, and that of Cowper's:

"The Lord will happiness divine  
On contrite hearts bestow.

Then tell me, gracious Lord, is mine

### A contrite heart or no?"

is such that I hope never to forget them, and the benefit I derived from them, as long as I live. I have great union of soul to all who labour under the same feeling and exercises of mind; but I can feel no union of spirit to those who can pour contempt upon such hymns, and say "they ought never to be printed."

I knew a minister of the above description who said "he never had a doubt or fear of his interest in Christ for twenty years;" but his end, alas! proved that he had mistaken a presumptuous confidence for a tender conscience and fear of the Lord. "For as the body without the soul is dead, so faith without works is dead also." With all such professors I wish to have no intercourse. "Poor worm Jacob and the men of Israel," Christ's "little flock," who knew what Paul meant when he said, "Without are fightings, and within are tears," I would choose for my companions in tribulation and in the kingdom and patience of Jesus Christ.

My heart was so hard and obdurate that I could only repent as the Lord gave me the grace of repentance, blessed me with a broken and contrite spirit, and laid me low at Jesus's feet. I felt, too, that I could only believe savingly and feelingly as the Lord gave me faith, and I proved experimentally that true saving faith which brings peace, joy, and rest into the soul is not of ourselves; "it is the gift of God; not of works, lest any man should boast."

Hearing Mr. Gadsby, in one of his monthly visits to Rochdale, describe the marks and evidences of a heaven-born

and Spirit-taught child of God, helped me much. The Saviour said to Nicodemus, "Marvel not that I said unto thee, Ye must be born again. Except a man be born of water and of the Spirit ye cannot enter into the kingdom of God." The truly converted soul becomes like the new-born babe spoken of in Ezek. 16: "But thou wast cast out into the open field, to the loathing of thy person, in the day that thou wast born." In this new-born babe I saw an emblem of myself. It was cast out into the open field; so was I cast out from all my former connections and sinful ways. It was weak and helpless; it could neither wash, nor clothe, nor feed, nor guard, nor protect, nor defend itself. All that it could do was to cry and bewail its indigent, pitiable state. Its very crying was sighing and crying to the Lord. I saw and felt that I was polluted with sin, and stood in need of being washed in the blood of the Lamb, that I was naked, and stood in need of the robe of righteousness, and to be clothed with the garments of salvation. As a new-born babe desires the breast of its mother, so did I desire the sincere milk of the Word. Oh the many hours that I spent in reading the Word of God! I stood in need of being guarded, protected, and defended from the curse and condemnation of the law, the assaults and fiery darts of the devil, the pleasures and allurements of this vain and sinful world. I saw that the Lord did all for this poor helpless infant it stood in need of, and I felt He must do all for me; for without Him I could do nothing but add sin to sin, and sink myself deeper and deeper in the horrible pit and miry clay.

I had a confidence wrought in me by the blessed Spirit that Christ was able to do all these things for me, and indeed I entreated His blessed Majesty that I might be saved by Him, washed in His blood, and clothed in His righteousness. Nothing could satisfy my poor longing soul short of knowing that I had "redemption through His blood, the forgiveness of sins, according to the riches of His grace." Though I did not receive the blessing of pardon as soon as I wished it, I was sometimes "helped with a little help" by the way, with a little softening of spirit, a sweet savour in longing and thirsting after the Lord, and sometimes a little encouraged under the ministry of the Word. At other times I was greatly discouraged, tempted to believe that I had prayed in vain; that though I sought the blessing it would forever be denied.

Unbelief put up its head, and told me the Lord says, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you;" yet you have been asking; seeking and knocking for many months, and you have not found the blessing, that peace and pardon your soul longs for. The promise cannot be true, or you have not sought it in the right way. Rebellion began to work in my heart and the enemy said, "Pray no more; it is all in vain." My spirit sank. I staggered in my mind like a drunken man, and was at my wits end. The things that I had to contend with, both from within and without, made me so miserable that I was weary of my life, shut up as in a prison, bound in affliction and iron; under the preached word miser-

able and wretched, in the company of the people of God agitated; as David said, my soul "refused to be comforted."

Those around me could see in my countenance that I was in a very low and distressed state, and were afraid of me committing the horrid crime of suicide, watching me in order to prevent it. I was sorely put to it for some time, such thought haunting me that I cannot find words to express the misery and bitterness of soul I felt.

One Lord's day, in this state of mind, I went to the house of God. The people all appeared happy and comfortable; the minister preached the truth, but it had no effect upon my mind, only to make me more miserable. Like the poor prisoner who through a grate "sees others walk at large," so it increased my misery and distress. After morning service I followed the people to the house, where some of them dined. They all appeared cheerful and happy in their souls, whilst my mind was torn to pieces with sin, guilt, fears and temptations. I could not stay among them. The enemy said, "Dost thou not see how happy and comfortable these people are? They are the people of God, enjoying the blessed presence of the Lord, but thou art a castaway, a reprobate. Thy prayers are all in vain. It is of no use thy appearing amongst them. Thou art but a deceiver. Put an end to thy miserable existence, and try the worst of it."

With these feelings I left the house and went to the townbridge, where I stood for a few minutes, my mind greatly confused. I, however rambled on towards the wood, through which the river

ran, and where there was more depth of Water. I entered the wood, when these thoughts rushed into my mind: "It is a solemn and awful thing to go out of time into eternity. I will try to pray." I climbed up into the wood and leaned on a fence, trying to pour out my soul to the Lord, but could not. I felt so shut up and rebellious. I came down towards the spot whence I previously thought of jumping into the water, but when I got to the brink I stood trembling before the Lord. Turning around to look if there was anyone in sight, I saw a large tree higher up in the wood, and the thought came across me that I would kneel down behind it. I had not kneeled under the fence, and fancied that if my knees were bent to the earth the Lord might peradventure hear me.

I went and fell down before Him, and He was graciously pleased to break into my soul. My hard stubborn heart began to soften, and my darkness to flee away, and I was blest with a contrite and humble spirit whilst confessing my sins before Him, and had nearness of access in pleading with Him for mercy on such a rebellious wretch. I thanked Him for keeping me in the hour of temptation, beseeching Him that He would never leave nor forsake me, but guide me in all my ways.

How long I was in this frame of spirit, confessing my sins and pleading with the Lord, I cannot tell; for when the Lord appears, time goes on swiftly and sweetly. The first thing that called my mind from this delightful communion was a man standing near the water, looking up into the wood, who called out, "A Methodist,

a Methodist, praying behind the tree!" I made no reply to his taunts, but returned to the town, thanking the Lord that my soul had escaped as a bird out of the hand of the fowler, for the snare was broken and I had escaped.

This kind interposition of the Lord was very seasonable, because much needed; yet not that deliverance from guilt and condemnation my soul longed for. The temptation, however, did not return with the same force, but the joy I then felt soon declined, and my soul sank lower than ever. Oh the sighs and groans, with strong crying and tears! The agonies my poor soul has endured I cannot describe. I did not want company, but wandered alone, pondering things over in my poor soul. There was nothing that I could lay hold of to bring comfort and rest into my wearied mind. Looking to Mount Sinai and the Law of Ten Commandments made me tremble. If I looked to my past life, I was ashamed and confounded. If I looked within, I could find no good thing. The buffetings of Satan, a conscience laden with guilt, bowed me down greatly. These were my constant companions. I would fain have gotten rid of these feelings, but I could not. Like David, "I roared by reason of the disquietness of my heart." To tell me that it was in my power to act Spiritual faith and relieve myself from the burden, tended only to increase my misery.

I could say, as John Newton sings:

"O could I but believe,  
Then all would easy be;  
I would, but cannot; Lord, relieve  
me;

My help must come from Thee."

If David could have delivered his soul, he would not have needed to cry so earnestly, "O Lord, I beseech Thee, deliver my soul." Whoever they are that can believe when they please, their faith stands in their own wisdom and power, and not in the wisdom and power of God, and, consequently, is not the faith of God's elect, but of the stony-ground hearers, who have not the root of the matter in them; who for a while believe, and appear to receive the Word with joy, but in time of temptation fall away. The Lord's living family are not of them that draw back unto perdition, but of them that believe to the saving of the soul being kept by the power of God, through faith, unto salvation. That faith which has not Jesus Christ for its author and finisher will never stand the test, bear the soul up in the swellings of Jordan, nor land it safe in glory.

The nearer my deliverance approached, the greater was the burden and distress of my soul; and so it was with the children of Israel before God brought them out of Egyptian bondage, and they were never to forget the memorable night of their deliverance.

I hope never to forget the night the Lord brought my soul out of bondage into the glorious liberty of the gospel. It was on a Lord's day evening. I went in the morning to the house of God in a very distressed state of mind, and remained so all day. The preaching only tended to increase my misery, the enemy telling me that, like Simon Magus, I had neither part nor lot in the matter. Having at-

tended three services, I was returning home (it was a fine summer evening), in my feelings worse than when I set out in the morning. So sinful, miserable and wretched did I feel myself that I was ready to give all up for lost, the accuser of the brethren harassing me with his temptations, saying it was of no use going any more either to chapel or prayer-meetings. It was folly and presumption to read and pray, for the more I attended to these things, the more wretched I grew. My soul gave way under these temptations, and I said within myself, "I will give all my religion up, for it is nothing but a stench in my own nostrils. What must it be then to the Lord of Hosts?"

So engaged was my mind that I stood in the road, when this question arose within me: "What am I to do? Go back into the world, I cannot. I have tried again and again to do this, and found their society more and more distasteful." I then concluded that I would have nothing to do either with the world or the people of God, but be a kind of go-between, or as the sparrow alone upon the house-top, moping and solitary as a dove or the crane in the wilderness, and try to make myself as easy as possible in my present outcast condition; but alas! There is no comfort for a guilty sinner in such a state of mind.

Whilst pondering on these things, the following words came with such power upon my mind, as though I had heard them spoken by an audible voice: "O wretched man that I am! Who shall deliver me from this body of sin and death?" I was so struck with their import

that I stood amazed, saying to myself, "These are the words of St. Paul in the seventh chapter to the Romans. He was a good and gracious man, a minister of Jesus Christ, and the great apostle of the Gentiles. If he had thus to complain of sin and wretchedness, who can tell but I may be a child of God after all my fears and temptations?"

The later part of the chapter flowed in my mind like a river. I could truly say, "For that which I do I allow not, for what I would, that I do not; but what I hate, that I do. For the good that I would I do not; but the evil that I would not, that I do. I find then, that when I would do good, evil is present with me."

My soul was greatly encouraged. I found I was a brother and companion with Paul in this path of internal tribulation and Christian experience. I hastened home to get my Bible, in order to examine the chapter through. I read it with such light, power and comfort, as I had never felt before; so pleased and blest in my soul that I began to read the next chapter, commencing thus: "There is therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

As I read these words, their blessed contents were brought into my soul with power and glory. I saw and felt that I was in Christ Jesus, saved with an everlasting salvation. The burden of sin was removed, my conscience cleansed by an application of the precious blood of Christ. I felt the sealing testimony of the Holy Spirit of God that I stood complete and accepted in the Beloved. I read the

chapter through with a joy I cannot describe. I now knew my election of God, and that no charge could ever be brought against me, because Christ had died for my sins, and was raised again from the dead for my justification, that He ever lived to make intercession for me, and would receive me into His kingdom of glory. The love of Christ was shed abroad in my heart; I saw and felt that nothing could separate me from the love of God, which is in Christ Jesus our Lord. How precious and glorious were the truths contained in this chapter to my soul on that memorable evening; and often, in reading and preaching, when I have cited portions of it, I have felt a little of the same sweetness and savour. Thanking the Lord for the great deliverance He had wrought for me and in me with the joy of salvation in my soul, I retired for the night, but so ravished was I with the beauty and glory of Christ as my Saviour and Redeemer that sleep departed from me.

Many restless nights had I previously endured with a guilty conscience, a broken law, an evil heart, a tempting devil, crowds of doubts and fears and carnal reasonings; but all had now departed. The year of jubilee was come, the prisoner was brought out of the dungeon into the banqueting house, and the banner over him was love.

I well remember this question passing across my mind: "Where are all my sins, that have so long been a burden and plague to my soul?" I saw by faith that a precious Christ had put them all away by the sacrifice of Himself, and made an end of sin; as it is written: "In

those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and there shall be none, and the sins of Judah, and they shall not be found; and I will pardon whom I reserve" (Jer. 50:20). My sins had appeared as scarlet and crimson, but were all washed away in the blood of atonement. As I stood in Christ, I was white as snow or as wool. Such was the joy of my heart in the dead of the night, the family asleep around me, that I sang in my soul-feelings:

"See, here an endless ocean flows  
Of never-failing grace.  
Behold, a dying Saviour's veins  
The sacred flood increase.

"It rises high, and drowns the hills,  
Has neither shore nor bound;  
Now, if we search to find our sins,  
Our sins can ne're be found.  
"A wake, our hearts, adore the  
grace," etc.

Bless the Lord, this song has been sweet and precious to my soul many times since the memorable night of my deliverance, and I hope will be until I join the everlasting song, "Unto Him that hath loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion forever and ever, Amen."

All my doubts and fears were now removed by that perfect love which casteth out fear. I felt assured that the good work of grace was begun in my soul, and, with Paul, had a confidence

"that He which had begun it would carry it on until the day of Christ Jesus." No fears of my sins standing against me, nor of the curse of the law, nor of death or hell. I saw that all my foes were vanquished. My soul could now joyfully sing, "Behold, God is my salvation. I will trust and not be afraid; for the Lord Jehovah is my strength and my song; He also is become my salvation." These were the things I had long been praying for; and now proved to the joy of my heart that there is a prayer-hearing and a prayer-answering God.

I lived in the sweet enjoyment of the liberty of the gospel for many months. The word of the Lord was more precious to me than gold; yea, than much fine gold. I saw the declarative glory Of the Lord shine forth in the sacred pages, which were once as a sealed book unto me. My delight was in the word of the Lord, and in His law did I meditate day and night. My soul took delight in approaching to God, as my covenant God and Father in Christ. Christ and His finished salvation, all of grace, was the joy of my heart and the boast of my song. The Holy Spirit was in my soul as a Spirit of praise and thanksgiving, constraining me to say with David: "Bless the Lord, O my soul, and all that is within me, bless His holy Name. Bless the Lord, O my soul, and forget not all His benefits; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies,"

JOHN KERSHAW

## CALL TO THE MINISTRY.

NEW VERNON, N. Y., May 15, 1840.

**M**R. SANDS, through his *Herald*, has attempted a description of a call to the ministry; the concluding part only, we have read; and from the specimen which we will give, we conclude it may pass as a call to the New School ministry; but the ministers of Christ are very differently taught of the Lord. He says:

"It is sometimes urged that the apostles were illiterate men. Never was a grosser error entertained. The epistles of Peter, John, James and Jude, are standing monuments of *its* falsehood."

Upon the subject of ministerial qualifications, Mr. Sands is at issue with the scriptures of truth. Compare the above bold assertion with Acts iv. 13. "Now, when they saw the boldness of Peter and John, and perceived they were unlearned and ignorant men, they marveled: and they took knowledge of them that they had been with Jesus." We are aware of the manner in which the advocates of *scientific divinity* dispose of this text. They tell us this was the testimony of wicked men; that it was a slander on the apostles, &c. But is this the testimony of wicked men? By no means; it is the testimony of the Holy Ghost. We are not informed that the priests, captains and Saducees, called them unlearned and ignorant men; but we are informed expressly, that they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men. Therefore, who art thou, O Sands, that repliest against God? con-

tradicting the express declaration of God, and saying that a grosser error was never entertained, than that which God himself hath spoken. Had these ungodly Jews perceived that Peter and John were graduates from some far famed college, and that they were well versed in all the sciences of human knowledge, that they were powerful logicians, and fully capable of managing any cause, they perhaps would not have marveled so much, and certainly could not therefrom arrive at the conclusion that they had been with Jesus. The whole testimony of the scriptures upon this subject, is in perfect harmony. Paul came not to the churches in excellency of speech, or in the wisdom of this world; for God hath made foolish the wisdom of this world; and it has pleased him to ordain that man by wisdom shall not know him, or find him out. And why? That the faith of the saints should not stand in the wisdom of men; but in the power of God. Thus in the example above, no splendid display of human erudition had dazzled their eyes; no astonishing development of worldly wisdom had overbalanced their prejudices; but what was by far more remarkable, that two ignorant and unlearned fishermen, having been divinely taught, having been with Jesus, could put their wisdom and power at defiance, and that God had given such signal evidence that these were truly his approved ministers. They had been with Jesus. But why? Never man taught like Jesus.

"He calls the fools find makes them know

The mysteries of his grace;  
To bring aspiring wisdom low,  
And all its pride abase."

He has hidden these things from the wise and prudent, and revealed them unto babes; even so; for so it seemed good in his sight. They took knowledge that they had been with Jesus; for Jesus had himself often surprised the learned Jews in the same manner; and when but twelve years old, and on many other occasions, they were astonished, mortified and confounded, that all the talent, wisdom and knowledge of their greatest, wisest and ablest men could not stand before the divine wisdom of him who requires no letters or human science to establish his cause, accomplish his designs, or prostrate his opposers. Could Mr. Sands, or any other person, succeed in proving the position which he has taken, and which the New School have generally taken, they would prove the scriptures unworthy of our confidence; but thanks be unto God, we have not followed cunningly devised fables.

How frequently, even in modern times, do we have examples of the same kind. Take, for instance, the young graduate who has served seven years in a classical and Theological School, fully equipped, and duly set apart to the work; he appears in the consecrated desk, a "reverend divine;" his gestures, how graceful! Service commenced, he says his prayer with eloquence; calls on the god of missions, of Sabbath Schools, and tells him in grammatical language what to do, how to do it, and when. His prayer finished, he draws his

profound sermon from his pocket, or perchance his hat; the production of mental labor, hard study; yes, his week's labor is comprised in the sheet he has prepared. He squares himself in the pulpit, adjusts his gold spectacles, and then begins to read. His sermon (for so he calls it) is made up of feathers plucked from various birds, His voice is soft and oily, for their lungs are always weak; the clock tells thirty-five minutes, and the farce is over. The lesson is read, the preacher is admired, and all the learned and polite take knowledge of him that he has been *at school*.

But we have listened to the preaching men of a very opposite description. We have heard a Van Velsen, brought up at hard work, laying stone fence; which honest calling he still followed, for the support of his family, for years after he commenced his ministerial labors; he could scarcely read, write or speak a sentence according to the rules of grammar; but we have heard the truth of heaven thundered in awful eloquence from his lips; before him the learned ministers of the city of New York have quailed in amazement; not one of them could stand before him in the discussion of gospel truth; his hearers perceiving that he was unlearned and ignorant, took knowledge that he had been with Jesus. Time would fail us to speak of a Warren, a Mead, a Choat, and a host of others, some of whom have never spent one week in school. Brother Mead (if we do not mistake) informed us that he had never spent but half a day in school in his life; yet who that knows the man, as a preacher, does not know that he has

been with Jesus. Not all the flowing tide of *moon-shiney* nonsense, taught in the halls of human science, and learned by the studious school-boy, can ever feed a heaven-born soul, as God is often pleased to feed his hungry children, through the gifts which he has bestowed on such unlearned and ignorant men as we have named.

Mr. Sands says he will never term anyone illiterate, who can embody his thoughts in writing with the accuracy and force of the apostle Peter. Has Mr. Sands the audacity, in the face of heaven, to ascribe to human literature, the accuracy and force of the gospel that Peter wrote by immediate inspiration of the Holy Ghost? Does he not know that holy men wrote and spake as they were directed by the Holy Ghost? We are particularly informed by our Lord himself, where Peter received his knowledge of the Son of God. "Blessed art thou, Simon Barjonas, for flesh and blood hath not revealed this unto thee; but my Father which is in heaven." Painful as it is, the conclusion is unavoidable, that all who embrace the theory of Mr. Sands and his brethren on this subject, are strangers to the teaching of the Holy Spirit, and are therefore left in the blindness of their minds, and in the gross darkness of human wisdom, to worship their drag and burn incense to their net. They are ever learning, but never able to come to the knowledge of the truth.

Elder Gilbert Beebe

April, 1945

**"Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12-13.**

I have been solicited to give my views on the above scripture that it might appear in the *Signs of the Times*. This scripture has been interpreted in such a way as to cause much confusion and contention among us, but I am, in giving my views, offering nothing that I think to be infallible and with no thought to engender strife, but offering you only my opinion, which I believe to be true. We have heard that the creature was passive in regeneration and active in obedience, but I must say, no, to this declaration, and affirm that the creature is passive under all circumstances to perform any of the things demanded of him, that is right or righteous; so when the expression is used that we work out what God has worked in, cannot be true for we are helpless and dependent upon Jesus at all times for all things. This has been and is now true, and this truth cannot be assailed successfully. But now to the scripture; that the apostle Paul established the church at Philippi in person is, I think, generally accepted, and he continued to remain with them for sometime and baptized these people himself, or someone that was with him, and declared the doctrine

**of God our Savior to them, and they were established** in the doctrine of grace fully; and Paul also set up the order of God's house, not only as to the doctrine, but order and discipline — in other words, what to do and what not to do. Read Phil. 2:1-2-5, and see the apostle's instructions to the church, not as to one individual, but to all the church, so that fellowship might continue. See chapter 1, verse 1, that the church in its entirety was being addressed as he here includes laymen, deacons and bishops; and from verse 5, chapter 2, to the 12th verse, we can all agree that here we see Jesus being declared the captain of our salvation and the head of the church. Then after the apostle Paul departed from Philippi and these brethren that constituted the church in its entirety, he writes this letter to the church in its entirety, and begins the 12th verse by saying, "Wherefore, my beloved, as ye have always obeyed;" — note the word "ye" was used instead of you — again the whole church. This does not say that the church has obeyed Paul, but had obeyed those things that the apostle had declared, him being inspired by the Holy Ghost; and this church not only obeyed in Paul's presence "not us in my presence only" but had been more careful in his absence, for when Paul was with them, they, no doubt depended on his advice to a great degree; but after his departure, they were more careful in who they received into the church; more careful to maintain the order and discipline that they had received at the hands of Paul; and although, all of this was known by the apostle, as he had heard

from them, and this church had been mindful of Paul's natural needs, and had been faithful in ministering to these matters, so now comes this, "work out your own salvation." To my mind, in all scripture that is written, nowhere is there any clearer authority for church sovereignty than this. Don't consult this man, or that set of men — don't ask the Association, but attend to your own affairs; the church alone has the right to say who can come in and who must go out; the only one to say what is order or what is disorder, — but in attending to this, "work out your own salvation." How is this to be done? This is the way the apostle says, "with fear and trembling" — not in a boisterous manner, not because the pastor says so, not because the deacons may say so, not because you have the authority on your side, but "of one mind." Chapter 2, second verse, — attending to all things in meekness and in reverence to our Master, and fearful of doing or saying something that will cause the fellowship to be disturbed, "for it is God which worketh in you both to will and to do of his good pleasure." We see here just why the church has lived through the ages, we see here why it lives and who keeps the church; it was not the apostle Paul who built the church at Philippi, but God, who through Christ, worked in the hearts of all these men and women to come in fear and trembling, and were received and baptized in his great name, into the fellowship of the saints. Now then, how are these things maintained? Do we have to look out and get us a popular preacher, or get us a lot of active deacons and let them tell us what to

do, and let them dictate the course and us follow? No, "it is God which worketh in you" in the midst of the church — gives the church the preacher and the deacons, and has never made a failure or a mistake, works in the heart of each member of the church. "Worketh in you," not telling you what you ought to do, but must do, not that he has given us the will, and you must perform the do, but has put a burden on this church, and they must do. Now can the church act in such a way as to cause God to act? No, you can perform all your ritualistic services, make all the efforts you can, but we are told here that God does his good pleasure. The good pleasure of God is enough for us, without it what can be done. In this we live and grow and maintain the good old way. Now brethren, if you can find in your hearts to receive this, do so; if you cannot, I can assure you that I grant you that right, but this is true to me. It may be badly presented but truth will remain. Consider this and may the Lord keep us in fellowship with one another.

(Elder) J. P. HELMS.

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### PROVERBS 2: 6-7.

**For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.**

**He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.**

### TAKE YE AWAY THE STONE.

**B**rother T. H. Travis requests my view of John 11:39, "**Jesus said, Take ye away the stone.**"

When they took away the stone it was clear to all beholders that Lazarus was dead. The enemies could not say he was not dead.

Jesus did not command them to take away the stone in order to aid Jesus at all. But when the stone that covered the dead man was removed it was clear to all that Lazarus was dead.

There are many people that deny that the sinner is dead in trespasses and sins; They contend that if the sinner will do his part then the Lord will help him. They say, the sinner must make the first step, must do something, must pray, or make a start. But when the stone is taken away then what appears — a dead man, one dead in trespasses and in sins. When you know that one is dead what do you tell him to do? If you are honest you know he is not able to do a thing, not move, pray, or breathe, or do anything.

If one is dead in trespasses and sins is he any more able to quicken himself from the dead, or move, or hunger, or thirst after righteousness, or pray than a man literally or naturally dead is able to move, or do anything at all?

The stone is a type of the law which was written on tables of stone, the covenant of works, the ministration of death, represented by the grave, and the stone that lay upon it.

The preaching of the servants of God set forth the condition of the sinner dead in sin, and that Jesus Christ raises the dead, and that no man can aid him at all in this work.

Men that exalt the creature, or that think they do by preaching the power of the creature, claim that as Jesus told those standing by to take away the stone that means there is a work for the dead sinner to do, or there is a work to be done for him by those standing by, and hence there is a work now for man to do in order to raise the dead. But they never can tell what it is that man can do and must do.

When those that stood by removed the stone did that help Jesus in raising the dead man? Was it done for that purpose? No. But when Lazarus lay uncovered in the jaws of death none could deny that he was dead. Nor could any one present say that he had done anything to raise Lazarus, nor that rolling away the stone was to help in his resurrection.

An honest confession that man is dead in trespasses and in sins in nature, and that God who is rich in mercy has quickened us together with Christ, ascribing salvation to be by the grace of God, does honor or gives glory to the Lord where it belongs.

Elder P. D. Gold  
Zion's Landmark  
February 1, 1915

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## *MEETINGS*

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### PIGG RIVER ASSOCIATION

**D**irection to the Pigg River Association to be held, the Lord willing; the first Sunday in August Friday and Saturday before August 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup>. The meeting will be held on the grounds of Chestnut Church in Franklin County, Virginia.

Those coming from the North on 220 after passing Rocky Mount at first stop light, turn left on 619; go 3.7 miles. Turn right on 724 (Goose Dam Rd.) Go 1 mile to Church.

Those coming from the South on 220, go App. 13 miles from Bassett Forks, turn right on 724 (Goose Dam Rd.) App. 2 and one half miles to Church.

We welcome and invite the Ministers of our Faith and order, our Brethren, and Friends to be with us.

Elder Thomas Solomon, Clerk

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## *CONTRIBUTIONS*

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### FOR MAY 2014

Billie Speir, LA .....	50.00
Frank E. Williams, VA .....	75.00
Vivian Underwood, VA .....	5.00
Charles Mathews, LA .....	5.00
Marcus Vickers, FL .....	5.00
Edna Graves, AL .....	5.00

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*“The Sword of the Lord and of Gideon”*

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Tony R. Horton  
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Phone (276) 728-5651

EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

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SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

Rock of Ages, cleft for me,  
Let me hide myself in thee!  
Let the water and the blood,  
From thy wounded side which flow'd,  
Be of sin the double cure,  
Cleanse me from its guilt and pow'r.

Not the labors of my hands  
Can fulfil thy law's demands;  
Could my zeal no respite know,  
Could my tears forever flow,  
All for sin could not atone;  
Thou must save, and thou alone.

Nothing in my hand I bring!  
Simply to thy cross I cling;  
Naked, come to thee for dress;  
Helpless, look to thee for grace;  
Black, I to the fountain fly;  
Wash me, Saviour, or I die!

While I draw this fleeting breath,  
When my eyelids close in death,  
When I soar to worlds unknown,  
See thee on thy judgment throne,  
Rock of Ages, cleft for me,  
Let me hide myself in thee!

Toplady.

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**EDITORIAL**


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**Psalm 30:5 "...weeping may endure for a night, but joy cometh in the morning."**



Elder Cleo D. Robertson

**T**his is part of this verse and I believe it applies to the experience of a child of grace. During the night of darkness under the law, a little child of God experiences a time of weeping. Weeping over their sinful condition. The law has been applied to their hearts and all they can see and feel is that they are the worse of sinners and lost with no hope. They cannot feel the

love and mercy of the God of grace. The law is holy and spiritual, but they are carnal, sold under sin as the Apostle wrote. For by the law is the knowledge of sin. In this most wretched state, they empathize with the Apostle Paul when he wrote, **"For I know 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."** Romans 7:18.

It seemed that every word of scripture we read, every word we spoke, every sermon we heard, and every way we turned was condemnation. How could such a holy, righteous God possibly love and be merciful to such a one as we feel to be. Surely a just God would condemn our soul to everlasting damnation! "O wretched man that I am! Who shall deliver me from the body of this death? We can see only the dark of night and the black dust of the earth from which we were formed. There is much weeping. We have nothing with which to plead our case and feel that we have no one to intercede for us. We feel to be so helpless and hopeless. As the Apostle Paul described in Ephesians 2:12, **"That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world."** To be so separated from everyone even those closest by ties of nature, we can only cry as the publican not worthy to lift our eyes to heaven, Lord be merciful to me a sinner. Having nowhere else to turn, we cry out to the one who suffered more than we will ever suffer; the one perfect and

holy who hung on the cross, shed His blood and died for the sins of His elect and rose again for their justification, "Lord, remember me when thou comest into thy kingdom." As I stood by the baptism pool in such a low condition with clouds blocking the light of the sun and looking like rain any moment, the words of the most merciful Lord came into my mind and filled my very soul, "today shalt thou be with me in paradise." Ephesians 2:13, **"But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ."** He is our peace.

The clouds parted and the sun shined through and joy came in the morning. For the first time I felt such a joy in my heart and soul as I was buried in the liquid grave and raised, I hope, to a newness of life. O dear ones, as necessary as it is for each of His elect to experience the weeping that endures for a night, the Lord doesn't leave you in that condition forever, but He manifests His love and mercy in the morning of His grace and you experience such joy that you can't even describe.

107<sup>th</sup> Psalm reads **"O give thanks unto the Lord, for he is good: for his mercy endureth for ever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy." No one can say the Lord is good and merciful except those who have experienced His mercy, the redeemed of the Lord.**

In this vile, sinful world with the wickedness of man rampant throughout the earth, it seems a dark night of weeping. But the Lord's people with the faith,

hope and love that the Lord has bestowed upon them are looking for the morning of the resurrection with joy in their hearts. The reality and fulness of this joy will be when they hear that summons, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In Brotherly love,  
Elder Cleo D. Robertson

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### *CORRESPONDENCE*

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Brother Horton,

I am so sorry I did not notice my expiration date on my subscription. Thanks for your kind and dedicated services.

Christian Love and Fellowship  
Unworthy One In Hope,  
Calvin L. Plybon

Enclosed is check for 2 years 11-13/11-15.

June 19, 2014

Dear Brother Tony,

**M**ay the Lord continue to bless you and the editors in sending out The Signs of the Times to those who are unable to attend the church meetings along with those who enjoy reading what the editors are blessed to write. With God's blessing we are comforted

and find fellowship with those we have never met.

With this note is a check to renew my subscription for two years. Use the rest as you see fit.

In hope and love,  
Junior Conner

Elder Junior Conner  
524 Doyle St.  
Salem Va 24153

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## ARTICLES

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Dear beloved ones in Christ:

**T**here is an almighty friend that sticketh closer than a brother. His name is Wonderful, Counsellor, The mighty God, The Prince of Peace. At the appointed time of our dear Heavenly Father, our Lord and Savior Jesus Christ shall return to redeem his beloved church, the church of the first born, His bride, for He said that He would come the second time without sin unto salvation ready to be revealed in the last time. Though we reel to and fro, in this low ground of sin and sorrow, twill be but a short time compared to what awaits those who are kept by the power of God. The one who said that He would never leave nor forsake His little children, for He is King of Kings, and Lord of Lords. In the book of Hebrews: 9:27-28. **"And as it is appointed unto man once to die, but after this the judgment: so**

**Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."**

**"And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory,"** 1st Timothy 3:16. No man by searching can find out the secrets of these great mysteries known only to God except the Lord be pleased to reveal them. It says that the others are ever learning and never able to come to the knowledge of the truth. These great mysteries that the Lord God has put in his own power. How un-searchable are his judgments, and his ways past finding out.

I love the voice of love and mercy, for it is the voice of the Almighty one; the one who inhabits eternity. His voice is as the thunder from heaven. When I hear the thunder, I know that it did not come from man. Many times I have heard it thunder before or during rain or a shower. It would cause me to rejoice in the Lord God our savior. I know that it is from him and of him. I have also heard loud claps of thunder many times in my life. He said in Hebrews 4:12. **"For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart."** When he speaks his perfect will is accomplished. Some call it an act of nature. To them it may be a dreaded

sound. But to those who know the joyful sound, it is music to their ears because they know that the Lord has spoken, and they also know that his will shall be accomplished. They know that He is also able to destroy both soul and body in hell, if that be his will. It causes us to fear him of whom we have to do. In the proverbs 9:10 it reads, **“the fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.”** Because, he has all power in heaven, and in earth, and in all deep places. Hark the voice of love and mercy; sounds aloud from Calvary, see it rends the rocks asunder, shakes the earth, and veils the sky.

I would like to tell of a dream that I had recently, I dreamed of being outside of a building. There was a table out front and there was a man sitting at the table on the left side. He was in the dark but I could see him well enough to know that it was the figure of a man. I was standing to the right side of the table a step or two from the table. And to my right and up there appeared the face of a woman. Her face was lighted. I could see her face well. She was looking straight forward the way that I was standing. She looked very meek and humble and she called my name twice. The man at the table then said to her, you may have looked better when you were younger, but you do not look good now. I answered the woman and told her that I did not say that, and that I wanted no part in what the man said. I started walking toward her. When I got close I asked her name. She said that it was Paul, and she repeated it again saying that her

name was Paul, and then she disappeared from my view. I believe that I was shown that the church has always had Satan to buffet her in this time world below. It causes us to look for a better home, far away, and not of this world. A world where no storm clouds will ever gather, where there will be nothing to spoil her future happiness. For our dear Lord and Savior Jesus Christ will be the light of that great and eternal city whose builder and maker is God. Dear ones do with this as you see fit, and all will be well. May my feeble scribbling not crowd out better writing. I hope and trust that what I have written is in love and truth.

C. Fox

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#### PSALM 112:3-7.

**Wealth and riches shall be in his house: and his righteousness endureth for ever.**

**Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous.**

**A good man sheweth favour, and lendeth; he will guide his affairs with discretion.**

**Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.**

**He shall not be afraid of evil tidings: his heart is fixed, trusting in the Lord.**

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## *VOICES OF THE PAST*

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### ACTS XX. 32.

**“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.”**

**W**hat a doctrine! What a merciful God that would bestow such wonderful things upon sinners! Sometimes, when we are given to ponder over salvation by grace, it seems too much that such worms as we sons of Adam know ourselves to be, are freely given Christ as our Surety, whereby we are called sons of God. Believing in the harmony of divine testimony, we find John calling the attention of the children of God to this same doctrine: **“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God.”**- 1 John iii. 1. This “manner of love” caused the old apostle to write to Ephesus the language of our text. It caused him to be bold as a lion, wise as a serpent and yet harmless as a dove, to write that christian’s theme, We know that all things work together for good to them that love the Lord, to them that are called according to his purpose; to fight the good fight of faith; to instruct them that needed it, and to rebuke the unruly.

We hear much about preparing ourselves to preach, but God prepared Paul

for his preaching and writing. One, if not the chief, reason we have so many isms in the church to-day is because of man’s preparation to preach. Paul, prior to his miraculous calling from nature to grace, believed in keeping the law for life and salvation. God brought him out of this step by step, making him testify all along to God’s children that it was due to grace. Some people, many of whom are wearing the name Old School Baptist, do not like to speak of God making his children do things. But in no other way could Paul leave this admonition with the church at Ephesus. Love, this kind that is peculiar, insomuch that when it is bestowed upon the heirs of promise the world no longer knows them, as it did not know Him, must efficaciously be shed abroad in the hearts of his dear children, and it produces fruit. It is strong as death, and none of these modern workmongers are able to withstand death. It seizes upon rich and poor, high and low, bond and free, and they answer the call. To illustrate: We have recently been in the limelight in Alabama, because a poor miner’s wife gave birth to quadruplets. They were lifted from obscurity to prominence, from rags to riches. The town in which they were located was enjoying thousands of dollars of tourist trade. But in the midst of this wild celebration disease seized upon one of the babies and laid it low in death. Everything was done for it that money and medical skill could offer, but it had to die. So love, being as strong as death, when it is shed abroad in the hearts of the children of God, it produces obedience; it honors and glorifies the Creator instead of the crea-

tures; it causes them to lose confidence in the flesh, and last, but not least, it causes them to fall out with the frivolous things of this world.

Believing that we have a foundation for whatever the text contains, let us look into its beauties. Let us remember that we must have grace to go into these things, and I do hope, if it is His will, that I may have an unction from the Holy One as I make the attempt. "And now, brethren, I commend you to God." Why do that, Paul? Why not tell them that they have matters in their own hands, and that they are able to have a prosperous church and live above trouble while in this world? We might imagine the amazement of the apostle to call in question his statement. Every genuine Old Baptist knows that God is all we have to look to. Paul had lost everything that was precious to the natural man, including friends, position and money. Something had to be given him of more magnitude, power and wonderfulness to make him write as he did: "**Yea, doubtless, and count I all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death.**" — Phil. iii. 8-10. Watch that man as the Lord

brings him on the way. Oh how we cling to our own power, the things of this world and our own righteousness! But Paul was made to renounce all things as but dung. Oh what are riches without Him? What are families and friends when we are in the gloom? Yes, the text is a good one, and I feel that the apostle was well qualified to commend the brethren to God "and to the word of his grace." Many people who have never been brought into the saving power of this Word of grace are ready to say that this is the written Bible, but, dear brethren, Paul commends and points us to something more wonderful than that. To the word of his grace. Ah, methinks I see him as he lays aside his glory and comes to his brethren, manifest in the flesh. This is the One that admonishes this grace of God. We hear him as he forever puts a seal on salvation by redeeming grace: I came not to be ministered unto, but to minister. This living Word of this grace is not bound and waiting for men to act first (to do so would not be grace, but works), but as the Father raiseth up the dead, and quickeneth them, so the Son quickeneth whom he will. (John v. 21.) Furthermore, the Word of this grace is all we have right now. He is a living Savior. He is a present Savior. No wonder the apostle wanted to commend to the brethren the Word of His grace. He had found him such a refuge in time of trouble (Heb. vi. 18; Psalms xlv. 1) that he could well commend the brethren to him.

"Which is able to build you up." Let us praise such a wonderful Being. The world cannot understand why we are such sticklers for grace. None but those

who are grace-taught can read this language right. Learning cannot see this statement as one coming from One who is omnipotent, omniscient and omnipresent, but rather they all hinge salvation on conditions. Ah, poor, wayworn Old School Baptist! Here is something that was spoken to the church. The Builder of the kingdom is an able builder, even a masterbuilder. He cannot fail to keep this city set upon a hill. Our persuasion *is* that no power will ever pull it down. But, brethren, the apostle is not treating upon the bringing in of new material altogether, but rather let us cherish the idea that He is able to build us up. Us, we who are, as we hope, already in the kingdom, need building up.

As I pen these lines to the poor and afflicted Old School Baptists who are scattered over land and country, I meet them in my mind, in union and sweet fellowship, each sighing and groaning as they look back in retrospection upon the rough journey they have so far come. Ah, with what shame must we confess that so many times we have builded on sand. So much of the time have we tried to walk in our own strength; so many times have we hewed out cisterns of our own, only to find that *they* are broken; so many times does the poor old minister fear that he has run when he did not have the unction from the Holy One. But, dear brethren and sisters, be of good cheer, He is able to build us up; yea, he will perform all the purposes connected with us.

Let us look for something besides those places of shifting quicksands. It is bitter contrast and warfare to the

christian, and just as sure as we see so many scenes where we have builded by our own efforts, on a sandy foundation, we are sure to see spots that are like unto a Bethel to our poor souls. As said, He is a wise Masterbuilder. He knows we are oftentimes ready to despair and he builds us up at the proper time. I shall never forget when I had builded high ambitions in an educational field, and believed that I was all right. Oh what a scene when Paul was turned from what he chose to be to that the Lord chose and called him to! Ah, the very elements were shaken and all nature seemed to be sad in sympathetic pose because I was dying. Dying, did you say? Ah, yes I was dying to the stability of my own building and workmanship. But I cannot forget that time, so precious and full of consolation, when the Lord showed me another building, and even gave me a boon, that troubles and unfitness have not removed, that I was part of the building.

I have doubted much as to my call to the ministry, as by birth, name and life have been peculiarly connected with circumstances of other people. I have lamented that I felt that if I had not been caught in a whirl of circumstances I would not have been connected with the church as I am, and that I feel that I was deceived and deceiving others. Several times in the midst of these soul-searching times I have I received that building up by this same Word of his power. This same Builder is the chief corner-stone of the building. Every member of this building is fitted in as it pleases the Builder. To all the Old School Baptists

who feel they are nothing, and not worthy to be among such people, let me say that every member is a particular member. Then every blessing is yours. He will build you up.

“And to give you an inheritance among all them which are sanctified.” Oh, poor soul, why art thou cast down? You have an inheritance that the Lord will give you among the sanctified. It is sweet here sometimes to enjoy the “earnest” of this inheritance, among his dear children here, in a church capacity, but in that day we shall see Him that was slain for our sins, and shall look fondly on him.

I do not expect to meet many of the SIGNS readers, but I want to commend you to God, and the Word of his grace, who is able to build you up and give you an inheritance among the sanctified, At that time I hope to meet you.

Submitted in love,  
W. D. GRIFFIN  
FAYETTE, Alabama.  
January, 1941

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### ISAIAH 48:12-13

**Hearken unto me, O Jacob and Israel, my called; I *am* he; I *am* the first, I also *am* the last.**

**Mine hand also hath laid the foundation of the earth, and my right hand hath spanned the heavens: *when* I call unto them, they stand up together.**

### THE GOSPEL STANDARD SEPTEMBER, 1835. AN HOLY CALLING.

**“Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.” — 2 Tim. 1:9.**

**H**ere we find salvation stated before calling by grace; and, indeed, if we take a proper view of the subject, it was so in the mind and purpose of God. God the Father saved, or secured, the elect in Christ before the foundation of the world. Hence, Jude says, “Sanctified by God the Father;” that is, set apart by God the Father, as the people of his holy choice, and so made the special care and charge of Christ: “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ 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.” (Eph. i. 4-6.) And though the elect fell, with the rest of mankind, in Adam the first, they never fell as considered in Christ; but, as the Holy Ghost says by Jude, they were “preserved in Christ Jesus and in God’s own time they are called.

It is the believer’s blessedness that each glorious person in the Godhead has a glorious hand in his salvation. God the Father saved, chose, sanctified, or

set him apart, in Christ, before the world was; God the Son took humanity into union to his personal Godhead, and thus became incarnate, lived a holy life, suffered, bled, died a solemn death, rose again from the dead, ascended up on high, having led captivity captive, and is now exalted at the right hand of the Father, ever living to make intercession for him. Thus Christ has meritoriously saved the elect by his life, obedience, death, resurrection, exaltation, and intercession: as it is written, **“He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?—Who shall lay anything to the charge of God’s elect? *It is* God that justifieth. Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.”** (Rom. viii. 32-34.) Thus the blessed Redeemer “was delivered for our offences, and raised again for our justification” (Rom. iv. 25); and, bless his precious name, he has been the destruction of death, hell, and sin. (1 Cor. xv. 55-57.) The gloriously-blessed God-Man Mediator” gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” (Titus ii. 14.) So that, before the world was, the church was saved purposely by God the Father; in time, meritoriously by the God-Man Mediator, who now lives above to make intercession for them; and, in the day of God’s power, they are saved manifestatively and vitally, by the “washing of regeneration, and renewing

of the Holy Ghost.” (Titus iii. 5.)

Now, not a particle of this is either *for, or according to*, their works; for it is “not by works of righteousness which we have done, but according to his mercy he saved us;” or, as our text has it, “Who hath saved us, and called us with an holy calling, not according to our works.”

What an indescribable mercy it is that salvation is of the Lord; yea, that God himself, as the God of Zion, is our salvation. Blessed, triumphant faith, under the sweet power and unction of God the Holy Ghost, can at times sweetly sing, **“Behold, God *is* my salvation; I will trust and not be afraid: for the Lord Jehovah *is* my strength and song, he also *is* become my salvation.”** (Isa. xii. 2.) This salvation contains a complete deliverance from every foe, and soul-damning danger, and it is a complete salvation to every real good. We have all spiritual blessings in Christ, all bliss and blessedness secured in him; for it pleased the Father that in him should all fulness dwell. He is full of grace and truth; and of his fulness we receive, and grace for grace. All things are the real believer’s, for he is Christ’s, and Christ is God’s; and, as I said before, this glorious salvation is all of grace, not of works, lest any man should boast. (Eph. ii. 8. 9.)

Now, my text says, “Who hath saved us, and called us with an holy calling.” This call is the solemn, soul-quickening, heart-rending call of an holy God; not a mere call to hear the word preached, nor to attend upon public means; many are called to these things whom God never chose in Christ: but this is an holy call-

ing from death to life, from darkness to light, from the power of sin and Satan to the living God. This can make the sinner feel his own guilty and ruined condition as a sinner against an holy God. He is called to see Sin in the light of God's countenance, and to feel its awful plague, and tremble before God on the account of it; and he is called to feel that his case is too desperate for him to help his own soul. The more he tries and toils, the deeper he sinks in a feeling sense of his own ruin and misery. Help himself! He finds he can as soon create a world as do it. Therefore, with heart-rending groans, he is called to cry, "God be merciful to me a sinner!" But he is effectually called to feel and see the emptiness of creature goodness, and to thirst for the living God; nor will anything short of Christ, and a full and free salvation by and in him, satisfy his quickened soul. Hope deferred, often makes his heart lick; but still the divine power by which he is called keeps him to the point, and the issue shall prove that he is called to have fellowship with the Lord Jesus Christ, with his love, blood, sufferings, and obedience; to hold sweet converse with him, as his own Lord and Redeemer; and sweetly say, **"My Beloved is mine, and I am his."** (Cant. ii. 16.) (Editor's note – Solomon's Song.) For "God is faithful by whom ye were called unto the fellowship of his Son, Jesus Christ our Lord." (1 Cor. i. 9.) All the blessings couched in this glorious, endearing character, God has called the real believer to the fellowship of; and, in the Lord's own time, he shall share in the sweet enjoyment of them.

O, the wonders of God's love to his people! Come, poor, sin-oppressed, guilt-smitten, law-wrecked, world-despised, Satan-hunted, self-condemned, heart-tortured, self-loathing sinner, hope thou in the Lord; for, with all thy fears and faintings, misgivings, staggerings, stumblings, sighings, and groanings, by and by thy dear Lord will manifestatively put his arms of everlasting love under thee, and say. **"Come with me from Lebanon, my spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir and Hermon, from the lions' dens, from the mountains of the leopards. Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck. How fair is thy love, my sister, my spouse! how much better is thy love than wine! and the smell of thine ointments than all spices!"** (Cant. iv. 8-10.) (Editor's note – Solomon's Song.) Thus the real Christian is called to be made partaker of Christ's holiness, and to hope in him as the God of hope; yea, to believe in him as the glorious Resurrection and the Life; and in the end feelingly to say. "O Lord, thou art my God, and I will praise thee." He is called to receive a full and free pardon through the blood of the Lamb, and to feel the soul, cleansing efficacy of that blessed fountain. In a word, he is called to hope in Christ, believe in Christ, trust in Christ, glory in Christ, teem out all his complaints unto Christ, confess with abhorrence his vileness to Christ, and supplicate his throne for daily grace and mercy; to live

for Christ, and to live to Christ, and to be daily concerned to honour and glorify him in this world. Christ dwells in him, and he dwells in Christ, and they are manifestatively one. Holiness is his delight, and sin is his burden. His sweetest and most heavenly moments are when he can hold intercourse with God the Father, God the Son, and God the Holy Ghost, when the world drops its charms, and God is all and in all. He is, in the Lord's own time, called to feel that Christ has made him free, and he is free indeed; and with holy solemnity he exclaims. "What then! shall I sin that grace may abound? God forbid! Shall I sin because I am not under the law, but under grace? God forbid!" (Rom. vi. 1, 2, 15.) Thus, he is called with an holy calling, by an holy God, to holy things; and at last he shall be called to heaven, when it shall be fully made manifest what he is called to an holy end.

A few more struggles, poor, burdened believer, and thou shalt see all is well. Expect no good from corrupt nature. God has called thee to feel that in thy flesh dwells no good thing. Why look for the living in such a dead, corrupt mass? God help thee to flee to, rest upon, and live in, Christ. Thou art called to be partaker of his holiness, not thy fleshly works, but to flee from them, and daily to twine round and hang upon Christ. There may thy soul be staid, for in him thou art complete, and no where else.

Well, this salvation, and this holy calling, are not according to our works, but according to God's purpose and grace, which was given us in Christ

Jesus before the world began. Salvation, in all its bearings, is according to God's own purpose and grace, secured in Christ before time. Thanks be to God for that. All we feel and fear; all our sins and woes; an our darkness and deadness; loathsomeness and vileness, cannot alter God's purpose and grace, which is secured in Christ. Remember, poor, tried, tempted, tossed-about sinner, it is of God's grace, yea, God's purposed grace. Thy miseries tend to prove that this glorious salvation, this holy calling, are just what thou needed — just suited to thee; and it is God's own purpose to call thee to the sweet participation of them. They are thine by the solemn purpose and free grace grant of a covenant God; and each glorious Person in the one undivided Jehovah takes pleasure in putting thee in possession of it. The time will come when thy Lord will say to thee. "**Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephaiabah, and thy land Beulah; for the Lord delighteth in thee; and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee;**" "The Lord thy God in the midst of thee *is* mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will rejoice over thee with singing." (Isa. lxii. 4, 5; Zeph. iii. 17.) The glorious marriage of the Lamb and his wife will very soon be consummated in everlasting bliss and

blessedness, and **"Blessed are they which are called unto the marriage supper of the Lamb."** (Rev. xix. 9.)

That the Lord may from day to day be graciously pleased to grant to his saved, called children much of his presence and love, is the prayer of

A SOLDIER. August, 1835.

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(Continued from previous issue.)

### JOHN KERSHAW'S BAPTISM

**H**aving the love of Christ shed abroad in my heart, and as one of His sheep, I heard His voice saying unto me, "If ye love Me, keep My commandments." I had been a Baptist in principle from the first time I saw it administered, as mentioned in a former part of my narrative. I now felt it to be my duty and privilege to follow my Lord and Master in that solemn ordinance. The nine persons who were separated from the church in Town Meadows, under the pastoral care of Mr. Littlewood...agreed to be formed into a church. As my heart and soul were more united to them and Mr. Gadsby than to Mr. Littlewood and the people who remained with him, though I loved them much, and felt it a trial to leave them and the place where I had thought to have been buried, I resolved to join their little community. They were my most intimate companions. I attended their meetings, to consult what steps we should take, there being several individuals who had not been baptized who wished to unite with them. A special meeting, therefore was appointed to hear their experience.

The Lord laid it upon my mind that I must attend. I had much exercise of soul respecting this affair. My father was rather against it; not that he was opposed to the ordinance itself, but in consequence of my youth. Not being yet seventeen, he had his fears lest I should be drawn aside by sinful lusts and pleasures, and he wished me to defer it until I was older. What he said had its due effect, knowing in some measure my own weakness, and that I had fallen into sin before; so that I was much cast down at times when I thought of being baptized. I saw it was according to God's word, and I knew the Lord had done great things for my soul, whereof I was glad. I loved Him too, and had it in my heart to honour and obey Him by bowing to His scepter in attending to the ordinance of His house.

The day came when the experiences of those who wished to join should be heard, and such were the feelings of my soul that I could not keep away. Before going I went into a barn to pray that the Lord would go with me, and if it was His blessed will that I should join His people, He would be with me to keep and preserve me from evil, so that I might not bring reproach upon His cause, which He knew lay nearer my heart than either father or mother, or even my own life.

I found the friends assembled. The meeting commenced with singing and prayer to the great Head of the church for His blessing to attend us as a people uniting together in church fellowship. Along with the rest who were to be baptized, I gave a reason of the hope that

was in me with meekness and fear, but had not that liberty which I expected in declaring what the Lord had done for my soul. The friends agreed to receive us, but said that Mr. Gadsby, who was to administer the ordinance, wished to hear us relate the dealings of God with our souls. We should, therefore, have to meet him at a certain time appointed for that purpose. I trembled at the thought of having to be examined by so excellent a man.

When the time came, he brought a minister with him from London, who also wished to hear what we had to say. My turn came. Like Ephraim, I began to speak tremblingly; but the Lord was graciously pleased to shine into my soul and upon the path wherein He had led me, so that I had sweet liberty and enlargement of heart in declaring the things which the Lord had taught me. When I had finished, Mr. Gadsby asked me several questions upon the doctrine of grace, and my views respecting the ordinances of God's house, baptism, and the Lord's Supper. I well remember the last question, which was this: "John, you are very young, and you will be exposed to many snares and temptations. Do you think you can stand your ground, and not bring reproach upon yourself and the cause of God and truth?"

I replied, "Yes, the Lord keeping and preserving me; as Paul said, 'I can do all things through Christ which strengtheneth me.'" He smiled and said to his London friend, "Have you anything to ask this lad?" He replied, "No; there is everything in him that can be desired. I am well satisfied that the good work of

grace is begun in his soul."

The 24th of May, 1809 ... was the appointed day for baptizing and planting the church. As we had neither chapel nor baptistery, the question arose as to where the ordinance was to be administered. One of the friends, a farmer, said he had a small stream of water running through one of his fields, which could be made use of for the purpose. This was agreed to. When the day came, nearly 2,000 people were assembled. Professor and profane were gathered together to witness the ordinance of baptism by immersion. Mr. Gadsby stood on the bank of a reservoir, which served as a kind of gallery where many sat, the great body of the people being before him in the field. He preached from John 5:39, "Search the Scriptures," etc. At this time he was about thirty-six years of age, and such was the power of his voice that the sound of it was heard nearly a mile off, but not to distinguish the words. After his sermon he baptized six persons. In an hour after, we met together in the farmhouse, were formed into a church and partook of the Lord's Supper. This was similar to the apostolic custom, when the churches met in private houses for breaking of bread and prayer.

I have a sweet and solemn remembrance of the day when fifteen souls were thus united together. They have all long been gone but myself. Many have been the changes I have seen since that day. But, having obtained help of God, I am still continued. Bless the Lord, O my soul, for He has wrought wonders amongst us. Three churches have sprung from us. In each case I have or-

ganized them, by the mutual consent of our church, it being done for the furtherance of the gospel, that Zion's cords might be lengthened and her stakes strengthened. We have also had removed by death at this time (1866) 170 members, many of whom have left a blessed testimony behind them that they died in the Lord, and about the same number remain as members.

After I was baptized I had a flood of persecution to wade through; even my own relatives did not like the idea of my joining the "sect everywhere spoken against." If I went out on matters of business, my being "dipped," as they called it, was thrown in my face by way of derision, so that I proved the truth of these words: "They that will live godly in Christ Jesus shall suffer persecution." I was, however, enabled to rejoice and be exceedingly glad, knowing that "so persecuted they the prophets."

Before the formation of the church, we had met on a Lord's day for some months in a schoolroom, where we had regular preaching, John Warburton being our principal supply; and we had to enter into a weekly subscription to support his coming amongst us to labour in word and doctrine.

When I left Hall Fold Chapel, and was determined to go amongst the Baptists, my father was so grieved that he would not allow me anything for my Sunday dinner, so that I was forced to go without, having no friend's house to go to. I used to ramble about until one o'clock, and then went to the Methodist chapel service at which in those days commenced at that time. At length, how-

ever, when my father saw that I was determined not to go with him, he agreed to allow me threepence per week for my Sunday dinner. Some of the people from the country, whose conversation I much valued, went to a place during the intermission where each had to pay threepence. For the benefit of their company I went too, and by so doing I was still deprived of food for the body. Some time afterwards my father allowed me sixpence, which gave me great pleasure, as I could give threepence per week towards the subscription for the minister, which still left me without dinner. Many times have I left home on the Lord's day morning and never tasted any food for the body until I returned about nine or ten o'clock at night.

I never told my friends the state I was in, for the preached word at times was exceedingly precious to my soul; so I did not live by bread alone, but by the word of God. No thanks to me that I was enabled to bear privations, for had the Lord left me to myself and my sinful inclinations, instead of pinching my appetite to support the cause of God and truth, I should have been wallowing in sin and doing my poor body much more harm than occasionally going without a dinner. My soul says, "Not unto me, not unto me, O Lord, but unto Thy Name be all the glory." For, "By the grace of God, I am what I am."

Directly after the formation of the church, we gave Mr. Warburton a call to become our pastor, and in November of the same year he accepted it, and was dismissed from the church at Manchester, where he was a member, in order

that he might come. The Lord greatly blessed his labours.

While I thus speak, I feel very much for a man of God in the ministry who has a large family, a poor people, and a heavy chapel debt. Such have many errands to a throne of grace, and much work for faith and patience. The Lord will stand by them, as He did by His servant John Warburton, and make a way for them in the wilderness, both in providence and grace. Their enemies, too, shall be clothed with shame, who watch for their halting. Thus when we were in our great difficulties, and could not see our way, the Lord opened the way as it is written "The valley of Achor for a door of hope."

John Kershaw

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**1882 - THE PHILIPPIAN JAILOR  
February 16, 1882.**

**"And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, and every one's bands were loosed. And the keeper of the prison awaking out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself: supposing that the prisoners had fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling,**

**and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house." - Acts xvi. 25-32.**

**T**he text and its connections present to us one of the many instances in which the ministers of Jesus were presented in primitive days for the Truth's sake, and on this occasion Paul and Silas had been cruelly whipped. They had been guilty of no wrong, but a tumult had been raised against them, and without benefit of any investigation whatever, "the multitude rose up together against them: and the magistrates rent off their clothes" and commanded to beat *them*. "Popular opinion was against them, and the magistrates, if they had any disposition to do so, did not withstand it. There has been no age of the world in which the church and minister of Jesus have been popular with the world of the ungodly. "The friendship of the world," we are informed, "is enmity with God." A tumult was raised against Jesus; which Pilate, before whom He was brought, was not given strength to withstand; and although Pilate declared that there was no cause of death been found in Jesus, yet He was crucified. This same restless spirit of antichrist is in our land to-day. There is nothing that those under its control fear more than the steady glare eternal Truth. It dares not approach the light of impartial investigation in a court where the

church of Jesus sits as Judge, and the Bible is the acknowledged standard governing all decisions. It would obliterate all such tribunals from the land had it the power, as it crucified Jesus; but the God of heaven and earth has irrevocable fixed the bounds of its habitation. The welfare of our country is constantly disturbed by the insidious workings of this restless, serpentine spirit.

A great tumult has recently been raised in this state (Virginia) against the use of wine or whisky, and an "Alliance," whose designs are regulations would exclude from its membership the Savior of sinners Himself, has been formed, in order to "educate public opinion," and swell the tumult upon this subject. Self-styled "reverend men" (may the Lord have mercy on them) are seen everywhere in its proceedings. Not a particle of Scripture can be quoted in its published preamble and constitution, but the appeal is to the public, not to the Bible, for endorsement. We must not be guided by misguided public opinion in regard to these things. We have a "more sure word of prophecy" whereunto we do well enough to take heed, "as unto a light that shineth in a dark place." We cannot follow where Jesus does not go. The Bible path is the only safe path.

The Scriptures condemn the abuse, but not the temperate use of alcohol, and inform us that "every creature of God is good," and to be received with thanksgiving. It is always safe to refuse to join a movement of any kind by worldly religionists, because the spirit that prompts every movement of antichrist is a "lying spirit," and must therefore be always

opposed to Truth. But I will not dwell here longer.

After "public opinion" had been somewhat satisfied by this cruel whipping of these two faithful men, they were cast into prison without charge, and the jailor charged to keep them safely, "who, receiving such a charge, thrust them into the inner prison, and made their feet fast in the stocks." "How deep and mysterious are the works and ways of God. My soul, I hope, has been made to leap for joy in contemplating the bright displays of His power upon the pathway of His people in predestinating and overruling all things for their good.

"Great God of Providence! Thy ways  
Are hid from mortal sight."

It was this very jailor, who was so careful to fulfill the cruel order of these vile persecutors, to whom Paul and Silas were to preach. Our God in His wisdom had selected all these circumstances to bring the jailor to the foot of the Tree, to prepare him to receive the "word of the Lord."

Midnight cast its sable mantle around the gloomy walls of the prison, and the quietude of the night was broken by an unusual sound there. The Lord was with His chosen, faithful ministers, and they "prayed, and sang praises unto God, and the prisoners heard them." We have no reason to suppose that such solemn service had ever been heard within those gloomy walls, and perhaps not one of the prisoners who listened to the solemn notes had ever heard such

sounds before. We know not how many ways the Lord might have blessed this imprisonment to the good of His children. Solemn indeed must have been the sound of prayer and praise that claimed the attention of the prisoners within those prison walls. It also presents the fact that

“Prisons would palaces prove,  
If Jesus would dwell with us there.”

His presence dispels the deepest gloom, sustaining us in the darkest hour, and lifts the head bowed with the keenest sorrow. We cannot rove or rest beyond His presence. The penetrating voice of the Son of God will search His sheep and find them out. I am reminded of the lines written by the late Elder Robert C. Leachman while confined in prison in Washington, D.C., during the recent war:

“Though in this prison cast,  
A gloomy loathsome place,  
His Truth sustains and holds me fast,  
And Jesus shows His face.

“Within this prison wall  
He gives me food and rest;  
And makes me hear His heavenly call,  
To tell me I am blest.”

But another and startling occurrence changed the appearance of the scene: “Suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immedi-

ately all the doors were opened, and every one’s bands were loosed.” Jesus comes in unexpected ways and times to bless His people. As when He came on the day of Pentecost, suddenly, so on this occasion He comes to the relief of His ministers. The walls of the prison were shaken, the bands loosed upon the prisoners, and the doors of the prison were opened. Our God could have sent an earthquake, had He so designed, to have entirely destroyed the prison or city, but that was not His purpose. He would make the prison tremble under the weight of His power. He would shake it as a leaf is shaken by the wind, yet securely preserve its inmates from harm. “And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword and would have killed himself supposing that the prisoners had been fled.” But another astonishment awaited him, for “Paul cried with a loud voice, saying, Do thyself no harm: for we are all here.” An unseen hand had kept them securely in the prison, though the doors were open and their bands loosed. In some respects this may present a wonderful miracle. There is no prison in this world whose prisoners could be trusted under such circumstances, the doors open and their bands loosed, an open way to liberty! Yet not one of this number had left the prison. To have done so, the guard would have been executed in their stead. But the thrilling record of this wonderful miracle deepens in interest and beauty. For now the jailor “came trembling, and fell down before Paul and Silas, and brought them out, and said,

Sirs, what must I do to be saved?" An earthquake of divine power had broken his soul, shaking the foundations of legal merit upon which he was resting, causing him to tremble under the knowledge of his condition as a sinner. What a wonderful change in circumstances was wrought in this man! A few hours before we find him securing Paul and Silas in the stocks, but now falling down before them confessing his sins. A great storm of guilt swept over his soul, and in that dark hour of deep despair all else was lost sight of. Pierced by the arrows of conviction for sin, he cries in the deepest agony, "Sirs, what must I do to be saved?"

Where shall I go to escape the just judgment of a righteous God? "What must I do?" [An Arminian's first response!] It was a wail of despair from a soul apparently sinking without remedy into endless woe, a cry in the dark, legal night of a bewildered soul lost in the great wilderness of sin! The Pharisee has never felt the power of such a cry. Salvation, he proclaims, is within the grasp of all men alike; he thinks that he knows what to do. But the storm-tossed sinner upon the great deep of total depravity, and in the dark night of conviction for sin, can find no refuge in an earthly decision or plan. The terrible thunderings of that awful storm pierce his soul with the keenest agony, while the waves and billows of divine wrath roll over his guilty head. The legal dispensation, curtained with the frowns of a sin-avenging God, obscure for the time the glorious light of salvation from his view. That eternal light shining in the face of

Jesus Christ can roll away the darkness of the awful night, and hush the wild storms that sweep over his soul. "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved."

None but Jesus can do him good, and this he learns through the experience of which I am speaking. Through this experience also the jailor was prepared to hear the word of the Lord. Our God must prepare the heart of a sinner first, before he can receive this word. All of the circumstances surrounding each and every proclamation of the word of the Lord are under the divine control, and unalterably fixed. This was the appointed way through which Paul and Silas were to preach to this jailor. And as soon as the Lord had opened the heart of the jailor to hear, a door of utterance was given to them to preach. Had they, like the ministers of unrighteousness in the present day, depended upon written sermons, here would have been a bad arrangement. But we do not find them requesting the jailor to wait until they could prepare a sermon to suit his case; or until they had opportunity to examine and select one from their "book of sermons," or "sermon outlines." No; but as soon as a door had been opened in his heart by the power of God, they were prepared by the same power to preach to him.

Notice the character of their preaching. They did not preach to him that he had something to do; but, differing radically from all the work-mongrel systems of the world, preached Jesus, the Sav-

ior. "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Suppose belief was here presented as the condition of salvation; would that bring salvation within the reach of creature effort? Certainly not. It is absurd to claim that belief is an act of the dead-alien sinner- a creature act. It is not in natural things. We cannot believe as we want to. Can we believe in summer that it is winter, at night that it is day, when penniless that we are worth millions and make it so? Such ideas show the absurdity of carnal reasoning upon divine things. "Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, etc., - John 12:39; And again, **"But ye believe not because ye are not of My sheep."** - **John 10:26.** It is a greater folly to suppose that a natural man is capable of controlling a belief in the Spirit. The fact is, that evidence always precedes belief. It is so in nature and it is so in grace. Our God must give the sinner faith to lay hold upon Jesus as his Savior. Again, it is said that we believe "according to the working of His mighty power which He wrought in Christ when He raised Him from the dead." This informs us that it takes as great a power to make a believer in Jesus as it did to raise Christ from the dead; and yet poor, deceived and feeble men talk about performing this work.

The convicted sinner would give worlds to believe that Jesus is His Savior, but this he cannot do until that belief is wrought within him by the power of God. Belief, however, is not the condition, but the evidence of salvation. When

the jailor "rejoiced, believing in God," it was the evidence graciously given to him that Jesus was his Savior; and in this instance it is said that all of his house rejoiced with him as believers in Jesus. It is not unusual at the present day to find a household of this nature, all of whose members have received an evidence of salvation.

But I will call attention now to the word of the Lord, referred to in the closing verse of the text. "And they spake unto him the word of the Lord, and to all that were in his house." "In the beginning," says John, "was the Word," - not "words", "and the Word was with God," "and the Word was God." And the Word was made flesh, and dwelt among us." It is "the Word," not words, or a Word, implying a plurality of Saviors. The triumph of this living and exalted Word is referred to in Revelation: "And His name is called, The Word of God." "And out of His mouth goeth a sharp sword, that with it He should smite the nations; and He shall rule them with a rod of iron: and He treadeth the wine-press of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, King of kings and Lord of lords." Again, in the prophecy of Isaiah it is written, "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater: so shall My word be that goeth out of My mouth: it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

In the face of this bright array of

Scripture proclaiming beyond controversy the triumph of Jesus, the living Word of God, men are found claiming the ability of the creature to successfully resist this Word. The psalmist informs us, "He that sitteth in the heavens shall laugh: the Lord shall have them in derision." It was the Omnipotent Word proclaimed to the jailor, and the Lord confirmed it as preached by His ministers. That Word, 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 a discerner of the thoughts and intents of the heart," which can be seriously claimed for any words of preachers, or of the Gospel itself; for "This is the Word which by the Gospel is preached unto you." This living Word had found lodgment in the jailor's heart, bearing fruit in his ardent love to the very men whom he had previously assisted in persecuting. "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway." The holy zeal that inspired him would admit of no delay. At once he desired to be found walking in obedience to the Redeemer's commands, to bear the toil and endure the pain. And it is said in conclusion, "And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house." The love of the brethren was manifested here. The jailor desired to give evidence of his love to these ministers by entertaining them at his own house." He set meat before them. "His time of rejoicing had come."

How frequently have I seen this de-

sire wrought among our brethren, a desire to enjoy the privilege of entertaining their brethren at their home, of ministering to their temporal needs, and this they esteem a blessed privilege. Thus we see the effectual work of the Lord in the jailor's experience. The dark hour of mourning followed by the bright dawn of glorious joy. God had moved "in a mysterious way His wonders to perform." A great display of His power had been seen; and the fact had been manifested that no mortal power could bind the "Word of the Lord." There is power in that living Word to loose the bands of the prisoners, and to break in pieces the strongest prison." Remember, " says Paul to Timothy, "that Jesus Christ of the seed of David was raised from the dead according to my Gospel: wherein I suffer trouble, as an evil doer, even unto bonds; but the word of God is not bound." "And when it was day, the magistrates sent the sergeants, saying, Let these men go." "But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? Nay verily; but let them come themselves and fetch us out. And the sergeants told these words unto the magistrates: and they feared, when they heard that they were Romans. And they came and besought them, and brought them out, and desired them to depart out of the city." The text and its connections record also an evidence of the never ceasing care of our God toward His children. "As the mountains are round about Jerusalem, so the Lord is round about His people." He keeps them "as the

apple of His eye." The darkest trials are frequently full of the most instructive and comforting lessons of free grace. In these dark hours of affliction the Truth of our God bears fruit in our experience in patience and resignation to the sovereign will of the Lord. And the end of every trial, as it manifests the Savior's power, records a renewed evidence of His constant, loving care. The pathway of obedience may be full of keen temptations to test that faith which keeps our feet in it, but the delivering hand of the Lord is seen in the end. In the darkest dungeon of sin and trial the tempted saint realizes strength to wait upon the Lord. Faith lifts the gloom of the darkest trial, and this "key of promise" in the Christian's breast unlocks the door of the strongest prison of sin and death.

May the Lord graciously lead us to lean upon Him, in sickness or in health, in persecution or in seeming prosperity, in life or in death, to cleave unto what He has enjoined upon us as the mariner clings to the life-boat of his wrecked vessel, when the waves of death roll high, and "night and the tempest close upon him."

Wm. M. Smoot, Occoquan, Va.

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### EPHESIANS 5:2.

**And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet smelling savour.**

**"Persecuted, but not forsaken; cast down, but not destroyed." 2 CORINTHIANS iv 9.**

**Y**ou may be cast down by many doubts and fears, and lose the sense of the Lord's love to your soul, but you cannot lose the reality, nor is your faith destroyed by the hottest flame. It is like gold; the fire melts away and separates the dross and tin, but never touches the gold. In your hottest trials your faith will not have lost a particle. Neither will your hope be destroyed, however you may be cast down about your state or standing; for not a particle of hope, or of any one Christian grace can ever be lost. They may seem to suffer diminution as the apostle speaks, "If a man's work shall be burned, he shall suffer loss" ( 1 Cor. iii. 15 ); but it is no real loss, - it is merely the dross taken away, that he may come forth a vessel for the finer. The work of the Holy Spirit is as indestructible as the work of Christ; and thus every grace which he implants in the soul remains there untouched, unharmed in all its divine integrity. Love, patience, submission, and humility all remain unhurt in the flame, though the dross which is mixed with them is taken from them that they may shine all the brighter. Thus though you may be plunged into the hottest fires, you will not be destroyed, any more that the three children were destroyed in Nebuchadnezzar's furnace, or Jonah in the belly of the whale.

J. C. Philpot

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**MEETINGS**


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**LITTLE VINE OLDE ASSOCIATION**

**T**he Lord willing, the thirty-seventh session of the Little Vine Olde Predestinarian Primitive Baptist Association will be held at the Newfound Primitive Baptist Church meeting house, located on Brier Creek Road in Wyoming County, about twelve miles southwest of Pineville, West Virginia, on the fourth Sunday in August and the Saturday before. The dates are August 23 and 24, 2014.

Singing is scheduled to begin at 10:30 and preaching at 11:00 A.M. each day. It is our hope and trust that the Lord will gather together faithful ministers, brethren and friends to worship Him in Spirit and in truth, and to show forth His praise. If anyone needs more particular directions or information about lodging, please phone 606-474-4327.

Sherry Farmer, Clerk

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 8 / 2014  
IT EXPIRES WITH THIS ISSUE.**

**LOWER MAYO FIFTH  
SUNDAY MEETING**

**T**he Lower Mayo fifth Sunday meeting is to be held, the Lord willing, on Sunday, August 31<sup>st</sup>, 2014. We hope to start singing at 10:00 A.M. and preaching at 10:30 A.M. Thomas' Grove Church will host the meeting. Directions for those that do not know the location: the meeting house is at 1390 Morning Dew Lane, Floyd, VA. 24091. Coming North or South on VA #8, turn North on Blue Ridge Parkway at Tuggles Gap. Go about 1 ¾ miles. Turn right at Soapstone Hill Sign. Immediately turn left on Morning Dew Lane (No Sign). Go 200 yards to church on left.

We invite the Ministers, Brothers, Sisters and all believers in Salvation by Grace to come and be with us during this meeting.

In Bonds of Love,  
Lowell Hopkins, Clerk  
(276) 952-2098

**SKEWARKEY UNION  
(Eastern Kehukee Association)**

**H**ancocks Church will host the next session of the Skewarky Union on the fifth Sunday of August 31, 2014. The church is located on Ayden Golf Club Road, near Ayden, North Carolina. Preaching services begin at 10:30 a.m.

We extend an invitation to our ministers, brethren and friends.

Naomi Coker, Clerk  
252-823-0786

**SMITH RIVER ASSOCIATION  
158th Annual Session  
September 5, 6, 7, 2014**

Elder Marvin Brumsfield, Moderator  
Oscar Pickral, Clerk

**T**he 158<sup>th</sup> annual session of the Smith River Association will be held, the Lord willing, with Shady Grove Church at Old Center Church.

Directions to Old Center Church in Henry County, Va. Are as follows. Those going west on rt. 57 A in Bassett, turn left at stoplight on Rt. 698 (Blackberry Rd.) Go about 3 miles to stop and take a right on on Rt. 687. (Stone's Dairy Rd.)

Go about 1 1/2 miles to church on right. Those going east on route 57 from Patrick County Co. after crossing the Henry Co. line, go about 1 mile and take a right on route 687 (Stone's Dairy Rd.) Go about 3 miles to church on left. The church is beside Howell's garage. We invite our Brothers, Sisters, Elders and Friends to be with us.

Tony R. Horton  
Association Clerk

**STAUNTON RIVER UNION**

**T**he next Staunton River Union meeting will be held at Springfield Primitive Baptist Church, located on 708 South Main Street, Gretna, VA., Pittsylvania County. Saturday before the 5th Sunday, August 30th, 2014.

The song service will begin at 10:00 am. We invite the ministers, brothers, sisters, and all believers in salvation by grace to come and be with us during the meeting.

**WEST COUNTRY LINE UNION**

**D**an River Primitive Baptist Church will host the fifth Sunday meeting on August 31, 2014. Singing begins at 10:00 A.M. and preaching service at 10:30 A.M.

The church is located at 8684 Highway 700, Ruffin, NC 27326, between Eden, NC and Danville, VA.

We invite all to come and especially all ministers of our faith and order.

Elder Thomas Solomon, Moderator  
R. Allen Carroll, Clerk  
(336) 939-7893

**CONTRIBUTIONS**

**FOR JUNE 2014**

Gladys Shelton, NM .....	50.00
James Shelor, VA .....	10.00
Elder Junior Conner, VA .....	5.00

**PSALM 5:11-12.**

**But let all those that put their trust in thee rejoice: let them ever shout for joy, because thou defendest them: let them also that love thy name be joyful in thee.**

**For thou, Lord, wilt bless the righteous; with favour wilt thou compass him as *with* a shield.**

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

VOL. 182

HILLSVILLE, VA., SEPTEMBER 2014

NO. 9

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EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

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111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

1429 Howlett Street  
Hillsville, Va. 24343

While sorrow encompass me round,  
And endless distresses I see,  
Astonished, I cry, can a mortal be found  
Surrounded with troubles like me?

Few minutes in praise I enjoy,  
And they are succeeded by pain;  
If a moment in praising of God I em-  
ploy,  
I have hours again to complain.

Oh! when shall my sorrows subside?  
Oh! when shall my sufferings cease?  
Oh! when to the bosom of Christ be  
conveyed  
To the regions of glory and peace?

O may I, prepared for that day,  
When Christ shall descend from above,  
Be filled with his presence, go shout-  
ing away  
To the arms of my heavenly love!

The spirit to glory conveyed,  
My body laid low in the ground,  
I wish not a tear on my grave to be  
shed,  
But all join in praising around.

No sorrow be vented that day,  
When Jesus has called me home,  
But, singing and shouting, let each  
brother say,  
“He’s gone from the evil to come.”

Payton.

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Elder Joseph Lee Sawyer, Sr.	

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**EDITORIAL**


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**“For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, woe is unto me, if I preach not the gospel! For if I do this thing willingly, I have a reward: but if against my will, a dispensation of the gospel is committed unto me.” 1 Corinthians 9: 16-17.**



Elder J. B. Farmer

**T**he weakness and unprofitableness of my flesh must be acknowledged at the outset in order that the truth should be made plain. The natural or outward man always opposes the truth when not restrained. It is only

by the grace and mercy of God that any truth has ever been or will ever be proclaimed by any person. The blessed apostle was thankfully given to say, “For the good that I would I do not: but the evil which I would not, that I do.” And he was also blessed to say, “I can do all things through Christ which strengtheneth me.” We can do nothing of ourselves, but all things through Christ.

The great majority of people upon the face of the earth think that every man has a voluntary free will, which cannot be violated. They also think this free will is partly what makes one human, and sets him apart from the animals. This teaching of the so-called “free will of man” is firmly implanted in the carnal mind, and cannot be uprooted, overthrown, and destroyed apart from the power of God. Every person will go to his grave with this false notion about free will unless he is born from above and given to know something of the mysteries of the kingdom of heaven. May God reveal His truth in and to us.

All men in nature love to boast about themselves, and to set themselves above others. That is just the normal way of human nature. They see themselves as voluntarily doing certain things in more abundance or better than others, which they think should make others look up to them. They also think that they should be appropriately rewarded for their labors in this life, and many suppose they have a deserved reward in the life to come. Some go so far as to say that they will have a larger crown or a larger heavenly mansion than others based upon their supposed greater

good works toward God.

But the carnal mind is enmity or opposite against God and the things of God. And only a remnant according to the election of grace have ever been given to escape the carnal, worldly way of thinking. God's little ones are taught, contrary to nature, that every good gift and every perfect gift comes down from above. They are made to believe that one may only truly boast in what God has done and not what man has done. They are shown that there are no volunteers in the service of God. All are chosen, called, and separated from the world by God Himself for a particular work here on earth. Each little one is placed here to show forth His praise, to be the salt of the earth, and to be a light in the darkened world. They, by grace, are blessed to speak the truth in love out of the abundance of a tender broken heart of love when they are empowered and moved from above.

It is no wonder then that the apostle wrote as he did concerning the preaching of the gospel. He made it plain that he did not volunteer to preach the gospel, but that necessity was laid upon him. I am made to believe that all of God's true preaching ministers have been given to know and to acknowledge this truth. All those called to this ministry have felt altogether unworthy and incapable of fulfilling it. The way was seen to be too high, too narrow, and even impossible for them to walk in it. They all made their excuses and tried in vain to run from that calling. Moses said he could not speak, Jeremiah said he was a child, Gideon said that he was the least in his

father's house, and Jonah rose up to flee from the presence of the Lord. But necessity was laid upon each of God's chosen people to do His works. None of their excuses ever prevailed. God is greater than all.

The principle manifest here of not being a volunteer in the service of God, to my understanding, encompasses more than just the preaching of the gospel. It includes believing the gospel, asking for a home with the Lord's people in the church, submitting to water baptism, submitting to be ordained a deacon or an elder, and every way of walking in obedience to the gospel. All these things are involuntary on the part of God's children according to nature. This is not to say that they do not willingly do these things by the Holy Spirit, for indeed they do. We are taught that even though God's people are not volunteers, that they are made to be a willing people in the day of His power.

No one believes the truth voluntarily, for that is impossible. Jesus said, "No man can come to me except the Father which hath sent me draw him." And the inspired apostle said that you may know, "what is the exceeding power to us who believe, according to the working of His mighty power." So we are made to believe by the working of His mighty power. And the apostle also said, "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." Therefore we see that the gift of the Spirit and of faith must be given in order for anyone to believe, receive, and know

anything of the kingdom of God.

No one has ever joined the church of the living God. Contrary to many things we have heard and may have even said, the truth is that the church cannot be joined. For, if one could join, he would be a volunteer. But we are taught that, "...the Lord added to the church daily such as should be saved." After Ananias and Sapphira lied to Peter and to the Holy Spirit, and had fallen down and had given up the ghost and had been carried out, great fear fell on all them that heard these things. According to the truth, it is recorded in the scriptures, "And of the rest durst [dared] no man join himself to them: but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women." None joined, but multitudes were added.

No one can walk in obedience to the Lord's commands apart from the power of the Holy Spirit. All who submit to baptism, thinking it will secure a place in heaven for them, as many do in the worldly religions, I believe, will be sadly disappointed when the Lord appears. Any who volunteer for the office of elder or deacon will be found to be unfit. All who read the scriptures with a carnal mind, and not under the influence of the Holy Spirit, will misunderstand their meaning. All who volunteer their prayers in order to be seen of men have their reward, as do those who give their offerings before men to receive praise. All who attend religious meetings thinking to make some show of their religion or to do their duty are not there to worship the true and living God. They only make

a mockery of true religion and undefiled before God the Father. "Without faith it is impossible to please Him."

If one could volunteer for a work, he could rightly expect a reward. He could rightly glory in what he had done, especially if he had outstripped others. He could rightly boast and lift himself up in pride. But God has fixed it so that no flesh should glory in His presence. God will not give His glory to another. So it is plain that boasting is excluded, glorying in the flesh is excluded, and rewards for volunteer work is excluded. There are many who think they have prophesied, cast out devils or demons and done many mighty works in God's name. But when Jesus comes to separate the sheep on His right hand from the goats on His left, "Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The volunteer will be left without a crutch.

But the apostle said he preached the gospel involuntarily in that necessity was laid upon him. He had no choice in the matter. He said that a dispensation was committed unto him. His preaching was a gift from God to the church. Even so he preached the gospel willingly by the Holy Spirit as he was empowered. So it is with all God's little ones. Everything they do spiritually is involuntary according to the flesh, but is done willingly and joyfully according to the gift of faith given by the Holy Spirit. Whether one preaches, believes, asks for a home in the church, is baptized, submits to be ordained a deacon or elder, reads the scriptures with understanding, attends

the meetings and worships in Spirit and in truth, prays in the Spirit, secretly gives of his substance to help another, or does any other spiritual thing, all must be done involuntarily according to nature, and willingly in the power of the Spirit to the glory of God the Father. If we are given to walk in these things it is because we have been given a dispensation of the gospel - it is a gift. All our boasting then is in God - none in man. All true good works are actually the good works of God, which He before ordained that we should walk in them. All praise, honor and glory must be given unto God world without end. Every knee shall bow and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father.

I trust that this was written in love and in faithfulness and in hope of eternal life.

Elder J. B. Farmer

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### PROVERBS 3:3-6.

**Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart;**

**So shalt thou find favour and good understanding in the sight of God and man.**

**Trust in the Lord with all thine heart; and lean not unto thine own understanding.**

**In all thy ways acknowledge him, and he shall direct thy paths.**

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## CORRESPONDENCE

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Signs of The Times  
 Brother Tony R. Horton  
 Circulation Manager & Treasurer  
 1429 Howlett Street  
 Hillsville, VA 24343  
 June 29, 2014

Dear Brother Horton,

I am sending you a contribution and a request for Signs of The Times to come to me at the address below. Please send me the copies beginning with January of 2014. My husband's OB is in the April 2014 issue. I am a member of Mt. Pleasant Primitive Baptist Church, Dothan, AL I have been since 1952. I am interesting in back copies if anyone would like to send them to me.

My Husband, Son, Grandfather, Grandmother, Mother, Earthly Father, Step Father, Great Grandparents and many of my Uncles, Aunts as well as cousins etc. are buried there.

I do believe God will let us continue with our little Churches as long as the Earth stands. I can only Hope I will get to see the Lord and be at his feet praising him in eternity, singing our Beautiful Hymns. God's Blessings to all.

Thank you very much,  
 Bertha M. Smith  
 3215 N. East Avenue  
 Panama City, FL 32405-6722  
 Use extra money as needed.

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**VOICES OF THE PAST**


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ISAIAH 26:19

Elder I. R. Greathouse  
 THE LONE PILGRIM, SELMA, NC  
 MAY 1929, VOL. 7, NO. 73

Dear Brethren:

**I**n these dark, cold, lifeless days we are living in, there is hardly ever a spiritual impulse to move, say, or do one thing in spiritual service to God. Still I have a faint desire to write a little on the text: **“Thy dead men shall live, together with my dead body shall they arise.”** Isaiah 26:19.

Many have understood this to refer to the resurrection of our vile body. Paul says, **“Who shall change our vile body, that it may be fashioned like unto His glorious body.”** Phil 3:21. There is not a particle of the final resurrection of the people of God from the grave in this, but the prophet has the deliverance of all the people of God from the curse of the law under consideration.

When the Savior comes again to call His children’s natural bodies from all places where they are, He will not come in a dead body, for Jesus is alive, and His body went up, and many saw Him go up. There was not a bone left in the tomb, and not one particle of flesh that was not raised from that tomb. When He arose from the tomb, He said, “Go, tell My brethren I am risen.” Again, He said, **“Handle Me and see that it is I; for a spirit hath not flesh and bones**

**as ye see Me have.”** Again, in Acts 1:10-11: **“And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel: which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.”** His body was alive as He went up. Listen at the Savior. Would you believe what He says? Rev. 1:18. **“I am He that liveth, and was dead; and, behold, I am alive for evermore. Amen.”** Then when He comes from heaven with a shout, and the voice of the archangel, and the trump of God, He will be alive, not a dead body. Elder Gilbert Beebe took the position that this referred to the resurrection of the people of God from under the law. First book of editorials, pages 527, 528 and 448.

How came these dead? Paul, says, Rom 5:12: **“Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.”** Again, **“For as in Adam all die, even so in Christ shall all be made alive. But, even man in his own order: Christ the firstfruits; afterward they that are Christ’s at His coming.”** 1 Cor. 15:22-23. In this chapter it seems to me Paul is talking about the resurrection when Christ comes the second or last time. The next verse in this 15th chapter of 1 Corinthians, the 24th, says, **“Then cometh the end.”** Then it is true. These that died in Adam shall live, “together with His dead body

they arose from under the law, long before the most of them were born." Then when it pleases God to make known to them the glories of His salvation, Jesus gives them Spiritual life, and they see their deep depravity, their lost and ruined condition, and begin to cry like the publican, "God be merciful to me a sinner." This is not when they please; but, when it pleases God to make it known to them, for Paul says, "**When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, — immediately I conferred not with flesh and blood.**" Gal. 1:15-16.

The Savior says: "**Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**" John 5:25. This is the experimental part, when the Savior gives His people eternal life. "In Him was life, and the life was the light of men." You thought before this you were all right. Careless and unconcerned. When I was in this condition I used to use the "Signs of the Times" for gun wadding. My mother would grab them out of my hands and say "don't you take my Signs." I would laugh and thought it funny she thought so much of them, but the time came when I was so distressed I did not know what to do. The Missionary Baptists said I was going crazy. I belonged to them at that time. One Sunday I picked up the Signs and read Elder J. F. Johnson's experience. How his experience did console me. Another time I read another article in the Signs, again I was relieved of my distress. I

never had heard an Old Baptist preach up to that time. I was like the shepherds who were keeping watch over their flock by night. Luke says in second chapter: "And there were in that same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be unto all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." That is the purpose of the gospel, not to scare the people of God; but to comfort and relieve their fears.

I know this by experience. The time came with me that I wanted to pray, but when I would go to get down in the dark, or in a place where no mortal eye could see me, as quick as a flash I would realize God was there. God, holy, righteous, wondrously bright and pure, and I was so black and filthy and sinful; and he looking at me, right there before Him. I could not get down on the ground. I had to plod along sore afraid. On and on I went. I would inquire about the Old Baptist. My mother had been a member and took the Signs, but the church had long since become extinct, and after about 30 years she joined the Missionaries, and I knew nothing else but to join them, but I would ask about the Old Baptist. They would tell me they were all going to hell for what they believed, that God sent dark delusion on them to make them believe a lie that they might be damned, and that they were the most

ignorant people on earth, and that their preaching made the people worse, and made more infidels than everything else. And they could not come out where the light shines, and they did more harm against Christianity than all the bad influences in the world. And they preached there were infants in hell not a span long.

I listened to the Arminians preach, and found I could not do what they said I must do or I would go to hell. Do you wonder I was sore afraid? Me, just a green country boy, who had spent his Sundays fishing and hunting and running foot races on the sandbar of the Ohio River, and had gone for years at a time and never went to any kind of a meeting house? I did not know but all of this was true. A man lived on my mother's farm, and I asked him about the Old Baptist. He made it rougher for me. He said he was raised among them, and their preaching made the people bad, but he went and got two Methodist preachers, and they converted everybody nearly in his neighborhood, and they had a nice Christian community after that, and one man who had been an Old Baptist in belief was converted, and he went from town to town, and went up and down the streets preaching, telling the people he would have gone to hell if he had continued to be an Old Baptist. I never could find anyone who heard this man.

The man that told me all of this seemed to be a good man. I never heard him use any bad words. I had to plod along. David said in Psalm 107: "**They wandered in the wilderness in a solitary way.**" Solitary means alone. "**They found no city to dwell in, hungry and**

**thirsty their soul fainted in them,**" I was starving, actually starving, and did not know how to get relief. Fainting, sore afraid, fainting, no one to tell me where Jesus fed His flocks. My cry was, "Tell me, O thou whom my soul loveth where thou feedest, where thou makest thy flocks to rest at noon." I know what that is naturally. I have herded cattle out on the wild prairies in New Mexico. I have seen the cattle lie down at noon in the winter and rest in the sunshine. I have laid my overcoat down on the grass and rested while they lay down and rested.

I would beg God to show me who was His church, and every time the answer would come, "Go to the Old Baptist." How could I think this answer was from God, when the people had told me such horrid things they were guilty of? But the Psalmist says in the same 107th Psalm: "Then they cried unto the Lord in their trouble, and He delivered them out of their distresses." I cried unto the Lord, and plodded on sore afraid. My uncle told me to go to the Missionary Baptist Association, and talk and laugh with the brethren and I would get well, that I had read too much. I went and the first man they put up was preaching when I got there. I looked at him and listened. I thought he has no religion. I got so I could not stay where they were. I went out in the woods walking around suffering. God only knows how much I was burning up. I said, if night would only come, so I could lie down and rest, then I thought what good would that do, I suffer more at night than I do in the daytime. I then said when it gets dark I am going and if necessary try to pray all

night until I get an answer that some other church is the church of God and not the Old Baptist. I went and got down. All at once God poured out His wrath on me until I thought I would be consumed. I had to stop. I did not try to ask God again where His church was, I was afraid, I was sore afraid. David says in Psalm 107:7, **“And He led them forth by the right way, that they might go to a city of habitation.”** God says, **“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”** Isaiah 42:16. God always leads His people in the right way. He knoweth the way, knows what is best for us. It may seem hard to us. It may cause you great distress of mind, may cause you many bitter tears, but it will finally work for good and the glory of God, and you someday will know God was wise enough, and strong enough to lead you in the right way. **“Weeping may endure for a night, but joy cometh in the morning.”** If I am not mistaken the Lord led me through the snares, and deep dark places, and finally to a city set upon a hill. I will omit much, and say, I finally heard an Old Baptist preacher preach, and it was to me just exactly what the angel said to the shepherds, “fear not.” I was so overjoyed I suppose I cried all the time he was preaching. The others had told me I would have to be good or be lost, which I learned by sad experience I could not be, but his text was, “Of Him are ye in

Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”

This Old Baptist preacher told us we were ignorant, but Jesus was our wisdom. He told us we were sinners, but the righteousness of the Saviour was imputed to us, that He was our righteousness, and had redeemed us from the curse of the law, being made a curse for us; as it is written, “cursed is everyone that hangeth on a tree.” This did not entirely relieve my fears. I was still sore afraid when in the dark especially. I finally joined the Old Baptists, and have always wished I had waited five or six year, and suffered a lot more for I was not fit to join them, and not fit to be one. When I was to be baptized, I said if God sent me to them, when I came out of the water I will come singing, “Am I a soldier of the cross,” but if I am going to hell for joining them I will feel bad. As soon as I came up from under the water I felt awful bad. If God had handed me a card and on it printed, “You are going to hell,” I could not have believed it any stronger. I went to the meeting house terrified. They said I was as white as a sheet. This was Christmas week. I was so cold, I could not warm. Alvis Moore, of N. C., was our pastor. I was licensed to preach the day I joined them, to take effect as soon as I was baptized. Elder Moore said, “Come on Brother Great-house and go into the stand.” I thought what is the difference where I go now, I am going to hell anyway. As soon as I stepped into the stand I never felt more pleasant in my life. One old brother said to some of the others while I was at the

stove trying to warm, "It is no use putting Brother Greathouse in the pulpit in the fix he is in." I picked up the Bible after we sung, "*Come Thou Fount of Every Blessing.*" I never expect to sing that song like I did then, again in this world.

I opened the Book at the 8th of Romans, read nearly all of the chapter without looking at it, never could do that since. I talked a little, sat down and thought the Old Baptists are right and everybody else is wrong. I don't mean not Christians, but wrong in what they teach. I found the war had just commenced. Samuel said when he hewed Agag, the king of the Amalekites, to pieces, 1 Samuel 15:33, "**As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.**" And in Exodus 17:15-16 we find: "**And Moses built an altar and called the name of it Jehovah-nissi: for he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation.**" Meaning there shall be war between the house of Israel, and the house of Amalek forever. War between truth and error and those who preach truth and error; and "**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.

I am not sore afraid that the Old Baptists are not the church of God, but, am I His or am I not? Am I become dead to the law by the body of Christ? Did I rise with Him when He rose from the tomb?

Elder I. R. Greathouse  
Selma, N. C.

Deep convictions of sin will not spring from rational consideration. No man can work them on his own; they are the arrows of the Holy Ghost. And when He sends them they stick fast.—Berridge.

WAVERLY, Pa., July 27, 1896.

**E** DITORS SIGNS OF THE TIMES — DEAR BRETHREN: — Inclosed you will find a letter from sister Alice Ford of Maine. Though short, it expresses much of what I call my experience, most especially of feeling so very natural most of the time. I have her consent to send it to you to publish, if it is in harmony with your judgment.

Your very bad brother,  
Elder D. M. Vail.

SANFORD, Maine, Feb. 9, 1896.

ELDER MARVIN VAIL— DEAR BROTHER IN HOPE OF LIFE: — I cannot get away from the thought that I must write to you tonight. I do not know what I shall write. Surely no one was ever more devoid of anything spiritual. We did not go to meeting today, as it has been storming all day. I always feel disappointed when I cannot go to meeting. I wonder if it is because I love to listen to the gospel, and to meet with God's people, or because of a natural pride I have, that people may not call me care-

less. I was thinking of that this morning, and of all the blessings that have been mine. Reared, as I have been always, among friends, I cannot even sympathize with those isolated ones, away from their kindred in Christ, and, it may be, with even the members of their own household against them. Should I be faithful? I know that unless the Lord were with me I should not be. "When my father and mother forsake me, then will the Lord take me up." We are promised strength according to our day; and God's promises are yea and amen. It is indeed a comfort that his promises are sure. Poor, weak, rebellious children, always going astray. "The Lord is good; his mercy endureth forever." "He hath not dealt with us after our sins, nor rewarded us according to our iniquities." "Like as a father pitieth his children, so the Lord pitieth them that fear him." So the Lord pitieth. Our earthly friends may be ever so dear to us, but they can never know our sorrow, nor how the tried heart longs for comfort, for some place of rest. But the Lord knoweth our frame; he remembereth that we are dust. Of all God's creatures it seems to me I have most cause to be thankful. Why was I given a home with his people? Why all the blessings of my life? Surely not for anything that I have done or can do.

"Tis even so, Father, I ever must say,  
Because it seemed good in thy sight."

I was so glad when Lydia and Rosa came to the church. I felt it would be just

as much a blessing to them as it has been to me. It is a wonder to me at times that God has given us such a pastor, fearing not to declare the whole counsel of God, and rightly dividing the word of truth. Again I might quote, "He hath not dealt with us after our sins," &c.

If I could find expression I might write on and on, for of Jesus and his love we never grow weary. But when I read my fetters they always seem filled with self. Father and brother John wish to be remembered in love and fellowship. John is not so well this winter as he was a year ago. The rest of us are in usual health. If you can find time that might not be better employed than in writing to me, I would be very glad to hear from you; but I know you have many duties to take your time, and I do not wish to be a burden. With love to you and all your family, I will say, Good night. May God's blessing rest upon you all.

Yours in hope,  
Alice M. Ford.

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#### JEREMIAH 9:23-24.

**Thus saith the Lord, Let not the wise *man* glory in his wisdom, neither let the mighty *man* glory in his might, let not the rich *man* glory in his riches:**

**But let him that glorieth glory in this, that he understandeth and knoweth me, that I *am* the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these *things* I delight, saith the Lord.**

**F W Keene: Writings Volume 3**  
**CHAPTER IV**  
**SEEING EYES**

“ I was once blind, and in my blindness declared I could see (John 9:40, 41). I had my eyes opened and then confessed I was blind, so very blind that I begged for sight and cried for light, and now my language is, ‘Whereas I was blind, now I see.’ My speech, my dear companions, may appear to be a riddle, but if you will listen to my story I think it will be well understood.”

The speaker was a person of manly appearance, and had such beautiful, lustrous eyes that his whole countenance was glorified.

My father and mother were blind, my grand-fathers and grandmothers were blind, and though I search my genealogy back many generations, I still find they were all blind. I was born blind. My former name was Blindheart (Eph. 4:18), but a new name has been given me, and now I am named in Israel, Seeing Eyes (Prov. 20:12).

I was born blind and I knew not the true light. What I thought was light in me was darkness, and when I tell you about it you will all say how great was that darkness (Matt. 6:23). Now, when I was in my native blindness I could get about well enough in my old haunts, and in the blindness of my heart I was so ignorant that I declared I could see as well as anyone ever did, as well as any of my associates. In part this was true, for all my fellows were like myself, stone blind. I dwelt with them in gross darkness (Isaiah 60:2). I was blind to my blindness

and blind to the path of life; I was blind to my filthiness and deformity, I was blind to the loveliness of the heavenly country, to the beauty of the King of glory and the glorious majesty of his kingdom. I had no eyes capable of seeing such transforming glories (2 Cor. 3:18). As I was blind I loved darkness (John 3:19), my times were spent with my fellows in the dark places of the earth (Psalm 74:20). Here I dwelt like the mole in the dark subterranean passages of my blind heart, and esteemed it my home, my palace; for here I reigned, and reveled and banqueted in the dark lusts of the flesh. My foolish heart was indeed darkened and I knew it not (Rom. 1:21).

As I grew older I became more and more vain in my imaginations, for when I came to what is called, in the kingdom of darkness, the age of accountability, I was put to school. I became a diligent scholar under my tutors, who bore the family name of Rebel-against-the-light (Job 24:13). As all that these instructors knew was darkness, that was all they could impart to their disciples. They put on an air of wisdom (Isaiah 5:21), and constantly affirmed, ‘We see’ (John 9:41); but all their words were in the dark, turning the truth of things upside down (Isaiah 29:15, 16). They called evil good, and good evil, they put darkness for light and light for darkness, and put bitter for sweet and sweet for bitter (Isaiah 5:20). You can imagine, my kindred, what kind of a stock of learning I stored up in those days. I was now confident in my blindness that I could see the way to everlasting happiness. I could talk at great length upon the beauties of our own righ-

teousness, but remained blind to the fact that all such righteousness was filthy rags. I descanted most eloquently upon the free agency of man, but was all the while blind to the fact that I was altogether the slave of darkness. I was so confident I counted myself a capable guide of the blind, a light to them which are in darkness, an instructor of the foolish and a teacher of babes (Rom. 2:19).

I was so blind! What I called my sight was only vain imaginations; I was vainly puffed up by my fleshly mind, for in my vain imaginations I pictured castles in the air, I stretched forth heavens to my fancy and a god like unto myself (Psalm 50:21). I declared I could see it all with as good a vision as anyone possessed, and yet all the while I was stone blind. I should have gone on in my blindness until I had fallen into the ditch of everlasting perdition had not the Dayspring from on high visited me.

One day as I was living in my self-satisfied estate, I felt in me a power, my heart began to ache, and I said, Woe is me, what is this that aileth me? I now know what it was, it was life divine, life from God, and sight, the light of life (John 1:4). For some time I could not tell what it was. I felt God's everlasting displeasure is my portion. I began to see. I saw not the light, but I began to see that all was dark, and that I was darkness (Eph. 5:8), and that all my dwelling-places and all my ways were in gross darkness. I looked at my clothing and loathed it (Ezek. 20:43). I viewed what I thought was the path of life, and could see that it led to the regions of eternal night. Now I began to see the hideousness of my

abodes, those underground chambers of imagery (Ezek. 8:10). There, in the vain imaginations of my foolish, blinded heart, I thought I was the much welcomed, much admired worshiper of God. Now I had eyes to see I had been worshiping my own pride and self-will, that I had been offering oblations to my own net (Hab. 1:16), saying to the work of my hands, 'Ye are my god.' I saw the imagery of it all portrayed upon the walls, and the deeper and farther I searched these dismal caverns of my blind heart the greater were the abominations that pained my sight. Then that carnal fairy land that I had pictured, and had called it the heavenlies, was now engulfed in blackness, and I knew it was all nothing more than the illusive vision of my blind imaginations. Then the horrors of the darkness would creep over me and fears would invade my soul that for me was reserved the blackness of darkness forever (Jude 13).

I said to myself, I must get out of these regions; O, I can dwell here no longer. My soul renounced the hidden things of darkness (1 Cor. 4:5), and I began to grope my way out. Ah, I sighed, I cannot see the way out. I am blind; O for light to lighten me out of the realms of this darkness. I turned away from the darkness (Isaiah 59:20), and my face was turned toward the faint dawns of day. I came up from contemplating the dark chambers in the earth with yearnings for light, and for visions of beauty and glory. One thing I longed for now was to behold the beauty of the Lord, and that while I feasted my eyes on his glories, I might be glorified in his beauty. I said, I

know the Lord must be beautiful, he must be, he is pure, and gracious and glorious. O, let the beauty of the Lord God be upon me. I cried out for the light, and yet felt, I am blind, I am so blind. But in spite of all the obscurity (Isaiah 29:18), I was in, there was a power leading me on in a way I knew not, and in paths that I had not known. I groped my way along by aid of a staff, (the Word of God) and when I diligently made use of it I could creep along in comparative safety, for with my staff I could trace the footsteps of the flock, and while I was in their tracks no evils befell me.

But I began to find enemies all along the way. Enemies! Who would be so heartless as to be the enemy of a poor blind man? You may well ask the question, for I found them cruel, cursed enemies (Deut. 27:18), though some of them professed themselves my very friends. That ruler of the darkness of this world put stumbling-blocks in my way, for he was not willing I should turn my back upon his kingdom. I was halted by these stumbling-blocks, for in my blindness I could not see how to get them out of the way, or to get over them, or around them. These stumbling-blocks appeared at times to entirely block the way, and to say there was nothing for me to do but to turn back to my former haunts of darkness. Sometimes I so suddenly came upon these stumbling-blocks that I stumbled, and was badly bruised in falling. Let me give you the names of some of these obstacles the adversary cast in my way: Eat and drink and be merry, for to-morrow we die! No heaven! No hell! No God! Annihilation. O, this was

enough to stumble poor me, who felt to have scarcely a ray of light to illumine my way. I was much bewildered and pained, I bemoaned my blindness, saying, O, that one would take pity upon me and lead me in the way everlasting.

Then there came to me one saying, 'Are you blind?' I told him I thought that indeed I must be, for I could not find my way to the realms of light, and if I had sight at all it was very dim. I told him there was one thing I could see, that all was darkness around me, and that I was black within. He replied, 'You are to be pitied, poor blind man, take hold of my hand, never mind about your staff now, I can see, I know the way, I will lead you out of your darkness.' So I gave him my hand and on we went. O, that I had known who he was; he was more blind than myself, a stone blind guide, as self-confident as I had been in former times. He said, 'This is the way out of the kingdom of darkness. I have led thousands out before you, come along, quicken your pace, never fear, we will turn off here and make a short cut instead of going in that old foggy rut, that roundabout way, where you were sighing and weeping, and stumbling all the time.' I thought, This is truly an up-to-date guide, who knows the easiest and shortest way to the realms of light. So off we started at a good pace. As he drew me on he discoursed eloquently upon the excellencies of this easy highway, which he called, 'The King's be-up-and-doing highway.' I certainly did the best I could to keep up with him, but it was still dark, and I felt, I am still blind. Soon my feet began to sink in miry places (Ezek. 47:11), and I cried to

my leader, Is this the highway to the realms of day? But before I could get his answer we both fell headlong into the ditch (Luke 6:39).

“What became of this blind guide I do not know, I was too much occupied with the filth of that horrible ditch to take any thought about how he fared. I cried, ‘I sink in deep mire where there is no standing.’ But I struggled hard and got up out of the ditch and was in a vile, abominable plight. I was covered with uncleanness, it was in my eyes, in my nostrils, and in my mouth. O, the stench of the filth! I learned that the filth of that ditch was the defilements of mankind (Matt. 15: 18). I knew such defilements were mine; I was the unclean one. O, how humbled was my spirit and how I loathed myself, and my soul mourned, and now I cried, ‘I need the cleansing fountain, I need a true guide,’ and I yearned for sight and light.

Then I heard a voice saying, **“I will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”** (Isaiah 42:16). This voice took hold of me and led me forth out of the miry places, and the voice said, ‘Take away the filthy garments from him,’ and then in a fountain opened for sin and uncleanness I was washed and was clean, and then so graciously the voice said, **“Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of rai-**

**ment.”** (Zech. 3:4). In a moment there fell from my eyes as it had been scales (Acts 9:18), and I was in the realms of marvelous light (1 Peter 2:9). I marveled indeed, for marvelous things had been wrought in me and for me, and my precious eyes were feasted and delighted with comforting, ravishing visions. I beheld the Sun of righteousness (Mal. 4:2), and the heavens and the earth shined with his glory (Ezek. 43:2). I said, ‘The Lord God is my sun, and the glory of the Lord is risen upon me’ (Isaiah 60:1). But O, I cannot tell you all the comforting, ravishing sights mine eyes have seen. I have seen the rainbow of the new covenant (Rev. 4:3). I have seen the King in his beauty (Isaiah 33:17), crowned with glory and honour (Heb. 2:9). Mine eyes can see afar off (2 Peter 1:9), and I have had visions of the far off heavenly country. I have seen the red rose of Sharon and the spotless white lily of the valley (Song of Solomon 2:1), and I have seen Zion, the city of God, out of which, the perfection of beauty, God hath shined. Beautiful Zion! Thy God is thy glory” (Ezek. 1:1).”

Thy name may well be called ‘Seeing Eyes,’ and hereafter we shall all think of you by the name of ‘Blessed Eyes’ (Matt. 13:16). Have you ever had any trouble with your eyes since you first had the heavens opened to see such visions of God? (Ezek. 1:1).

“Ah, indeed I have, and only that eternal life is the sight and light of my eyes (John 1:4), my sight would have perished, and I should again have been stone blind, and have perished in my

darkness. This injury of which I speak happened on this wise: I was one day in the field in sweet meditation (Gen. 24:63), when I saw in the distance what looked like a sower going forth to sow. As he approached I watched him at his work and asked him what he was doing. He replied, 'I am sowing light for the righteous, and gladness for the upright in heart' (Psalm 97:11), but he was a cursed deceiver, as I found to my bitter cost, for as I stood watching him he threw a handful of what he called light into my eyes, my precious eyes. Instead of increased sight I was nearly blinded, for the so-called seed he was sowing was nothing but cinders and sand, a mixture of the doctrine of men and devils. I cannot describe the anguish I was in; I now had to grope at noonday as in the night, as if I had no eyes (Isaiah 59:10). O, I mourned for my eyes, I went mourning without the sun. Those cruel cinders! I could not get them out, my eyes became inflamed, I could not open them, and I feared that on my eyelids was the shadow of death. But there came to me our great Physician, and in compassionate tones he said, 'I counsel thee to anoint thine eyes with eye-salve, that thou mayest see.' And I replied, 'I have no eye-salve.' Then from his bosom he took a box of ointment, and with his own kind hand anointed my eyes. They were cleansed and healed, and once more, in his light, I beheld the loving, smiling face of Emmanuel, our Messiah."

Elder Frederick W. Keene

**THE PATH OF THE JUST**  
**Elder William M. Smoot**  
**The Sectarian, Vol. 18, No. 8**  
**Occoquan, VA, September 1907**

"Broad is the road that leads to death,  
 And thousands walk together there;  
 While wisdom shows a narrow path,  
 With here and there a traveler."

May I at all times hold thy hand,  
 And still to thee surrender'd stand;  
 Convinced that thou art God alone,  
 May I and mine be all thine own."

**"The path of the just *is* as the shining light, that shineth more and more unto the perfect day." Proverbs 4:18.**

**W**e are told in Isaiah 5:20, that there are some who "put darkness for light, and light for darkness." While this has direct bearing, we suppose, upon religious falsehood, it can surely be applied to the false estimate made of themselves by the present vile and degenerate age.

We hear repeated harangues from every class of present life regarding the improvement of the present age over all of its predecessors, in every art and science, and righteousness as well; and yet the cold naked facts in every man's face, give the lie to such "buncombe."

In every department of present life wickedness is rampant, injustice triumphs and truth and righteousness appear to have fallen in the streets.

It is not only among the lowest, but more so among the highest classes of earthly life, robbery often under the forms

of law, prevails. Money is the watchword. Principle is the last and smallest factor in the calculations of this generation.

The ring of a dollar is the most attractive sound to which they can listen; and for money they will, with but few exceptions, sell principle, life, soul anything else, formerly held naturally sacred.

This is a fearful picture, but one vividly true to every close observer of the present trend of mortal life; and one which fulfills the Divine testimony of what shall be in the end of time.

The word does not hold to the theory that met in their course shall be better.

But it is the part of wisdom to know, the children of the regeneration must not forget, that the God of heaven reigns, and **“doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand.”** Daniel 4:35.

In the presence of such Divine assurance we do well to take heed to the subject which we propose to discuss, “Hear ye children,” says the inspired testimony in the opening of the chapter from which our text is taken, “the instruction of a father, and attend to know understanding. For I give you good doctrine, forsake ye not my law.”

It would be a reflection upon the God of heaven to suppose that he has not today living witnesses of truth eternal, children who obey the instruction of their father God, who maintain his doctrine, and forsake not his law. “Wisdom,” he says, “is the principle thing; therefore get wisdom: and with all thy getting get understanding.”

We regard understanding as the application of the “principle thing” (Wisdom). “Forsake her not,” says the testimony in the connection, “and she, shall preserve thee: love her, and she shall keep thee.” Here is an appeal that is utterly at variance with all the maxims of earth. “The LORD is on the side of the heaviest battalions,” said Napoleon Bonaparte, and so says every department of mortal life, in our own, and in every other nation on the globe today.

Bonaparte simply meant that the heaviest battalions would win the day without regard to truth, or justice, and so the world goes today.

Money, fame, worldly power, duplicity, or anything else but truth, are the world -- worshipped gods to be regarded in all earthly calculations. But in the church of God, on the holy hill of Zion today as in every age past or future, “Wisdom is the principal thing.” “Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.”

To these children, chosen in God the Father, God begotten, and Spiritually born, Spiritual children as God himself is Spiritual, and holy as God himself is holy; only capable of heavenly instruction; “kept by the power of God through faith unto salvation, ready to be revealed in the last time.” To these children, we say, of grace and of glory, the admonition of our subject (read Proverbs chapter 4,) applies; **“Enter not into the path of the wicked, and go not in the way of evil men.”**

Assuredly do we find that they alone of all earthly classes are kept from the

evil ways of earth. The wisdom given is something more than instinct, it is the lamp unto their feet, the star of life and of light, enabling them to avoid and pass by the broad road that heads to destruction; and turns to truth and righteousness as the star turns to the North Pole.

"The path of the just." It is not the broad road that leads to destruction, where the careless and unconcerned walk heedlessly into the gates of death. But "the path," with here and there a traveler. **"The path" "which no fowl knoweth, and which the vultures eye hath not seen."** Job 28:7. The path which the wisdom of this world can neither know nor trace; and those who walk upon that path are the just of God, as justified in the blood and righteousness of the dear Redeemer: for **"whom he did predestinate, them he also called: and whom he called, them he also justified."** Romans 8:29-30.

This path is as *"the shining light."* In Matthew 13:43, we are told: **"Then shall the righteous shine forth as the sun in the kingdom of their Father."** They shine not by borrowed or reflected light as the moon, but in the inherent native light of the sun, whose light is in itself.

Says the Saviour in Psalm 40:8; **"I delight to do thy will, O my God: yea, thy law is within my heart."** So the law of life is in the life being of the children of grace; and they shine in the light of its life, are controlled and kept by its inherent power, are directed and led by its Spirit; **"for the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death."**

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

Is not this a shining light in a dark and wicked world; and what save Divine power could ever keep a people in such an age, and make them bear witness to truth eternal; the light within them manifesting the indwelling power of gospel grace and glory, and developing the witnesses to gospel truth and order.

"Whose spirits look to God alone."

But this light we are told "shineth more and more unto the perfect day." It does not decrease. The Divine warrant is not that the travelers upon this path shall be more numerous, but that the light shall shine more and more, **"for the earth shall be full of the knowledge of the LORD, as the waters cover the sea."** Isaiah 11:1-9. It is the clear shining of truth eternal manifested in these earthen vessels to the honor and glory of the great name of Israel's God; and that it shall be manifest *more and more*; clear, and yet more clear "unto the perfect day."

"The Perfect Day" may have more direct reference to the gospel day, after the legal night had passed, but must refer in its grand consummation to the day of all days, or the bright glory of immortality in which all these streams of light are forever lost, the boundless ocean from which they all proceed, and to which they all return: the perfection of the eternal glory of God in the face of Jesus Christ.

The work of God is perfect in whatsoever light we regard it, whether in time or in eternity. The doctrine and order of the gospel is perfect, whether we attain to that perfection in our profession or not; and in our attainment thereunto we realize the enjoyment of the perfection in our Lord Jesus Christ, and are enabled to shine as witnesses of truth. More clear and perfect shall this testimony be made manifest as we "grow up into him in all things, which is the head, even Christ."

In this glorious life of grace are made manifest the chosen children of God; misrepresented, abused, persecuted, and hunted to death by the wickedness of the world. And in an age like this how beautiful the lives of this people who cannot be bought or driven from **"the path of the just."** To them are applied the closing words of the connection upon which we write: **"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let ALL THY WAYS BE ESTABLISHED. TURN NOT TO THE RIGHT HAND NOR TO THE LEFT: REMOVE THY FOOT FROM EVIL."** Proverbs 4:25-27.

Elder William Smoot

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### PSALM 3:2-3.

**Many there be which say of my soul, There is no help for him in God. Selah.**

**But thou, O Lord, art a shield for me; my glory, and the lifter up of mine head.**

### HOPE

September, 1946

**F**or some reason I am impressed to write a short article on the subject of hope. I desire to use Romans 8:24, 25 as a scriptural basis of reasoning. **"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? But if we hope for that we see not, then do we with patience wait for it."**

Before treating directly on this subject, permit me to state that I believe the Holy Scriptures are to the children of God who have been born of the Spirit of God. Restating in other words — the Bible can be received only by those of God's children who have been born of the Spirit of God. When Paul speaks using the present tense of a verb it is experienced in time by those who have experienced this call to be saints. When he speaks using future tense it is yet to be experienced. When Jesus said, "Blessed are they that mourn: for they be comforted," I think he meant that God's children are mourners in this present world after they have received this pure heart, but shall be completely comforted after their sojourn here in time.

According to Webster, hope is a "desired expectation." According to Paul, the things you have experienced is not a hope but a reality. Hope looks to the future. We do not hope for that we are experiencing, but these experiences enliven within us a hope for something that is yet future. Paul reasons that we have the first fruits of the Spirit in this

present life. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. All these proceed from the new heart that God has given His children. We yet bear about the body of this death. This pure heart enables us to see the vileness of our sin-polluted bodies. This pure heart reveals to us our awful condition and makes us to cry unto the God of heaven for deliverance from this sinful state. Although we are in possession of the first fruits of the Spirit, the creature itself is yet in the bondage of corruption. It is yet natural and thus subject to sin and death. We expect deliverance from the bondage of corruption solely upon the merits of Jesus in accordance to God's amazing grace. We desire this deliverance because the new God-given heart has made us to hate sin and love holiness.

Paul said, "The body is dead because of sin; but the Spirit is life because of righteousness." This is our state of being if Christ dwells in us. The creature that sins is the body of death that the child of God bears about in this present world. These sins cause the child of God to groan within himself waiting the adoption, to wit, the redemption of the body. This will be realized when "the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." The word "also" in the above scripture means in addition to that which has already been experienced by us, to wit, the change of heart. Those who are in possession of God's Spirit are new creatures in Christ but have not realized the

redemption of the bodies. He comforts us with this grand hope, "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." A quickened mortal body would be immortalized, thus would never die. I do not think God's children experience this immortalization of the body in this present time. This promise inspires us to patiently await this grand change. Paul did not expect it in this life as he said, "If in this life only we have hope in Christ, we are of all men most miserable." So this hope goes beyond this life. He anticipates this change when he says, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death where is thy sting? O grave, where is thy victory?"

Death and the grave are things that we cannot converse with triumphantly until the grave has given up its victim, to wit, this body of death. "It doth not yet appear what we shall be: but we know now that, when he shall appear, we shall be like him." This is the reasoning of John and should suffice for us." As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness" (Psalm 17:15). I am not concerned over the question of whether we will know each other there, or any speculation concerning things yet to be experienced beyond that which is written. My only concern is, will I be among the number to enjoy eternal life

wherever and whatever it is?

May God grant that we who have this hope implanted in us be enabled, by His grace, to dwell together here in time, in sweet communion and fellowship with and for each other. May He grant us the spirit of forbearance and humility. May He enable us to strive for peace and edification instead of strife and destruction.

Elder E. J. Lambert

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**“Brethren, farewell.” — 2 Corinthians xiii. II.**

**T**o fare well, spiritually understood, is to have everthing that God can make us happy in. All God’s people will eventually fare well. They all stand complete in Christ: nothing can touch their eternal safety; for they are all complete in him, “without spot, or blemish, or any such thing.” In this point of view, they must all in the end and for ever fare well.

But when we come to the matter of experience, we often find that those very times when God’s people think they are faring ill, are the seasons when they are really faring well,” and again, at other times, when they think they are faring well, then they are really faring ill. For instance, when their souls are bowed down with trouble, it often seems to them that they are faring ill. God’s hand appears to be gone out against them: he has hidden his face from them; they can find no access to a throne of grace; they have no sweet testimonies from the Lord that the path in which he is leading them

is one of his choosing, and that all things will end well with them. This they think is indeed faring ill, and yet perhaps they never fare better than when under these circumstances of trouble, sorrow, and affliction. These things wean them from the world. If their heart and affections were going out after idols, they instrumentally bring them back. If they were hewing out broken cisterns, they dash them all to pieces. If they were setting up, and bowing down to idols in the chambers of imagery, affliction and trouble smite them to pieces before their eyes, take away their gods, and leave them no refuge but the Lord God of hosts. If you can only look back, you will see that your greatest sweets have often sprung out of your greatest bitters, and the greatest blessings have flowed from the greatest miseries, and what at the time you thought your greatest sorrows: you will find that the brightest light has sprung up in the blackest darkness, and that the Lord never made himself so precious as at the time when you were sunk lowest, so as to be without human help, wisdom, or strength.

So that when a child of God thinks he is faring very ill, because burdened with sorrows, temptations, and afflictions, he is never faring so well. The darkest clouds in due time will break, the most puzzling enigmas will sooner or later be unriddled by the blessed Spirit interpreting them, and the darkest providences cleared up; and we shall see that God is in them all, leading and guiding us “by the right way, that we may go to a city of habitation “ (Psalm cvii. 7).

J. C. Philpot

**GALATIANS 1:8-12.**

**But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed.**

**As we said before, so say I now again, if any *man* preach any other gospel unto you than that ye have received, let him be accursed.**

**For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.**

**But I certify you, brethren that the gospel which was preached of me is not after man.**

**For I neither received it of man, neither was I taught *it*, but by the revelation of Jesus Christ.**

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*MEETINGS*

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**EASTERN KEHUKEE  
PRIMITIVE BAPTIST ASSOCIATION**

**T**he 2014 session of the Eastern Kehukee Association will convene, the Lord willing, with Hancocks Church located near Ayden, North Carolina. The meeting will be held on Saturday, October 4 and Sunday, October 5, 2014. Preaching services will begin each day at 10:30am.

From Raleigh take US 64 East. Then take the US 264 East exit to Greenville. When you get to Greenville, take Hwy 11 South to Ayden. Turn left on Hwy 102 East. Travel through Ayden and about two miles from the town turn on the first paved road to the left. This will be Ayden Golf Club Road. Go about 1 1/2 miles and the church will be on the left.

We invite our ministers, brethren and friends to meet with us.

Naomi Coker  
Association Clerk  
252-823-0786

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9 / 2014  
IT EXPIRES WITH THIS ISSUE.**

**LOWER MAYO ASSOCIATION**

**T**he eighty-second annual session of the Lower Mayo Primitive Baptist Association will be held, the Lord willing, at Russell Creek meeting house, on Friday and Saturday before the first Sunday in October, 2014. Dates being October 3 & 4, 2014. LOCATION: 242 Moorefield Store Road, Stuart, VA. 24171. Coming North or South on VA # 8, Approximately 8 Miles South of Stuart, VA., Turn East on Ayers Orchard Road,

#653. Go 1 mile to Moorefield Store Road, #631. Turn Right, go 1/4 mile to church on right. Coming East or West on US #58, turn South on Southfork Farm Loop, #827 to Ayers Orchard Road, #653. Go 3 miles to Moorefield Store Road, #631. Turn left, go 1/4 mile to church on Right. Coming West on NC #704, turn North on VA – LINE Road, #1730. Go 1 mile and turn left on Moorefield Store Road, #631. Go 2 1/2 miles to church on left.

We invite the ministers, brothers, sisters and all in Salvation By Grace to join us for this meeting.

In Bonds of Love,  
Lowell Hopkins, Clerk  
(276) 952-2098

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**NEW RIVER ASSOCIATION**

**T**he two hundred twenty annual session of the New River Association, will convene the Lord willing at, Indian Creek Primitive Baptist Church, located in Floyd Co., Va.

This session will be intertained by Flower Gap Church, located in Carrol Co., Va. But will be held in Indian Creek Church in Indian Valley, Va.

The association will be held on Saturday before the fourth Sunday dates being 27<sup>th</sup>, 28<sup>th</sup> September 2014 Lord willing.

Indian Creek Church is located on Highway (787) in Indian Valley, Va. Those coming by (Route 221) or (Route 52) or (Route 8) – come to Willis, Va.

Turn on Highway (787) go approximately (7) miles church will be on (Left). We invite all Ministers, of like Faith & Order, also Brothers, Sisters and Friends to come to be with us.

Thomas Pegram, Moderator  
J.B. Mitchell, Clerk

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**SOUTH OUACHITA ASSOCIATION**

**T**he South Ouachita Association will be held, the Lord willing on Saturday and Sunday, September 27 & 28, 2014.

Union Church, located near Marion, Louisiana will host the Association. All lovers of the truth are invited to come and meet with us.

Ned Barron  
Association Clerk  
318-778-4217

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**CONTRIBUTIONS**

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**FOR JULY 2014**

Sylvia Dixon, NC .....	5.00
C.N. Barron, LA .....	5.00
Shelby Stratton, MS .....	35.00
Ruby Davidson, LA .....	25.00
H. L. Knight, NC .....	25.00
Gene Howard, AL .....	5.00
Meivin Cruise, VA .....	10.00
Inda Wingate, NC .....	25.00
Bertha Smith, FL .....	175.00

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## OBITUARIES

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### JOSEPH LEE SAWYER, SR.

December 2, 1926 - April 30, 2014

**O**ur Lord called brother, Elder Sawyer, home on Wednesday, April 30, 2014, at Vidant Medical Center in Greenville, North Carolina. Joe was born on December 2, 1926 in Pitt County, son of the late Tom and Minnie Sawyer.

Elder Sawyer faithfully served as pastor of Hancock Primitive Baptist, Skewarkey Primitive Baptist, Red Banks Primitive Baptist, Flat Swamp Primitive Baptist and Otters Creek Primitive Baptist Churches for over 55 years, rarely missing a service. Some of his favorite scripture was found in Romans Chapter 9.

Elder Sawyer married the love of his life, Doris Avery Sawyer, on February 20, 1947 (she predeceased him in 2012). He grew up in a farming family which made him no stranger to hard work. He served in the U. S. Armed Services, worked as a bread salesman and then retired from Frito Lay as a District Sales Manager after 26 years of service. Retirement afforded him the opportunity to discover his passion of woodworking which he continued until his eyesight began to fail him due to macular degeneration. Joe's pastimes included spending time with his family and church members, reading his Bible, church activities, and listening to good country and blue grass music.

Elder Sawyer was blessed with two sons and a daughter, Pete Sawyer and wife, Vickie of Winterville, Billy W. Sawyer and wife, Diane of Greenville, and Judy Sawyer Harrison and husband, Steve of Winterville, who survive him. He is also survived by five grandchildren, Melinda Sawyer of Greenville, Jason Thomas of Winterville, Chad Sawyer and wife Angela of Winterville, Joseph Sawyer and wife, Ashley of Grimesland, and Scott Manning of Virginia; and two great grandchildren, Dylan Reed Sawyer and Paisley Rae Sawyer; three special nieces, Sue Ann Joyner, Lydia McKeel and Amy Sweeney; and sister-in-law, Bettie Sue Joyner and husband, Ed of Greenville.

Elder Sawyer was laid to rest in the Hancock Primitive Baptist Church Cemetery. May the host of family and friends left to mourn Elder Sawyer be reconciled to the Lord's Will and cherish his memories in their hearts forever.

Written in love and hope by the Sawyer family.

Elder Jimmy Gray, Moderator  
Inda Wingate, Clerk

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### ISAIAH 26:2-4.

**Open ye the gates, that the righteous nation which keepeth the truth may enter in.**

**Thou wilt keep *him* in perfect peace, whose mind is stayed on thee: because he trusteth in thee.**

**Trust ye in the Lord for ever: for in the Lord Jehovah *is* everlasting strength.**

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscriptions and remittances, should be mailed to Tony R. Horton, 1429 Howlett Street, Hillsville, Va. 24343. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Cleo Robertson, 111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

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## HYMN

### The mercy seat.

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat —  
'Tis found beneath the mercy-seat.

There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place of all on earth most sweet —  
It is the blood-bought mercy-seat.

There is a scene where spirits blend,  
Where friend holds fellowship with friend;  
Though sundered far, by faith they meet  
Around one common mercy-seat.

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

There, there on eagles' wings we soar,  
And sin and sense seem all no more;  
And heaven comes down our souls to greet  
And glory crowns the mercy-seat.

O let my hand forget her skill,  
My tongue be silent, cold, and still;  
This bounding heart forget to beat,  
If I forget the mercy-seat.

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Katherine (Godwin) Mathews	
Ella Christine Utley Ramsey	

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**EDITORIAL**


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**“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: (For until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” Romans 5:12-14.**



Elder J. B. Farmer

**T**his scripture is being considered with much fear, knowing that so many different things have been said and written about it — and knowing that all men are subject to error, including myself. Nevertheless, this fear has been overwhelmed by the felt need, I trust from love, to set down in order certain thoughts that continue to stir up my mind. Please compare anything that may be written here with your experience and understanding of the scriptures, and reject anything if it does not agree with the true gospel of grace. The right view of this scripture seems to be necessary to the proper understanding of who Adam was; of our relation to Adam before God, in experience; and of the manner in which all things shall be brought to conclusion at the end of the age. What others have said or what we may think must be no substitute for the truth of revelation, which only God is able to supply. We are commanded to rightly divide the word of truth, but we know that is impossible for men in nature. May we be led into the truth and held back from the error of fleshly thinking.

God, in His word, testified that He formed Adam, the last of His creation, of the dust of the ground, and created him in His image and after His likeness. And God said that all His creation, including Adam, was very good. And God said that He breathed into his nostrils the breath of life; and man became a living soul. The first question that arises is this. What kind of being was Adam?

This, to me, is not just a passing interest or a curiosity, but is essential to know. If we misjudge at this point, and are left to our own reasoning, we would be led into many false assumptions that will necessarily result in confusion and false doctrine about Adam, ourselves, and the consummation of all things.

I doubt that many would deny that to be formed of the dust of the ground is to be made to partake of an earthly existence in a body of flesh. This means that Adam was of the earth earthy, and if taken from the earth, to the earth he must return. For we are taught that flesh and blood cannot inherit the kingdom of God. But it is obvious that a man is more than just earth, or even just flesh and blood. A man also has life and has a mind. This indicates that Adam and all men, because they are his offspring, must have consisted of body, soul, and spirit.

But in what sense was Adam made in the image and likeness of God. We know that some take this to extreme and say Adam was a god, or an angel, or a perfect being in the beginning. And some say when Adam sinned, he was reduced from his perfect first estate to something different. I heard one, who was speaking the belief of many, say that in the beginning Adam consisted of three parts: body, soul, and spirit; and after he fell he consisted of only two parts: a body and a soul. This says that the spirit was taken from him. Those who hold this view also maintain that men now might be perfect again by willfully receiving the Spirit of God. According to this view, they would once again be

body, soul and spirit. This teaching is false, to me, because it indicates that a man may lose his salvation and then gain it again — all according to his own supposed free will. This truly is impossible because what God has done is forever and eternal.

If Adam was not a god, or an angel, or a perfect being in the beginning, what was he? I am made to believe that he was just like you and me, except he had not yet been made to know that his actions were sinful before God. He was living a life of ignorant bliss, not realizing he was doing things that were displeasing to God. How can anyone say such a thing? The apostle said by revelation, "For until the law sin was in the world: but sin is not imputed when there is no law." Sin is not imputed or charged, when there is no commandment to disobey. Sin was in the world but it was not imputed, since the commandment was not yet given. A child cannot be justly rebuked for wandering from the yard, if it has never been commanded to stay in the yard. But once the commandment is given, the child is chargeable. Adam, as long as he was under no commandment, was free from condemnation for sin. His actions were not chargeable to him. But when the commandment came, and Adam disobeyed, he came under judgment. It is no wonder the apostle said by the Spirit concerning his own experience and the experience of all saints, "I was alive without the law once, but when the commandment came, sin revived and I died." Here is the principle revealed in great simplicity.

If then Adam was just like you and

me, what does it mean to be made in the image and likeness of God? I am made to believe to be made in His image and likeness is to be made to have similar characteristics to God himself. It is to be made with much more knowledge and with many more capabilities than any of the other creation. Man has been given a sense of right and wrong. He has been given an ability to think about things past and to speculate about the future. He has been given the ability to contemplate heaven and hell. He has been given the ability to think that all things have a purpose and have a Creator. Man even is taught to know that he is mortal and to reflect upon eternity. Even though man is much superior to the other creation, he still is greatly inferior to the One that made him.

What does it mean to say that God breathed into his nostrils the breath of life and that man became a living soul? Did God's breath of life impart natural or spiritual life? Some have taken this to mean spiritual life. But then all men would be spiritual if this were true. But we know that all men have not the spirit of God. But Adam was the father of all living, and of this one lump was made up vessels of glory and honor, and also vessels made to dishonor and for the purpose of destruction. So the life of Adam that is common to all that should come after him is natural life. And no other can duplicate this natural life that God imparted. God also spoke of this breath of life being in the animals. God said, "**And, behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the**

**breath of life, from under heaven; and every thing that is in the earth shall die.**" In the creation of earthy Adam, I am made to believe that the breath of life was natural. To those created in Christ Jesus, I believe that the breath of life given to Adam is also a figure of spiritual life given to the saints.

What then does it mean to become a living soul? In the case of Adam, I am made to believe that it simply indicates that Adam became a living person. Many times in the scriptures, the word soul simply means person. Before the breath of life was given, he was a lifeless and mindless earthly formation. After the breath of life was breathed into Adam, he became a living person that consisted of a natural body, a natural life or soul, and a natural spirit or mind. And all his posterity, being Adam multiplied, were made the same way. To the saints, Adam becoming a living soul is figurative of the children of God being given eternal life. These things are in a great mystery, and many things cannot be explained by us, but we trust that we will be given to hold the mystery of the faith in a pure conscience.

The blessed apostle said, "...death reigned from Adam to Moses..." What is significant about the period of time between Adam and Moses? Is this not speaking of the time between the sin of Adam, which brought death into the world, and the giving of the law unto Moses, written on tables of stone? Is this not referring to the fact that men died during that period even though the law of commandments was not given on stone? If death came by sin, and if sin is

not imputed without the commandment being given, how could they have died? I believe that the truth is that the law was given to Adam in the tender heart of flesh, and that law was continually passed down to all his seed. Actually, the law must have been in force before the commandments were written on stone, or men could not have died.

Some say that at the end of the world or the age, the world shall be purged of wickedness and shall once again be as it was in the days of Adam before sin and death entered the world. They apparently think that this is where the saints shall reign with Christ on the Earth. It seems that this view is held, in part, because of the erroneous understanding of Adam and the Garden of Eden, before sin and death entered. Of course I may be wrong in my understanding. I may be deceived, and would not know it if I were. So, this makes me very hesitant and careful to say others are wrong. However, I believe the truth must be maintained for glory of God and for the edification of the household of faith. I am made to believe the antichrist shall come at the end of this age, claiming to be God, and will gather many after himself saying he is about to set up an eternal kingdom on the earth. Many will believe a lie and be damned with him. But Christ shall come in the clouds and every eye shall behold Him. **“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. Wherefore comfort one another with these words.”**

Elder J. B. Farmer

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### CORRESPONDENCE

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July 30, 2014

Dear Elder Robertson,

**F**or years now I've been compiling the history of the Primitive Baptists in Maine, and have put some scrapbooks together.

Does anyone have a photograph of Elder Williams Purington (1823-1894) that can be copied? If so I'd like to hear from you.

Elder Purington served the Primitive Baptist Church in Hopewell, New Jersey, and preached in Maine many times as well.

Sincerely,

Jim Cote

183 Brackett Street  
Westbrook, ME 04092

September 6, 2014

To: Elder Cleo Robertson

From: George W. Hyslip, Church clerk  
The Bordeaux Primitive Baptist Church

Dear Elder Robertson,

**E**nclosed is a copy of the obituary of Sister Christine Ramsey. She passed away July 24, 2014. Sister Ramsey had travelled extensively to many parts of the country and also overseas during her husband's, William A. Ramsey's Naval career. She enjoyed attending the Primitive Baptist Churches, greeting friends, visiting, and fellowshiping with the brethren. She was a member of The Bordeaux Primitive Baptist Church in Nashville, Tennessee which she attended faithfully until declining health forced her to remain at home. Those who knew her will miss her love for, and presence in the Church family.

Please publish this obituary in The Signs of The Times when you can.

A brother in hope,  
George W. Hyslip

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### EPHESIANS 5:1-2.

**Be ye therefore followers of God, as dear children:**

**And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.**

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## ARTICLES

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Dear Beloved Ones in Christ:

**I** am a stranger, and a sojourner, in a strange land. Some times, I am up, but most of the time, I am cast down, with a feeling that I have caught the shadow, and missed the substance of those things most surely believed among the Lord's people. If I have had an experience of grace, it must have been a little here, and a little there. I am not able to tell it like most of the dear ones that I have read of, in the Signs of the Times, that tell such beautiful and heart warming experiences, that is a delight to read and re-read. But if not deceived in my poor heart, I feel that the Lord has shown me some of the most wonderful things, in my life, and especially in the past few years that I have been made to rejoice in over, and over again. I am made to feel the need to try in my weak way to pray to the Lord, to thank him for all of the blessings, that he has seen fit to shower me with in this life although I feel not worthy of the least one. He has so many times delivered me from things that I could not see any way out, but thanks be unto his great and holy name, He made a way where there seemed to be no way. If not free grace, then I am lost world without end. For nothing in my hand I bring, simply to thy cross I cling. As the apostle Paul said, "For the good that I would I do not, but the evil which I would not, that I do,

**now if I do that I would not, it is no more I that do it, but sin that dwells in me.” Romans 7, 19-20.** I feel a lot of the time, as one alone and am made to wonder, am I his or not, do I love the Lord, or not, if one, surely the least of all. O dear ones, is there anyone like me? A sinful, and wretched worm of the dust who has been led, by a way that I knew not, and if not deceived in my poor heart, given a sweet and blessed hope in a God that cannot fail nor be discouraged, our dear lord and Savior Jesus Christ. This is what keeps me pressing on toward the mark, for the prize, of the high calling of God in Jesus Christ. For there is nothing else in this sinful world, which is full of hate, and destruction, that I have any desire for. It seems sometimes that death would be the sweetest thing. But it is then that the thought comes to mind, am I his, or am I not. May the God of all grace bless us with patience to wait until our time comes to lay our armor down, and rest in peace at home, in our great God, and our savior Jesus Christ, is my blessed hope, if not deceived.

It is through much affliction, sorrows, and troubles that a child of God must pass through while traveling through this world, for it is appointed unto them, for our dear Lord and savior has gone before them, and suffered as none other has, for the sins of His people, for He said except ye suffer with me ye will have no part with me. I am a poor helpless beggar, not for this worlds perishing things, but for the Lord’s mercy, and for the spiritual things which are not of this world, things that be of the Lord

Jesus Christ: that shall never decay as this old fleshly body surely will, for it is of the earth earthy. But the things that be of God are eternal and everlasting, and shall not fade away, reserved in heaven for you who are kept by the power of God, and shall not come into condemnation. For is says, **“There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit, for the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”** Romans 8, 1-2. Dear ones, just a few scattering thoughts. It may be good for nothing but the waste basket.

Written with love, in the truth I hope.  
C. Fox

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#### ROMANS 8: 16-20.

**The Spirit itself beareth witness with our spirit, that we are the children of God:**

**And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with *him*, that we may be also glorified together.**

**For I reckon that the sufferings of this present time *are not worthy to be compared with the glory which shall be revealed in us.***

**For the earnest expectation of the creature waiteth for the manifestation of the sons of God.**

**For the creature was made subject to vanity, no willingly, but by reason of him who hath subjected *the same* in hope.**

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**VOICES OF THE PAST**


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**September 1935**  
**A TRIED SINNER.**

**TO THE EDITORS OF  
 THE GOSPEL STANDARD.**

**S**irs, — As the apostle of old said, so I must say, — “Such as I have, give I unto you.” At the best, it will be too much mixed with sin; for I daily find it as Paul said, “When I would do good, evil is present with me.” Ah, sirs! could you but see what a nest of unclean things there is in this heart of mine, I am sure you would say, “Thou art vile indeed!” I sometimes think that so vile a wretch as I feel myself to be, cannot belong to that happy people of whom it is said. “Fear not, little flock; it is your Father’s good pleasure to give you the kingdom.” Nevertheless, at other times I hope that I have a precious Christ, more precious than I can describe to you. Then again, such coldness, such indifference, such unbelief, such callousness, do I feel within, that I often fear all that I have felt and rejoiced in has not been a reality. If the apostle felt but half what I feel, he might well exclaim, “O wretched man that I am, who shall deliver me from this body of sin and death?” The little hope that now and then springs up seems ready to sink into oblivion under doubts and fears. I used to despair almost altogether, because I thought if I were a Christian, I should feel the sweetness of the precious promises made to discon-

solate sinners in the word of God; whereas, often did I read them, and as often had I to close them again, not being able to feel that they were for me: till a short time ago, as the poet sweetly expresses it,

“———— I heard my Saviour say,  
 Come hither, soul, I am the way;”

in the last verse of Isaiah liv.: “No weapon formed against thee shall prosper.” O what a mighty support it was to my sinking soul. It raised me out of the horrible pit, and out of the miry clay. I could then say, “Enough, my gracious Lord!” O, sirs, it was such a weapon for me that I cannot in any way describe to you. Could I but have left this wilderness, and this vile body, and died with it on my tongue! Satan could not then bring me in guilty; but it was too sweet to last long; yet it has left a sweetness behind that now and then enables me to rejoice, though in the desert.

If, sirs, you think this may be felt and enjoyed by a carnal man, do tell me so, through your valuable work. Often do I tell a precious Saviour what hardness I feel within; but almost as often does Satan break in, at some point or other, and mar my sweetest moments. Many a time do I groan, being burdened with guilt and misery. Dear sirs. I cannot describe it to you, but I think at times I could bear it a deal better were I assured that I belonged to that happy people, redeemed out of every nation, kingdom, people, and tongue; for I feel that if His precious Majesty should see fit to send me to hell, I could not but acknowledge

he had done right. Bless his precious name, where shall I go? Without him I can do nothing. O that I could but enjoy him and feel my union to him. I know he died for sinners, and where is there a greater sinner than I am? I can truly say there is nothing to compare to him — that my soul, when in her right mind, desires to have short of him; and whether these are the feelings of a hypocrite or not, they are my feelings; yet part with the little hope I have, I cannot, no, not for ten thousand worlds. He is precious to such a worthless wretch as I. I want to be found in Christ, to live in him, to die in him, and to stand in him at the bar of God; and this is my petition, if I know how to pray at all. But often when I attempt to address him at a throne of grace, is my too prone heart wandering after some forbidden object. I cannot tell you of all the various ways and turns that Satan takes to rob me of my joys; for should my soul be warm in the wrestle with the God of Jacob, scarcely are the last words out of my mouth, ere pride says it is well done. O this cursed pride! This is one part of my bondage and grief. I must and can hope in nothing short of a whole Christ; for it my salvation were to be left to myself, my very feelings tell me I should perish eternally. But it is some consolation to me to know that it is through much tribulation the saints must enter the kingdom; not that I like the way, but that the dear Lord has marked it out for his family.

Another course that Satan takes to overcome me with is, he says that I have sinned against the Holy Ghost; and you know, sirs, as well as I do, that such a

sin can never be forgiven, neither here nor hereafter. I cannot say that I know what kind of sin that is, and I often think I had better not know, lest, if I did, I should the more easily commit it, if I have not committed it already. Dear sirs, do tell me whether you think I had better know; for I often fear if I do not know, I shall be kept in bondage until death.

Being afraid of wearying you with my crooked ways, I must conclude. Yours, (I wish I could, without wavering, say, in the bonds of grace,)

Manchester, Aug. 12, 1835.

JOHN.

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**NORTH BERWICK,  
Maine, Sept., 1895.**

**E**LDER F. A. CHICK — My DEAR BROTHER IN HOPE: — Ever since our yearly meeting I have felt a desire I to write to you. Some days, when too busy to write, I have had you in remembrance, and as I went about my work it seemed I was talking to you.

I would I might write of some of the meditations which I had, but it is all gone from me now. Of one thing I feel sure, if I am led by the Spirit of Christ in what I may write it will be well, but if it is only of self it will amount to nothing. O! so much of the time I feel afraid that I am none of His. What evidence have I that I am born again? I have a name and place among God's people, but have I any right? It seems I am a stone, hard, hard, hard. I go to meeting Sunday after Sunday, but where is my mind? Wandering. Some-

times some of the dear brethren and sisters will meet me after the meeting, and ask me, "Was not that good?" Why, it seems I can see in their very faces that they have been feeding, while I have been like one dead. I cannot tell them how cold and indifferent I have felt, how my mind has been so taken up with earthly vanities that I could not even listen to the preaching, and I have answered, "Yes, it was good." Then I feel that I have deceived them; I have given them reason to believe that I have been comforted and strengthened even as they. It troubles me, and I think I have made a mistake in it all. I have only grasped at the shadow. I go back over all the way I have come, and find that however dark it may have been, away down beneath all the darkness there is that little something I cannot let go. Sooner or later (it may be days, it may be months) some little word is spoken to my heart, and I find rest. To-day that hymn came very sweetly to my mind,

"Does the gospel word proclaim  
Rest for those who weary be?  
Then, my soul, put in thy claim,  
Sure that promise speaks to thee.

Marks of grace I cannot show,  
All polluted is my breast,  
Yet I weary am, I know,  
And the weary long for rest."

It seems sometimes that I know I am weary, so weary of all the discord and confusions of life, so sick of self and sin, and I long for rest. I trust that yesterday I was brought to one of those resting

places. Our season of conference seemed sweet to me yesterday. I felt I would not have missed it for anything this earth can afford. It seems to me I have been signally blessed of late in regard to these things. A few weeks ago, when our dear sisters Rosie and Lydia came to us and told of their hopes in the Savior, it seemed I that my heart was melted. O that I might learn of him who was so meek and lowly in heart. We enjoyed meeting with those dear brethren and sisters who visited our meeting. I believe their coming among us has been a blessing to us. We missed you, dear brother. I think this is the first year since my memory that you have been absent. I felt to sympathize with you and dear sister Chick. All our expressions of sympathy seem so cold, but there is One who can give comfort. "He doeth all things well." How good it is when we can rest in that assurance.

All join with me in love and desire for your welfare. I hope I have not wearied you. Yours in hope of a blessed Savior,

ALICE M. FORD.

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 10 / 2014  
IT EXPIRES WITH THIS ISSUE.**

## PREACHING GIFT.

**D**ear Brother Gold: — Feeling so cast down, and not able to get out to my meetings, I thought I would drop you a few lines.

My health has been going down since I saw you last, so that a part of my time I have been confined to my bed, but am now at this time some better.

It is a great cross to me to be shut off from my brethren. When I could labor I was not so lonely. My affliction has not been very painful. My greatest desire is the welfare of Zion.

Brother Gold, the best thing I ever have done is my feeble effort to serve God. Oh that men would praise God for his goodness to the children of men,

When I was young I had a cross in going to serve the churches. Many times I preferred to stay at home and labor, not feeling able to preach as I wanted to, besides being so anxious to carry on my work. Yet being taught by his chastening rod to fear God I was fearful not to go. And always when I would go I was glad when I went, and never in all my goings have I ever had to regret in trying to serve God. But now I want to go in the service of God and am sorry when I cannot go.

This world has no charms for me now. I feel I have to lay my armor by, and that God has been pleased according to the riches of his grace to give me some evidence of his love to me, a poor, vile sinner: so that I am made to hope in Jesus Christ, and believe that he is my Saviour. I was made to taste his love when I was a condemned sinner before

a just and holy God, when I saw that his will would forever decide my everlasting destiny. When my soul was begging God for mercy at a time unexpected to me the clouds of darkness were removed, my burden was gone, and Jesus was revealed to me as my own dear, loving Saviour. Here I was taught to love God because he first loved me, and had saved my soul from death.

Right here I vowed to God that I would cheerfully do anything he required of me for his great name's praise. Right here I learned that I was not able to pay my vows. I was afterward taught that I was awfully deceived in myself, and I was condemned in a vow that God never required me to make. God afterwards taught me that my body was dead, that I could not trust it any longer. When he revealed to me that he required me to preach Jesus Christ I was not the man, I could hear so many people talking against the Baptists and the doctrine I thought I never could, ignorant as I was, attempt to preach the doctrine of election and predestination, and I wondered why the brethren ever thought such a thing of me. I never said anything about my feelings to any one. But they would ask me to take part in the service; but I would not consent to do it, and I got to feeling so bad over the matter I thought that God would not let me live if I did not serve him. So one night before preaching the next day I was wonderfully exercised in mind. I went to sleep, and rested well until about day. I was startled to find myself right on the brink of a bottomless pit. I did see things going into it, and I knew they were forever going down-

ward, felt if moved I would go into that pit. While in that condition this word flashed through me, as the lightning that lighteneth from one end of the heavens to the other, so is my word in the earth. At this moment the whole place was filled with flashes of lightening, and I felt that God was going to consume me for my disobedience. I cried out, if he would spare my life I would serve him. Another vow. That day I wanted to go to church, but afraid to go for fear I would be called on to take part. I tried to shun the preacher; but he was too fast for me, and asked me to take part in the service, and the spirit of the devil entered me in a moment, and I became angry and said to him, I can't. I had lied to God and felt that day that I was condemned. I did not feel fit to live or to die.

But on my way home that evening in the lonely woods and by myself I was wonderfully and mysteriously arrested. I was standing still and looking upward. I was filled with the love of God inexpressible. Tongue would fail, language would not describe that love that I felt in my soul that most memorable day of my life on earth. I never did feel before such a glorious visitation of the Holy Spirit of God. Nor do I expect it this side of heaven. But the lesson I learned that day. I was regenerated, and had tasted the great love of God. I rejoiced in the doctrine of grace, but had never been delivered from this old body of flesh until that day; and I never had the power again to say I can't serve God. But I did learn without him I cannot do anything, but through him I could do all things which he required of me to be done. I know that God

is not dependent on man for anything, but does rule man according to his will.

With this divine teaching I have been battling on my weak and imperfect manner for forty-three years, and yet I have never learned how to preach. But I have learned for these many years to try to offer my body in the service of God as often as his Providence and grace has enabled me to do; and I have learned that preaching the gospel of Christ is of and through the Spirit of God, and not of the preacher; yet when the preacher is blest with the Spirit, and Jesus is gloriously set forth all rejoice together; and some think there is perfection in the preacher. But it is only given to him by measure of the Spirit that gives to everyone according to their several ability.

But I am now about to finish my course. I don't feel like saying I have fought a good fight. I have to regret that I have not lived as devoted to the cause of Christ as I ought to have done, Hence I am an unprofitable servant at best, Yet there is more pleasure for me in the service of God than anything on earth at present.

I see Brother Gold, in your statement you were married January 22, 1863. I was married October 5th, 1863, so we are not far apart in our married life. But I feel that if my life could have been spent as well as yours has been I could say with dear old Simeon, "Now let thy servant depart in peace."

The doctrine of Jesus Christ, which you have been proclaiming so ably for so many years does identify the children of God with each other. It calls them

with a certain sound to witness the things of the Spirit of God which his Spirit has planted in their hearts.

Time and tribulations, losses and crosses, so cover up his Christian hope that he doubts whether he has the hope or not. But God sends the gospel to them to tell them again the things of the Spirit that God gave them way back in the past life. This gospel is the healing word. It heals the wounded spirit, comforts the mourning soul, and is rest for the weary.

I hope I do rejoice in Christ Jesus. I have no confidence in the flesh, for it but dust. All men in their best estate are but vanity.

I close with petitions to God for his blessings to rest and remain with his people now and forever, that his grace may continue to uphold and sustain you to the end of your days.

Elder Thomas Bell,  
Wampee, S. C.  
Zion's Landmark  
February 1, 1915

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### PROVERBS 2:6-8.

**For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding.**

**He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly.**

**He keepeth the paths of judgment, and preserveth the way of his saints.**

## GOD CALLS AND SENDS HIS SERVANTS

967 Maxey Street,  
Memphis, Tenn. 38111

Dear Brethren:

"The gifts and calling of God are without repentance."

**W**hen Jesus called to himself his twelve disciples, who were called Apostles, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matt. 10:1) They were commanded where to go to preach, which was to the lost sheep of the house of Israel. God's servants today are called and sent as they were then, to preach the gospel, bearing good news to them that are called to hear the gospel: which is "the power of God unto salvation to every one that believeth, to the Jew first and also the Greek; for therein is the righteousness of God revealed from faith to faith."

We understand that faith is the substance of things hoped for, the evidence of things not seen. There are many gifts but all of the same Spirit; and as many as are led by the Spirit of God are the sons of God, and just as many as are ordained unto eternal life believe in God. To believe in God is the work of God by Him whom He hath sent. Christ was sent to them that were lost. "He came unto his own, and his own received him not. But 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.” (John 1: 11-13)**

I do believe that the ones Christ comes to are the very elect of God which were chosen in Christ before the world began. The Apostle Paul told Timothy that God hath not given us the spirit of fear, but of power and of love and a sound mind, and we should not therefore be ashamed of the testimony of our Lord, nor of Paul his prisoner; but partakers of the afflictions of the gospel according to the power of God. **“Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began.”** (2 Tim. 1: 7-9)

Today the ones who have the love of God shed abroad in their hearts, and have the sound mind given them, are humble creatures and desire to be at the feet of their brethren, and abound in love towards their brethren as much as is in them is. They look not at the things of this life, but unto Him who is the author of their faith by which they walk. We study to show ourselves approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. We think much of our time that we are unprofitable servants, and cannot think of anything good we have ever done. I believe that when I would do good evil is always present, and can say with the Apostle, That which I would do, I do not, — knowing that in me dwells no

good thing.

Sometimes, brethren, I try to rest in the thought of being one of God's elect; and if I am one it is because everything has been done for me, and not by me. Grace is the love of God shed abroad in our hearts, and not in our heads. I believe in heart-felt religion, and it is the work of God that we believe this. Jesus said, “Let not your heart be troubled: ye believe in God, believe also in me.” Now he that believeth that Jesus is the Christ, is born of God; and he that is born of God is made a new creature in Christ Jesus. “Except a man be born of water and of the Spirit he cannot enter into the kingdom of God.”

We have asked ourselves, have we been born again, and wonder how this is and how it comes: we know that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and this I wonder about; but I know that I love my brethren, if I know anything at all. We know that God loved his children before they loved him. He is all in all, upholding all things by his power; and every soul is subject to God. There is no power but of God: the powers that be are ordained of God. Now we understand that the creature was made subject to vanity, not willingly but by reason of him who subjected the same in hope. Doesn't this show the power of God, that we creatures go as God directs, as his disciples and apostles had to go. God will never leave himself without a witness. Those that are called will go where he leads them. He goes before his sheep; He feeds his flock: they find rest at noon-time, and the kids are fed by the

shepherd's tents.

God speaking by one of the prophets, said, "I leave in your midst an afflicted and poor people." These are the people God raised up for himself who shall show forth his praise. They are poor in spirit, but rich in faith. James says of these people, "Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" So the promise is to them that love him, and it is eternal life that is promised them. "God is not slack concerning his promise as some count slackness; but is long suffering to usward, not willing that any should perish, but that all should come to repentance."

Brethren I believe the same doctrine is being preached and taught today among His people that Christ taught his disciples to preach to the edification of the brethren in that day; and which we enjoy as good news from a far country. This good news strengthens our hope, which we have as the anchor of our souls sure and steadfast. If our hope did not go beyond this world we would be of all men most miserable. We hear some say that their hope is so little, and we don't like to hear this, for our hope is in Christ Jesus the Lord of glory, and this hope cannot be measured. Aren't you glad that your hope is felt so plainly sometimes that you have to say, I know I have a hope in my God, and he will give me everything I need.

Brethren, **"we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet**

**hope for?**

**But if we hope for that we see not, then do we with patience wait for it." (Romans 8:24, 25)**

In hope of eternal life,  
Elder Herbert R. Prince

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### GIVES A CERTAIN SOUND

Rt. 87, Box 126,  
Shady Spring, W. Va. 25918

Dear Editors of the Signs:

**Y**ou will find enclosed \$5.00 for one years subscription.

Now a brief note about the doctrine advocated by your good paper, which gives a certain sound. As you well know, certain instruments were used in bygone days to warn the people to gather to battle. It is giving God the praise, honor and glory, for the wonderful works of mercy, love and truth he visits on the elect vessels of his mercy afore prepared unto glory; yes, even before time flapped its naked wings in the cradle of infancy, God foresaw, predestinated, decreed, and ascertained what would transpire when the event of time would come into a reckoning state. Then it is no small wonder to me that God had a purpose worthy of himself, which cannot be destroyed; for God is Sovereign, having all power in heaven and earth, and he made everything for the glory of his name — it is fulfilling its functionary part, or what it was created for; and it is all to His glory, even to the falling of a sparrow.

Death and hell are naked before

Him, and destruction hath no covering. Lo these are parts of his way, but how little a portion do we hear of them. This is in harmony with your good paper, and it will stand when the world is on fire.

So write on in the Signs, and may the Lord of heaven bless each of you good editors. I especially like the doctrine advocated by Elders Beebe, Curry, Phillips, Wood, Griffin, Ruston, and Spangler.

An unprofitable servant,  
Elder Wallace

### JOHN 18:10

**"I am glorified in them."**

**T**here is much that passes for religion in the present times that has nothing in it but the glorification of man; it finds its beginning in man and ends with man. It is not the work of God and therefore does not glorify him. Man may be sincere in what he does, but that does not make what he does right. Saul thought he should do many things against this name, which things he did, but it was when a work of grace was begun in his heart that he found that the things he thought were unto life were unto death.

The words leading up to our text in the tenth verse declare that "All mine are thine." That is, all that belong to Christ, for whom at the time he uttered the prayer recorded in John 17, when he was about to be crucified, were the Father's, they belonged to him and were

given to the Son by the Father. God the Father and God the Son were united in purpose and choice, so they were chosen by God the Father and preserved in Christ Jesus. All that the Father gave to the Son, the Son redeems, and he is glorified in them. Not one of them but was lost and ruined, without hope and without God in the world. Nor did any of them by nature have the ability to come to him. He came to them. He concluded them all in unbelief, for there was none good, no, not one. This is Bible truth, but God's children are made to know it in a living way by the operation in them of God's Spirit, who convinces of the truth of those things that are written in the word. The Spirit does this, not because they have prayed for it, but because they belong to God and Christ, and they are not their own, nor can they do the things that they would. They are a number that no man can number, belonging unto God and Christ, to be called out from the race of mankind for God's own purpose, and for each of them there is an appointed time. One wrote, in hymn number 240,

"The appointed time rolls on apace,  
Not to propose, but call by grace;  
To change the heart, renew the will,  
And turn their feet to Zion's hill."

We believe that all creatures and worlds were created for the glory of God. David saith, "The heavens declare the glory of God," etc. - Psalm 19. Prophets and seers declare his glory, but to see it we find that even Moses must be placed in the clift of the rock by God himself (Exodus 33: 22) , and God told him, "I

will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." Saul was a persecutor, but it was God who called him by his grace and revealed his Son in him, and so great was the change, that when men who loved the truth, saw and heard. "THEY GLORIFIED GOD IN HIM." "Consider the lilies, how they grow," said Jesus, yet "Solomon in all his glory was not arrayed like one of these." There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory, so we find the moon, or law, had a reflected glory. It set forth Christ, the Sun, and the prophets, or stars, varied in quantity of light or glory, but it was Christ, the Sun, when he arose with healing in his wings, who eclipsed the stars and moon by a glory that excelleth. He is ever in the midst of his people. The tabernacle was an evidence of his glory, and as the glory of the Lord appeared in the cloud, so we find the innumerable cloud of witnesses all spake of him, of his suffering and the glory that should follow. Take Jesus away, and the glory is departed, just as when the ark of God was taken by the Philistines, the mother called her son Ichabod, saying, The glory of God has departed from Israel. (1 Sam. 6:21) No wonder then that Paul said, "We preach not ourselves (as though we were anybody), but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

When Martha had said unto him, "Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou

wouldest believe, thou shouldest see the glory of God?" It is his glory to raise the dead, for as the first Adam was a living soul, so is the second Adam a quickening spirit, and just as the natural man reflects Adam's shame and dishonor, so the new creature in Christ Jesus reflects Jesus Christ, for Jesus Christ is glorified in him. When the saints were to appear before princes and governors they were not to take thought what they should say. He would give them a tongue, the tongue of the learned. What a glory there is in the tongue giving utterance to the things of God. How unfit one is of himself to utter such glorious truth, as unfit by nature as Balaam's ass was to speak with the voice of a man. (Num. 22:28). To the glory of Christ and the power of his truth, the truth of God, his saints face an ungodly frowning world. How boldly these humble men faced their enemies, those who had crucified their Lord, and preached the love and power of a Christ that saves unto the uttermost. The power of love and its constraining and restraining influence is clearly manifest in the union and fellowship of the saints of God, who, led by the Spirit, and walking in the Spirit, do not fulfill the desires of the flesh, but rather esteem others better than themselves, and bear one another's burdens, and by an humble submission to the will of God encourage each other to bear their own burdens. In such who walk in love we see the image of Jesus, and we love them for Christ's sake and glorify God for the grace given to them. The presence of Jesus in such has an humbling effect upon the soul, and sin becomes exceed-

ing sinful, so that there is a self-loathing, and often there will be a laying of one's mouth in the dust, if so be there may be hope, and we know that it is of the Lord's mercy that we are not consumed because his compassions fail not.

"They are new every morning, great is thy faithfulness." The faithfulness of Christ is such that he never leaves nor forsakes us. The presence of the glory of God in the cloud, his glory as set forth in the tabernacle, the priest, and the offerings, and above all in the ark itself, was to Israel an evidence not manifest to any other people, of God's goodness and mercy unto them, and when those evidences were taken from them, and the house left unto them desolate, the glory of God departed from them. But there is a house of God, a building not made with hands, in which the people of God are living as lively stones, and are built together a spiritual house, and it is in this house that Jesus is glorified. He of God is made unto us wisdom, righteousness, sanctification and redemption, that if any man glory, let him glory in the Lord. Paul tells us that the head of every man is Christ, and that every man praying or prophesying, having his head covered, dishonoreth his head. Every man, or servant of God, praying or prophesying in the spirit, is ever zealous not to cover up the head, Christ Jesus, but is ever forward to declare his work with rejoicing, while the church, as a woman, is ever covering herself, never telling what she has done for the Lord, but confessing in herself as having nothing to glory in but the cross

of Christ, so that she, like Paul, glories in her infirmities" that the power of God might rest upon her. Thus as the woman covered is a sign that she is under the power of her husband, so the church, walking conscious of her own infirmities, and glorying therein, realizes the power of God resting upon her, enabling her to glory in her Lord.

The first man Adam is the figure of him that was to come, but through disobedience and death that likeness was debased, and Adam had children debased, conceived in sin, but these children could not possibly know how debased they were except through the second Adam, who is a quickening Spirit. All that belonged to God and Paul also says, "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." Thus gracious men and women have received the spirit of adoption, whereby they cry, Abba, Father, but they, like Paul, are still waiting for the adoption, to wit, the redemption of the body. Here they bear in their body the marks of the dying of the Lord Jesus. They have the Spirit of Christ, but they groan in the likeness of Adam, yet faith, the result of God's word shining in their heart, gives them the light of the knowledge of the glory of God in the face of Jesus Christ. It is in these earthen vessels that he is glorified here, for being common clay of the same lump, and being insufficient to even think a good thought; they show forth his power and his glory. They, as a people, are the house of his glory, and

he has declared that he will glorify the house of his glory. What more can he do for his people than he has already done? Will he not change our vile body and fashion it according to his glorious body? Christ's body was more marred than any man's through sin. He died and rose again and ascended into heaven, the same body, now glorified, "decked with resplendent wounds." Once subjected to death, now the first begotten from the dead, possessing immortality, which immortality he has brought to light through the gospel.

Thus we have a hope of eternal life, and we would remember here that hope that is seen is not hope, but under the humiliation of this body which is dead because of sin, we patiently wait for our Lord, who shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and when we see him as he is, we shall be like him, GLORIFIED. In this body of flesh they are declared to be children that will not lie; that is, they show forth the praise of Christ, who has called them out of darkness into his most marvelous light. How much more so when he, who is a quickening Spirit, shall quicken our mortal bodies, and all we have to possess and enjoy to all eternity will redound to the praise and glory of him who loved us and gave himself for us. If the mind of a man was put in a dog he would not be satisfied to live with dogs, he would want to rise to the level of the mind he possessed. When at that level he would be humbled because he had the likeness of a dog. The mind of Christ is put into a subject of grace, which causes

him to no more be content with those things that please his fellowmen, but to rise above them, for he is an object of God's mercy, but he carries about a body of this death, a body that is dead because of sin, just like his neighbors, but having the mind of Christ, he loathes that which is of the flesh and wants the likeness of his Lord. It was this experience that made David say, "I shall be satisfied, when I awake, with thy likeness," and it is the like experience that makes us long for the day when we shall behold his face in righteousness, and awake with his likeness.

Elder George Ruston

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### PSALM 23.

**The Lord *is* my shepherd; I shall not want.**

**He maketh me to lie down in green pastures: he leadeth me beside the still waters.**

**He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.**

**Yea, though I walk through the valley of 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.**

**REVELATION XXII. 16, 17.**

**"I JESUS have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come: and whosoever will, let him take the water of life freely."**

**A**ll the testimony of Jesus in the churches is under one of the above things, and the gifts in the ministry are exercised by the Spirit according to the measure of the grace of God given to them. The work of God is perfect, and his flock is fed with the sincere milk of the word. The gifts of the ministry are proven to the churches by these things being testified of to them of which the churches are witnesses, which proves the gift.

"Mine angel." Sent unto you to bear tidings relative to the doctrine of salvation by grace, and I am he of whom it is spoken by the prophet, the Messiah that was to come, I am the root from which the life of David sprang, and all the members of the church of God manifest the same life. The experience of David as expressed in the Psalms is the experience of every child of God, They can read the Psalms and find their own hearts bearing the same tidings and speaking the same thing, which binds their hearts in one bundle of love, The bearer of these tidings comes with fear and trembling, realizing his imperfections and unworthiness to claim such

riches to be his, which causes him to feel cast down and exclaim, Oh wretched man that I am! The brightness of the glory is Jesus they see, and they feel the ushering in of a new day, which his angel shall testify of unto you, and you shall walk in the light and see and behold wonderful things revealed to you by Him, and when this light is not realized darkness is felt, and blindness covers our sight, that we cannot see afar off, and not even a star to be seen.

"And the Spirit and the bride say, Come." The Spirit says, Come. As we take this phrase into the things his angel testifies of the Spirit we like to consider what the Spirit is, which is God. Now as the Spirit says come it is God that is speaking, and how do we come? We sold ourselves for naught, and are held in that bondage until the ransom price is paid and the captive set free from the bondage of sin and death. Jesus is the only price that can make a poor sinner free from that bondage and give the strength to come. God was in Christ endorsing the work of his Son in the salvation of all the elect, and by this work, or this way, sinners come to God and are saved with an everlasting salvation. This is the calling of the Spirit, and everyone that hears the voice of the Spirit saying, Come, are directed in this way. Jesus (the conception of the Holy Ghost) says, "I am the way," and "no man cometh unto the Father but by me."- John xiv. 6. Which is hid from the wise and prudent and revealed unto babes, and no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him. Men often point out a way

and say, This is the way, walk ye in it, but the way thereof is death, and they know not the way of life.

The bride will testify of how she had been kept, fed, given water and clothed and brought up out of the pit and given a new song to sing, which is the song of the redeemed, and no man can learn that song by the teaching of men.

The church of God with the Spirit of the living God says, Come, and the manifestation of one coming in this revelation brings joy to the entire body, so we feel the rejoicing is unity in the Spirit with the bride. The bride receives every one who comes in the name of her Husband and she can see his life manifested in them. They are all clean, having been washed in clean water, and all their garments are clean white linen, which is the righteousness of the saints.

“And let him that heareth say, Come.” And him that hath ears to hear let him hear what the Spirit saith, unto the churches, and everyone that hath ears heareth the things the Spirit proclaims, which gives testimony of the demonstration of the Spirit, and faith comes, and is the substance of things hoped for, the evidence of things not seen, then with patience we wait upon the Lord. there is a two-fold expression in this phrase, for the friend of the Bridegroom sayeth, “Come, Lord Jesus, come quickly,” and the Bridegroom sayeth, come unto me. But this was given to John after the resurrection of Jesus from the dead, which gives us to conclude the angel testifying these things in the churches is addressing the subjects of grace.

“And let him that is athirst come: and whosoever will, let him take the water of life freely.” The evidence we derive from being thirsty is the heat, and power of evaporation of the water we have in our bodies, and spiritually speaking, the Son of righteousness is risen upon us and we are assimilating the food of the Spirit, which makes us thirst after righteousness, or the water of life, to masticate the bread of life. The thirsty soul cannot draw water from wells in the earth to quench this thirst, for his thirst is for living water, which is in him a well of water springing up into everlasting life. (John iv. 14.) The water of life freely taken would be with a realization that there was no weight lodged against the one receiving it by way of debt, and the refreshing virtue was free.

After we have commented on these things as they are set forth in the record of Revelation by the Spirit, and we fully realize the expressions we have offered to our readers of the SIGNS for their faithful consideration are according to God's word, and belong to the children of God, and we know of a truth we have had realizations as we have described, but to say we know we are what we hope we are is beyond our ability to affirm. We often feel we can say this one or that one is a child of God, but we do not know, only as they bear the fruit, as we are given to understand. All these things are the work of the Spirit, and are manifest by those born of the incorruptible seed by the word of God, and these marks are sure testimony of their sonship. As we compare individuals to distinguish between those who are heirs and those

who are not we must know the relationship which proves their worship. Those who worship God worship in Spirit, and those who worship him not worship according to the dictates of the carnal mind, and they cannot behold the things Jesus sent his angel to testify in the churches, and to converse with one who has not heard this testimony delivered by his angel there is no difference to them, which proves the blindness or sense of perception in which there is no understanding in the things of the Spirit.

We feel after expressing our feelings relative to these things we ourselves come short of the standard of truth, and only have hope to point to as our reasons for our salvation by grace. David declared that all who know the joyful sound are blessed, They shall walk, O Lord, in the light of thy countenance. (Psalms lxxxix. 15.)

We are concluding our correspondence with you, dear readers of the SIGNS, with this issue for the year 1935, and we hope we have not given out expressions that are not according to God's word, and also that perhaps some have had exercise of mind and comfort of soul in what we have in our weak way tried to convey, and we hope more of you may be encouraged to write for the SIGNS and give your support to strengthen its publication. We extend to all our best wishes, and may the peace of God, which passeth understanding, rest upon all the household of faith. Amen.

**“That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.”- John xvii. 21.**

**T**he Apostle declares, “He that is joined unto the Lord is one spirit” (1 Cor. vi. 17). If, then, we are joined to the Lord, in other words, have a union with him, this is the closest of all unions. A man and his wife are one flesh, but Jesus and the saint are one spirit. If possessed of this we are one spirit with him; we understand what he says; we have the mind of Christ; we love what he loves, and hate what he hates. But out of this spiritual union flows communion with him, intercourse with him, communications from him, and the whole of that divine work upon the heart whereby the two spirits become one. The Spirit of Christ in his glorious Person and the Spirit of Christ in a believing heart meet together, and meeting together as two drops of rain running down a pane of glass, or two drops of oil, kiss into each other, and are no longer two but one. Now if you have been ever blest with a manifestation of Christ, your spirit has melted into his, and you have felt that sweet union and communion with him that you saw as with his eyes, heard as with his ears, felt as with his heart, and spoke as with his tongue.

Elder C. W. Vaughn

J. C. Philpot

**MEETINGS**

**CONTENTNEA ASSOCIATION**

**T**he Lord willing, the Contentnea Primitive Baptist Association will convene with Hadnot Creek Church on Saturday before the second Sunday in October. The dates are October 11-12, 2014. The Church is located on Peletier Loop Road off Highway 58 just West of Cape Carteret, NC.

We welcome and invite all who love the truth to come and worship with us.

Elder Gene Lupton  
 Association Clerk  
 252-745-7441

**CONTRIBUTIONS**

**FOR AUGUST 2014**

C.W. Wood, VA .....	25.00
Ada Beeghly, VA .....	5.00
Elder Raymond Goad, VA .....	5.00
Mary Hawkins, NC .....	25.00
Lula Holley, VA .....	5.00
Richard Lawless, WV .....	5.00
Larry Byrd, NC .....	5.00
Douglas Hodges, VA .....	5.00
Sallie Hodges, VA .....	5.00
Rose Dunn, NC .....	5.00
Charlie Fox, AR .....	10.00

**OBITUARIES**

**KATHERINE (GODWIN) MATHEWS**

**K**atherine (Godwin) Mathews, 94, passed away peacefully on August 5, 2014 at Hancock Hall in Danbury, Connecticut. She was the wife of the late Eugene Mathews, and she was the personification of the virtuous woman. Katherine was born September 6, 1919 in Chestnut, Louisiana. She was the daughter of the late David M. Godwin and Delma E. (Finley) Godwin. Katherine is survived by her sons Charles Mathews of Baton Rouge, Louisiana, Jimmy Mathews and wife Glenda of Pearland, Texas, daughter Barbara Millard of Danbury, Connecticut, sister-in-law Mary Pullin of Jonesboro, Louisiana, and brother-in-law by marriage Nathan Keen of Panama City Beach, Florida. She was greatly loved by her 7 grandchildren, 12 great grandchildren, and her numerous nieces and nephews. Katherine was predeceased by her son Harold Gene Mathews.

She humbly asked for a home at Oak Grove Primitive Baptist Church in Chestnut Louisiana many years ago, and was received into the church which her brother Elder William David Godwin pastored until he passed away on June 18, 2012 at the age of 102. Mother was the church clerk, but the doors to the church were closed approximately 10 years ago, when Uncle David became unable to preach due to age. Mother dearly loved her blessed Jesus Christ

and the church. She so missed her church when its doors were closed! She loved to attend Little Band in St. Augustine, Texas pastored by Elder Jacobs several years ago. Another favorite of hers was Elder Lloyd Wall's church in Texas, so very long ago. She wrote several articles, experiences, poems, letters, and one song that were published in the Signs of the Times during her lifetime.

Precious in the sight of the Lord is the death of his saints. (Ps. 116:15). May we draw comfort and peace in the love that the triune God promised to His Elect.

Written by her son,  
Charles Mathews  
8110A Elliot Rd  
Baton Rouge, LA 70817  
(225)892-0974

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### SISTER ELLA CHRISTINE UTLEY RAMSEY

**S**ister Ella Christine Utley Ramsey of Huntsville, Alabama departed this life on July 24, 2014, after an extended stay in "The Regency Skilled Nursing Facility" in Huntsville, Alabama. She was born in Tuscaloosa County in Alabama and lived to be 95 years old. She had lived in several locations during her husband's Naval career including Alaska, California, Rhode Island, Newfoundland, and Mississippi.

She was preceded in death by her husband, William A. Ramsey; brothers Lee Utley, Theron Utley, and Howard Utley; and sisters Agnes Hocutt and Viva Poe.

She is survived by her son, Donald Ramsey (Marj Feese) of Richardson, Texas; daughter, Geraldine Bledsoe (Larry) of Huntsville Alabama; grandsons, Keith Bledsloe (Patricia Collados) of Winchester, Tennessee and Zachary Ramsry (Diane) of Midlothian, Texas; granddaughters, Lynette Bledsoe Boyer (Andy) of Knoxville, Tennessee, Sarah Ramsey Ward of Atlanta, Georgia; four great-granddaughters; four great-grandsons; and several nieces and nephews.

The funeral was held at "The Sunset Funeral Home in Northport, Alabama on July 28, 2014 with interment in "The Sunset Memorial Park". Elder James Howard of "The Bordeaux Primitive Baptist Church" officiated.

Sister Christine asked for a home with The Bordeaux Primitive Baptist Church in Nashville, Tennessee on July 2, 1995 and was baptised on August 5, 1995. She attended church faithfully until declining health forced her to stay at home.

Written at the request of The Bordeaux Primitive Baptist Church in conference Sunday August 3, 2014. One copy will be sent to the family, one copy to The Signs of The Times for publication, and one copy for our church records.

George W. Hyslip, Clerk

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

*All letters for this paper containing subscriptions and remittances, should be mailed to Tony R. Horton, 1429 Howlett Street, Hillsville, Va. 24343. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Cleo Robertson, 111 Livingstone Drive Cary, NC 27513.*

SIGNS OF THE TIMES, INC.

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## HYMM

O, for a closer walk with God,  
A calm and heav'nly frame;  
A light to shine upon the road,  
That leads me to the Lamb!

Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul-refreshing view  
Of Jesus, and his word?

What peaceful hours I then enjoyed!  
How sweet their memory still!  
But now I find an aching void  
The world can never fill.

Return, O holy Dove! return,  
Sweet messenger of rest!  
I hate the sins that made thee mourn,  
And drove thee from my breast.

The dearest idol I have known,  
Whate'er that idol be,  
Help me to tear it from thy throne,  
And worship only thee.

So shall my walk be close with God,  
Calm and serene my frame;  
So purer light shall mark the road  
That leads me to the Lamb.

Cowper.

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*EDITORIAL*


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**“Then said he unto him, A certain man made a great supper, and bade many: and sent his servant at supper time to say to them that were bidden, Come; for all things are now ready.” Luke 14: 16-17.**



Elder J. B. Farmer

**H**ow blind are our eyes when it comes to seeing into the scriptures, unless sight is given. How hard are our hearts and incapable of being softened, unless they are

worked upon by the Spirit and made tender with love toward God and the brethren. How deaf are our ears from hearing the gospel, unless they are unstopped by a miracle of Christ. How lame are our feet to walk in the truth, and how withered are our hands to do anything good apart from the mercy, grace and power of God. It seems to be too much to think that anything should ever be done for such an unworthy creature such as I see myself to be. Nevertheless, I beg for mercy.

Also, since the scriptures may be understood only with a spiritual understanding, it is impossible that they should be pried into or unraveled by our natural mind. Even the things that seem so obvious on the surface, cannot really be understood with any depth of knowledge apart from the gift of God. So we are made to commit ourselves unto Him for keeping us in the faith and for the things required to understand and rightly divide the word of truth. May He open up our understanding of this parable and make us to rejoice in truth and in hope of eternal life.

In this parable, Jesus presented a man who made a great supper and invited his acquaintances to have a part in it with him. He sent his servant out to tell them that the supper was ready and to bid them to come. Each one gave a reason not to attend and begged to have himself excused. One said he had bought a field and needed to go and see it; one said he had bought a yoke of oxen, and that he went to prove them; and another said he had married a wife and could not come. Their own cares had

taken the attention of each one, and their desires were not for the supper.

In my young days, among those of another belief, I heard this parable set forth in an endeavor to prove that men, of their own supposed free will had refused the invitation of God to have a part in His kingdom. Back then, that seemed to me to be a logical interpretation. But after much anguish of mind, over a long period of time, I trust that I was taught that the Lord, God of heaven and earth does all of his will in the army of heaven among the inhabitants of the earth. I was shown that man does not have a free will, as they assert, but is subject to the sovereign will of God. Their natural and false interpretation of the scriptures, no longer was of any use to me.

I am now made to believe that the truth of the matter is that God rules and reigns. As those men made excuse because they had no interest in the supper, so also the world has no interest in the things of God. Those in nature have never tasted of that kingdom to know that the Lord is gracious. The healthful food of the doctrine of Christ is an abomination to them. The company of those who enjoy spiritual things is not desired by them, and the love abounding among the guests is not shared by them.

So the servant returned and showed his lord these things. The master was angry and told the servant to go quickly into the streets and lanes of the city and bring in the poor and the maimed and the halt and the blind. And the lord told his servant to go out into the highways and hedges and compel

them to come in, that his house may be full. And the lord said to his servant that none of those men which were bidden shall taste of his supper.

In the worldly religions, they use this parable to teach that they, themselves are to go out and aggressively win others to Christ by forceful methods. They teach that if they do not pursue and win others, they will be forever lost and end up in hell. What a futile and frustrating religion it must be which says the things of God may be accomplished by the works of the flesh. But Jesus made it plain about such works of men. He, speaking of those who desire to make disciples to themselves said, "They compass land and sea to make one proselyte, and when they have made him, he is twofold more the child of hell as they are themselves."

The truth, if not deceived, is that the servant in the parable represents the Holy Spirit, which is sent out of God to His children, the poor, the maimed, the halt and the blind. The Holy Spirit finds the poor in spirit, those who have been maimed by the world's religions, those that cannot walk in their own strength, and those that are blind of themselves to see anything of the Spirit. These are compelled to come into the kingdom, which they do in the power and wisdom of God according to His purpose and grace. The Spirit searches out every one and brings him in, and so the Lord's house is full and complete. Not one of God's little ones has ever been overlooked or lost.

Concerning the ones to be called to supper, Jesus said, "When thou

makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame and the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just."

I have wondered about this saying of Jesus for years. I always thought that I was doing just what Jesus said not to do. Any time we made a feast at home, it seemed that we always called our church friends or relatives together. But it seems that I had looked upon this only with natural eyes and a hard heart. I was judging by nature what is actually spiritual. It appears now that the dinner or supper or feast that Jesus spoke of is spiritual — that it is the spiritual church meeting of God's little ones. Who is it we desire to be with in meeting? Are they not the saints, who are the poor and maimed and lame and blind spiritually? Who are they, who cannot repay the kindnesses that are extended to them, except those that are the destitute and crippled in this world; the ones who are misunderstood, mistreated, shunned because of their weaknesses; the ones who are pilgrims and strangers here, that have no certain dwelling place because the world is not their home? Is it not the family of God?

Along the same lines, Jesus spoke of a king which made wedding feast for his son. Jesus said, "And when the king came in to see the guests, he saw there a man which had not on a wedding gar-

ment: And he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away and cast *him* into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."

We understand that those who are called into a wedding feast are those that are brought together to celebrate the upcoming marriage of the bridegroom to the bride. In the days of old, it appears that the guests were clothed with particular garments proving that they were the ones chosen to attend the feast. Anyone found without that certain kind of garment was uninvited, unwelcome, and was expelled.

This may seem cruel to those of the worldly religions, since they invite all without discrimination. The wedding garment is to them of no consequence. But it is essential to the King of Kings, that all who attend the wedding feast He prepared for His Son are clothed with the white robe of imputed righteousness of Christ washed in the blood of the Lamb. Those who come any other way than by the shed blood of Christ and in His righteousness are uninvited impostors. Those who come boasting of what they have done have on their own polluted garments. They shall be dealt with without mercy, because they showed no mercy in their lifetimes.

The ways of God and His thoughts are as high above ours as are the heavens above the earth. His ways are not our ways and His thoughts are not our

thoughts. It is no wonder that the things of God are all in a mystery, so that no one is able to intrude into the things of God. God confounds the wise and prudent of this world and brings their best and worst purposes to nought. "Surely the wrath of man shall praise thee: and the remainder of wrath shalt thou restrain." May He be praised in all things world without end.

This was written in love, I trust, and in hope of eternal life.

Elder J. B. Farmer

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## ARTICLES

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**Matthew 11:28-30, "Come unto me, all ye that labour and are heavy laden, and I will give you rest."**

I believe this rest is for the soul that dwells within us. Rest, we need from worry about the church. Sleepless nights, we all have on our earthly minds are the things going on in this life. The soul is in a constant warfare with our earthly minds. He will put His love in our hearts and give us to understand everything is in God's control. "Every word of God *is* pure: he *is* a shield unto them that put their trust in him," Proverbs 30:5. How can we put our trust in him if we are not drawn in of God? Jesus said, "No man can come to me, except the Father which that sent me draw him: and I will raise him up at the last day," John 6:44. We have a

precious hope that the God of heaven has drawn us out of this world of darkness and into that marvelous hope of eternal life. God told the prophet Isaiah, "Wherefore the Lord said, forasmuch as this people draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men." We hope and pray that we are not deceiving our people. We also hope the Lord God will not turn the devil loose in our hearts, but will keep us with a pure and loving heart with love and fellowship one to another. We hope that He will "Let us hold fast the profession of *our* faith without wavering; (for he *is* faithful that promised;) And let us consider one another to provoke unto love and to good works," Hebrews 10:23-24. If God gently leads us through the world and guides us and changes our hearts to love Him and one another, we will love Him and one another by the grace of God. God leads His people in a way that is pleasing to Him and not in the way we would go following after our earthly hearts. God's love comes far above everything of this world. Jesus said "Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden *is* light," Matthew 11:29-30. It is a true blessing when the Lord puts this in our hearts. Then we truly feel His love for a moment in time.

I hope with the love of God,  
Elder Jimmy Gray

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## VOICES OF THE PAST

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### "GREAT MEN ARE NOT ALWAYS WISE"

**"But there is a spirit in man; and the inspiration of the Almighty giveth them understanding. Great men are not *always* wise; neither do the aged understand judgement." (Job 32:8-9)**

**T**his scripture is the first of many wonderful testimonies given by Elihu unto Job and his two friends, setting forth the power, wisdom and majesty of God. He always ascribed all the praise and glory unto the Creator, who made all things for himself; and whom no man can call in question, or say unto him, What doest thou? Elihu spoke after the others had ceased speaking unto Job, because Job was righteous in his own eyes, and refused to be comforted by them. They had tried to console Job in his afflictions, but he told them that they were miserable comforters to him. They could not comfort Job because the whole of their advice to him could be summed up in this one statement: "If thou wert pure and upright, surely now he would awake for thee and make the habitation of thy righteousness prosperous."

The reason that this message was of no comfort to Job, was because his defense to them had been to maintain his own integrity. He said, "I will say unto God, Do not condemn; shew me wherefore thou contendest with me. Is it good

unto thee, that thou shouldest oppress, that thou shouldest despise the work of thine hands, and shine upon the counsel of the wicked?" Also, "Not for any injustice in mine hand; also my prayer is pure."

This is not the testimony of one that sees himself a justly condemned sinner. Job was righteous in his own eyes; and as concerning the righteousness that is in the law, he was blameless. God's statement to Satan was, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, and one that feareth God and escheweth evil." Evidently there was something else that Job needed to have taught to him regarding God and his dealings with the sons of men. This is the lesson that all must learn, if they are children of God. And God alone is the one that teaches them. Saul of Tarsus said that he was a Hebrew and as, "touching the righteousness which is in the Law, blameless," prior to his conversion. Elsewhere he testifies that the things that he did before Christ was revealed unto him, he did ignorantly in unbelief. Neither of them had had their understanding enlightened by the inspiration of the Almighty; and after they did, they both spoke the pure language of the children of God that the Lord promised in Zephaniah. They were each shown that it is not by the works of the creature that man gains favor with God.

This is true of every one of the children of God before they are given an understanding of things eternal. They are walking in ignorance and unbelief, regardless of how intelligent they may

be in worldly wisdom. In each instance the understanding is given unto them in a display of the sovereign grace, mercy and love of God for them while they are dead in trespasses and sins. How much more evidence could be given to one that it is of God that sheweth mercy, and not the works of sinful men. This understanding is placed lovingly, but firmly in the heart of the individual, and not just suggested to the natural mind. This is the law that is written upon the fleshly tables of the heart, and cannot be erased or changed. It cannot be erased because he who has placed it there, is God who changes not: therefore the sons of Jacob are not consumed. The preparation of the heart in man and the answer of the tongue is from the Lord. It is everlasting, and will lead them in all the paths that are their's to tread. It will cause them to persevere in the face of all opposition, according to the will of him **"Who hath sealed us, and given the earnest of the spirit in our hearts."** (2 Cor. 1: 22) If it has been sealed by God the Father, it is everlasting and sure.

Elihu had refrained from speaking sooner because he was younger than the others. He said, "Days should speak, and multitude of years should teach wisdom." He found that this was not necessarily true, because these men were older, and should have been wiser. And yet they did not show evidence of the understanding of the Almighty in their conversation. He therefore spoke even though he was younger: and in so doing, testified with David, "What have I done? Is there not a cause?" David was younger than the warriors, yet he was

one that the Lord had raised up for that hour, to stand in the defense of Israel. The Lord uses the things that please him to accomplish his purposes regardless of whether it seems right to man. Elihu had many other things to say that gave evidence that this understanding had been given him, such as, "When He giveth quietness who can cause trouble? And when He hideth his face who can behold him? Whether it be done against a nation or against a man only." And, "Harken unto this, O Job, stand still and consider the wondrous works of God." The conversation of Job and his friends had been about what Job had, or had not done to bring this great trouble upon him. What a difference in that and the testimony of Elihu!

With the understanding comes faith in that which is understood. You cannot understand a thing to be true, and yet have no faith in it. The understanding and the faith are the gifts of God by his Holy Spirit, which quickens one into spiritual life when given him. This has ever been true: as it was in the case of Cain and Abel. Abel's sacrifice was made with an understanding of the true meaning and purpose of the offering. It was offered from the heart, which was prepared of God, in praise and adoration to his heavenly Father. We have the testimony that by faith Abel offered a more excellent sacrifice than Cain. The understanding and faith came from the Almighty since he had no example to follow.

Abraham left his home and went into a strange land because he had faith that he who had promised a land of milk and honey, was able to fulfill that which

he had promised. By faith he offered his only son Isaac upon the altar, understanding that God was able to restore his son to him, even though he slay him. This is a beautiful demonstration of how the understanding of the power and majesty of God, and faith in his mercy and grace work together for good to those in whose heart it is implanted.

Joseph was given an understanding above his brothers in the flesh, and it caused him much trouble and sorrow in his life. He was hated by them because he told them things that they did not understand. He was shown in a dream that he would have pre-eminence over them, and it caused them to be jealous of him and desire to kill him. There is a similarity in this with the experience of every child of grace. They are given to see things that the world does not understand. They are looked upon as ignorant, dreamers, old-fashioned, and anything else that is hurtful or unpleasant that can be said about or to them: and all because they are blessed to see the truth. All of this is done unto them because they have been given the inspiration of the Almighty implanted in their hearts; and it is manifested in their conversation and walk, and causes the world to hate them because they do not understand it.

These experiences are repeated many times in the scriptures in the lives of those whom we have the testimony that they are the children of God. In each instance it causes a separation from things, people, and paths with which they have been closely associated in the past. It would seem evident, therefore,

that this understanding which is given unto man, is not of the world: because it turns his mind away from the things of the world, and he no longer runs after those things in which he once delighted. He is indeed a new creature: old things have passed away, behold all things have become new.

"The wisdom that is from above is first pure, then peaceful, gentle, and easy to be entreated, full of mercy and good fruits; without partiality and without hypocrisy." These are the things which now fill the hearts of those who have been blessed with this understanding. Their desire is to live peacefully with their brethren in love and sweet fellowship, and to be delivered from the evil and strife that is this earthly life, as they now see it. They realize that they cannot accomplish these things of themselves, and each time they feel the evidence that they are blessed, their praise and adoration goes up to their Heavenly Father for his mercy and loving kindness on such as they see themselves to be.

"And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, even his Son Jesus Christ. This is the true God and eternal life." This again is but another testimony of the love and mercy of God for his children while they sojourn in this low ground of sin and sorrow. They feel to have been given an understanding of things they had not known before; and then this scripture states that this understanding is given that we may know him; and that this is the true God and eternal life. These build line upon line, precept upon precept,

here a little and there a little, but all pointing toward one and the same truth. Every time that understanding is expressed it is given from the Father of lights in whom is no variableness nor shadow of tuning. Therefore if one has ever been given an understanding of these things from the Almighty, he will just as surely receive all of the other blessings that are promised; and in the end eternal life. They will then experience the fullness of the peace, love, and glory of that home the Saviour has prepared for them.

"All scripture is given by the inspiration of God and is profitable for doctrine, for reproof, for correction, and instruction in righteousness, that the of God may be perfect throughly furnished unto all good work." If we know our heart, our desire is to be given an understanding of the Holy Scriptures, which are able to make one wise unto salvation through faith which is in Jesus Christ. We hope that we have been given to see and experience some of these things as we are led in ways that we know not. May the inspiration of the Almighty ever be a light unto our pathway and a lamp unto our feet. When so blessed, we are being led in paths of righteousness for his name's sake, according to the great and precious promises of God who cannot lie.

Job's testimony after God spoke to him out of the whirlwind, is a far different language from what he was saying before. His total testimony then was, "Behold I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea twice, but I will proceed no further." And again, "I know that thou canst do

every *thing*, and *that* no thought can be withholden from thee. Who *is* he that hideth counsel without knowledge? Therefore have I uttered that I understood not: things too wonderful for me, which I knew not. Hear, I beseech thee, and I will speak; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear; but now mine eye seeth thee; Wherefore I abhor *myself* and repent in dust and ashes." Compare these few statements with the chapters of testimony that he had given before this time. It seems that he had a completely different understanding of God and his ways versus man and his accomplishments. He saw that in the sight of God, "All flesh is grass, and the goodness thereof is as the flower of the field. The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." Man's life is but a vapor that appeareth for a little time and then vanisheth away, and the deeds of the flesh vanish with the life, but the things of the Spirit endureth forever: and this is Job's acknowledgement.

May the God of all grace bless all his children with this understanding, (and he will at his own appointed time,) to comfort them therewith as they travel along in this veil of tears. This understanding leads them in all of their joys and sorrows, seasons of doubt and seasons of confidence, times of peace and times of trouble, periods of weakness and periods of strength, and into all of the things that contribute to the total experience of every child of God. They are all the things that work together for their

good; and all are brought about by the understanding being given, or withheld, according to the divine will and purpose of Almighty God, to teach them their utter dependence on him for all things.

As Peter says, "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord, according as his divine power hath given unto us all things that pertaineth unto life and godliness, through the knowledge of him that hath called us to glory and virtue." Yes, this knowledge of God and of Jesus our Lord is given unto each of his children, and is all that they need; and includes all things that pertain unto life and godliness. The realization of the magnitude of this precious gift being bestowed on one, keeps him humble before Him in love. What grace and peace is theirs when blessed to stand still and behold the wonderous works of their Creator God! What joy when blessed with faith in, and understanding of, the triumph of the Lord and Saviour Jesus Christ over the sins of his children! And then to have evidence that they are included in that number. This Jesus Christ, "whom having not seen ye love; in whom though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls."

This is the whole desire of his children: to be given the understanding and strength to press on by faith to the time when they will receive the end of their faith, and realize the fulness of the salvation of their souls: the salvation which

is treasured alone in Christ Jesus their High Priest, who has entered the holiest of holies for them, that they too may enter in because of him, when their earthly pilgrimage is ended.

What a precious legacy for those to whom the inspiration of the Lord has given understanding by measure to strengthen them along the pathway of their earthly journey — strength sufficient for the day.

In bonds of love,  
Elder Richard H. Campbell,

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**SERMON OF  
ELDER KENNETH KEY - 1984  
STAUNTON RIVER ASSOCIATION**

In the 25th verse of St. John, the 5th Chapter, you will find these words: "**Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.**"

He is speaking of that day - Verily, verily, I say unto you, the hour is coming, and now is, when they that hear the voice of God shall live and we believe that it is, this day, the now is, that they are hearing the voice of the Son of God.

As you have sat here on this hillside throughout this day and throughout this meeting, have been hearing the voice of the Son of God as He spake to you through his ministers that He had called and qualified and brought and filled their mouths with words that would be com-

forting unto your soul: The hour is coming; the hour is coming and now is for every heir of God which hear His voice. As you heard, as He speaks to his sheep: they hear my voice and a stranger they will not follow. We know there are some who say that you don't hear the voice of God, but I believe with all of my heart that He speaks to his sheep and they hear his voice. It might not be an audible voice as you are hearing me this afternoon but it could be a small still voice that He speaks to you. And when He speaks to you I believe you know his voice. I believe you know the One that is speaking to you. I believe that every heir of promise, everyone whose name is written in the Lamb's Book of Life, that sometime between the cradle and the grave they shall hear His voice and I believe that they will heed that call. We who were born in sin and trespasses, we who were lost in trespasses and sin, children of wrath even as others; we who this day profess a hope in our Lord and Saviour Jesus Christ, there is a reason this afternoon that you have a profession of this hope. There is a reason that you come to believe in Him. There is a reason that you look unto Him as your Shepherd. There is a reason He has stirred up your pure minds. He has manifested within you that spirit that has given you life, that spirit that has given you to hunger and to thirst for righteousness here in this world, that spirit that has caused you to drive for many, many miles to come and be with those of like precious faith that you might speak one to another, that you might hear the experiences of those of your brethren, that

you might find that you have something in common with them that you might know that you are not traveling this way alone, that you might know that there are fellow travelers traveling along with you.

This afternoon, dear beloved, the time is coming, and now is, when the dead shall hear the voice of the Son of God. I believe that every heir of promise does hear this voice and they do follow Him. I believe you will leave whatever you are doing when He says, "come and follow me." "Take up the cross and follow me."

If we are partakers of the spirit of God, if we are one of the heirs of promise, we must partake of the suffering of the Lord and Saviour Jesus Christ. We must take up the cross with Him, we must suffer with Him here in this world if we are to reign with Him in that world to come. And it is our precious hope this evening, as we heard the dear father who stood before you standing and trembling, coming as it were down to the end; the sunset of life, yet triumphant in that faith, speaking of how good that God has been to him, He had fought the battle for him.

Oh dearly beloved, haven't you learned already that you don't have to fight these battles; that the weapons of our warfare are not carnal, that they are mighty through God to the pulling down of strongholds. He fights the battles for his children. Aren't you glad this afternoon you have been taught that you were out of tools and timbers, that we have nothing to fight with, that we stand as little children, that we come humble, that we come cast down, sometimes, but

thanks be unto God we are not destroyed. That precious hope that He that has begun the work in you will perform it until the day of Jesus Christ. What a glorious way it is. How thankful we are this afternoon for the blessed hope that we feel is given us within our breast, that He stirred up our pure mind, gave us to feel that He is our heavenly Father, caused us to seek that which is food for our hungry souls, given us to hunger and thirst for something that is better than this time world could ever give, given us to hunger and thirst for something that can only come from His storehouse of mercy and aren't you glad this afternoon that the provisions have already been made for you, stored up in this storehouse of mercy, His grace sufficient for all your needs while here in this world. He that has called you from nature's darkness, brought you into the fellowship and the light for His precious sake and taught you to know that He has there every needed grace that you will stand in need of here in this world.

Haven't you learned already, as He said unto the Apostle Paul: My grace is sufficient. Haven't you learned already these things? How gracious and how good God is? And that His mercy is from everlasting to everlasting. Through every trial you have ever had in this world He has been there with you to comfort you: **A VERY PRESENT HELP IN THE TIME OF NEED.** What a gracious heavenly Father we have this afternoon. How thankful we are that He has promised never to leave us, never to forsake us, to be with us always, even unto the end of the world. Isn't it a precious promise,

dear mothers and fathers in Israel, this afternoon that He has promised these things and you who have lived longer than some, how you have been made to know these precious truths, how fulfilling they are to you when you come to travel through the valleys, the shadows of death, and to feel His presence with you, the power to lift you up when you come to the end of your way when you felt there was no way to turn, that you couldn't go on, the burden is too great, you just couldn't stand up. And yet, in some miraculous way you felt strength, you felt at ease, you felt that peace that passeth all understanding.

Yes, I believe the time is coming, and now is, when the children of God shall hear His voice and they know from whence it comes, and they will be given to trust in Him as they journey from day to day as One who would go with them. Oh, how wonderful it is, I want to tell you if you are His, you are not walking alone because He is with you. He ascended back to the Father. He said it is necessary that I go away but if I go away I will send the holy Comforter and he shall abide with you always. Oh, what a blessing this is. As we journey we journey along, the older we get the more we realize that this world — the dear brother said a minute ago, this world is not my home. Dear beloved, the older we get the more we realize that this world is not our home. That man born of a woman is of few days and full of trouble and we are journeying through a desert land while here. We are suffering with Him if we are to reign with him. And dear beloved, as we journey on, as the trials and

afflictions of life rain upon you, and as the times come when you feel you can't stand up and you can't go on, this is a God who makes a way for you when you think there is no way.

We find Mary and Martha as they went to the tomb to see the Saviour, as they went along the journey no doubt they pondered in their minds: Who shall roll the stone away? It just seemed like there was a big stone there in the way, they couldn't roll it away. Sometimes that burden becomes so great that we wish we could roll the stone away, we wish we could roll the burden away, but when tomorrow comes we find the way has been opened up.

This God of heaven who promised never to leave you and never to forsake you knows all of the circumstances. There's nothing that we can acquaint Him with that He doesn't already know. You, who may be feeling that surely there is no one like you, that your trials and your afflictions and your sorrows are greater than any. And you begin to worry with old Gideon of old. If indeed I have found grace in thy sight, why have these things befallen me? And yet we feel to know that if we are to reign with Him we must suffer with Him. And in this life He said ye shall have trials and tribulations. I don't want to preach to you, I would love to, but the Bible doesn't teach it, and I haven't learned it from experience, that this would be an easy way for He said, in this world you shall have trials and tribulations. He said that your bread, the bread I will feed you is the bread of adversity. Ye shall drink the water of affliction. That is your food, that is your drink

as ye journey here. But it is not all sorrow, it's not all down in the valley but there are times of being upon the mountain top. There are times when we want to sing praises unto His great and matchless name for the things that He has done for us. Oh how good He is!

And as we have heard this morning, He doesn't withhold any good thing from Israel. Sometimes our greatest blessings come in the trials of afflictions. If we are never brought down, if there is never a famine in our lives, I doubt if we would be here today, I doubt if we would know any of the joys of the fellowship and the love of God's children. But through these trials, through the afflictions, through the famine that we have to come to, we are brought down to the feet of Jesus and from there we can look up and praise His great and matchless name and know it's from Him that every good and every perfect gift comes.

When you are down, when you were cast down, when you became stirred up in your pure minds, when you didn't know, maybe, what was the matter with you, you didn't know and you went from day to day. One brother, I believe he said he went for three years under the burden of the ministry.

That was my experience. I went for three years under the burden that some day I would have to come and to stand before God's people and it came to me, it started in a dream at night and I could see myself standing before the pulpit speaking to God's people and the text that He gave me then was "Fear not him that is able to destroy the body, but to fear Him who is able to destroy both

body and soul." I woke up then troubled. Troubled, troubled was I. I was never, never was there anyone who felt as unworthy as I was. I was so bashful in my boyhood days. I couldn't stand before my school class and speak unto them. It just scared me to death. And when this came unto me I felt that I couldn't go. Surely this dream will pass and I can find relief. But it didn't pass. It was on my mind every day. Every hour. I tried to get involved in work. I tried to pass it away. I tried to think of everything else but it would come back again. It troubled me.

I can tell you this afternoon some of the experiences of Jonah as I had to go down to the depths as he went. This went on for several months and the Lord, I hope it was the Lord, visited me again in a dream and it stirred me up even more. And I began to get sick, I began to be troubled. I began to go to doctors. I didn't seek the help of the Lord. I didn't cry unto Him. It seems that I was seeking the help of man. I went to many doctors. I went to a chiropractor doctor for nine months for three nights a week. Someone told me that they would be good for your nerves, that they could help you but the last trip I went I left his office as miserable as ever before. As I found no temporary relief, I finally decided I was going to a medical doctor and I told him: I have no physical pain, I have no physical pain, but I feel I am going to die. I feel that I can't live. He told me that this is something that you have inherited. You will just have to live with it.

How many nights I have had to rise from my bed and sit in the living room by myself in a chair, just sitting and wait-

ing to die. This is a miserable, this is a horrible pit. These trials, we learn obedience to Him and time passed on but I got no relief. I got worse and worse. My wife would have to get up at night and carry me to the doctor. I hope you can bear with me. I want to tell of these blessed things that have been precious to me. As I look back upon it, as you've heard so much here today as the dear elders have looked back in their Book of Remembrance that the Lord has written for them to talk of these things, to tell you just a little bit of the journey and the way that we've come.

And as time went on and finally one night, after a period of three years, I was awakened in another dream. But before this time, if you will bear with me - I felt that I didn't know the letter of this Book (resting his hand on the Bible). I didn't know anything about the Bible and I knew that our people didn't believe in seminaries. They didn't believe in going to school (to learn to preach). I just thought: if I could just slip out at night I would attend this biblical college here. I would learn the letter and if it pleases God He could reveal it to me.

And in a few nights another dream was given to me. And this time I awoke, my pillow was wet with tears, I had been crying. I saw myself again standing in this place. And the scripture that was given to me for a text that night: And they shall all be taught of the Lord, they shall all be taught of the Lord. And I had been begging for more evidence as I went along in this trial of three years I begged for more evidence and finally I went to my pastor, I told him of my troubles and I told

him of the experiences I had been having. And he said, I appreciate your coming to me but we have been looking for you for a long time-! He asked me if I would come and take a part in the next service. I told him I couldn't do so, I want more evidence, I want more evidence, I want to be more sure of this thing. I don't want to do that yet. Let's just wait a while. And that's when the dream was given to me: They shall all be taught of the Lord. And I woke up. And the congregation was singing! "How Firm a Foundation Ye Saints Of The Lord." When they came to the verse in the song: "What more can he say than to you he hath said," it was like a record stuck. It was over and over. What more can he say than to you he hath said? And it kept over and over. I awoke from my dream and it was then I was given to go talk to my pastor.

And a few months after that the deacons came to my home. They wanted me to open service next meeting. And I said, No, no, I want more evidence and finally one day when our pastor was away and we had a visiting elder, Elder Ingram was there, and they called on me again. They didn't ask me if I would take part, but the deacons asked me to open service. Elder Ingram invited me into the stand with him and I went into the stand with him and there attempted my first time to speak in praise and honor to the God that I feel I was made to love to this very day. And from that time until now that burden, that burden that I was dying, was taken away from me. My nerves were strengthened. I have had no more trouble with it until this day, but I don't thank the doctors because I believe I

know from hence my help comes.

I believe I know that my help cometh from the Lord. Before this came to the end I was at the Association and the old elder was speaking from the 121st Psalm where David is saying, that I will lift mine eyes to the hills from whence cometh my help and I believe if I've ever heard the voice of God, I believe it spoke to me and it was like a voice saying, you've been going to the wrong doctor and if I've ever tried to pray in my life, I believe I tried to pray then, but it was to a different doctor. It was to the heavenly Physician. One that is able and does heal all manner of sickness. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live.

If you hear these blessed truths, if you've been taught in your heart, and these things have been written in your mind, you shall live. Jesus said I give unto you everlasting life and ye shall never perish. You are cast down but you are not destroyed. You are in a safe place as you've heard today, that our lives are hid in Christ, God. It's in a safe place. And He knows your circumstances here in this life and He'll be with you all of the way. I believe I know from experiences these things, that I can testify to you, and if I had only read of these things or someone had told me of them I'd be a false witness as I stand before you. I believe these are some of the things that God has shown me, that God has taught me and I believe that they that hear the voice of the Son of God SHALL LIVE. I believe the children of the world

don't hear His voice. I believe they are the ones that make fun when you try to tell them of your experience. I believe they are the ones who these things have been hid from and it pleased the heavenly Father to do so. We don't understand it, we don't know why these things are hid from them, but He said, "I thank thee O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes."

Dear beloved, you have something this afternoon. It's a precious thing, it's worth more to you than all the gold of Ophir, all the cattle of a thousand hills. It's worth more than all of the money in this world. It's the only thing you've got that doesn't perish with the using.

This everlasting life, this is something that is with you through this life. It's an anchor to your soul both sure and steadfast. It's with you here for all of your needs. It's a stay, it's a rod, it's something to hold you up. It's something to keep you pressing on through all afflictions. It's something that's precious, and it gives you fellowship one with the other. It gives you that love that flows from heart to heart and from breast to breast. Oh what joy it is! Yea, it's not all in sorrow, it's not all in distress, it's not all cast down. But there are times of joy when we can rejoice together as we talk of these blessed truths. This heavenly Father who has called us with an heavenly calling. Oh, how precious it is, AND THEY SHALL HEAR THE VOICE OF THE SON OF GOD AND THEY THAT HEAR SHALL LIVE, and then He says: Marvel not at this: for the hour is com-

ing, in the which all that are in the graves shall hear his voice." Yes, the time is coming when they that are in the grave shall hear His voice. If in this life only you had hope you would be of all men most miserable.

But dear beloved, there is something better waiting for you. Here you have had only a little taste, it's been sweet to your taste, and you desire more of it and you would get more of it if you could but He gives it to you daily, that daily bread — that which He would have you to have. He drops it down as hands full of purpose. It's not accidently that you get it, but it's by purpose that you get it. Every child of promise is going to get everything that God has in store for him. It's going to come down as handsfull of purpose so as we journey — Oh, may He give you grace to press on and as you've heard you will receive little tokens along the way. You'll receive a little more evidence here and there to keep you pressing onward and upward toward the mark of the prize of the high calling. Oh, how wonderful it is that He is with you and that He gives you a little sign here and there to give you to know that this is the Christ and besides Him there is no other.

I want to tell of a little experience that I had a few days ago as we stood one night in the bedroom of this loved one. He seemingly had a few days to live and is now passed on. He asked that we have prayer together. And while we were there in prayer in this room I witnessed there a light with my eyes closed — that room lit up brighter than any light I have ever seen. I asked my wife and those that were with me when we

left this home, Did you see any light? Was there a light turned on while I was bowed in prayer? There was none they said. But it was the brightest light that I've ever seen and I believe surely that He was present there with us.

Oh, how these things humble us, how they cause us to fear and to tremble. It's a fearful thing to fall in the hands of the living God. Just a few days after that he was called home.

These blessed things, these little experiences we have, they are they which keep us pressing on through all of the trials and all of the troubles that you have here. They are nothing to be compared with that which God has in store for you. May He continue to be with each of you, grant unto you every needed blessing and every day that you might be given to say, The Lord is my shepherd. May He give you these things to comfort you and to keep you pressing on. We wouldn't ask Him to change that which He has ordained or purposed. No, it's never been my prayer to have Him lay all these qualities aside. I want to suffer with Him, I want to suffer with Him because I know we must if we are to reign with Him. And it is our precious hope that we some day shall see Him, be made like unto Him and there be satisfied. May God continue his blessings upon you and as you journey on, comfort you from day to day.

And the time is coming that they that are in the grave shall hear. One day He's going to call those from the sleeping dust wherever they are. The final end

of time and when that resurrection day comes He's going to call all of those and it's going to be the ones I believe John saw on the Isle of Patmos. He said those that he saw he inquired who they were, they are those that have come through great trials and tribulations. Dear beloved, you have to go through them. There is no detour. There's no way around them. Those who have come through great trials and tribulations and their robes have been washed in the blood of the Lamb and made white as snow. It is our hope this afternoon and through the resurrection of our Lord and Saviour Jesus Christ that we do have this precious hope. If the grave had been able to hold Him we would have no hope beyond the grave, BUT HE AROSE FROM THE GRAVE. He arose, ascended back to the Father and is there making intercession for you and He knows everything that you need and He will not withhold any good thing from you. May God bless you, may He give you encouragement to press on when your troubles come. Don't think it's because He has forsaken you because your Saviour suffered for you, He paid the redemption price, He suffered, He was acquainted with grief, He knew sorrow. May God bless you and keep you, may we continue to journey in that oneness of faith, in that oneness of unity of the spirit, and may we continue to enjoy that sweet fellowship and the desire that we might meet together from time to time, one with another.

**SERMON BY ELDER W. C. KING AT  
THE PIGG RIVER ASSOCIATION  
1960**

I read from the 31<sup>st</sup> chapter of the prophecy of Jeremiah, beginning with the 31<sup>st</sup> verse:

**“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his 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 iniquity, and I will remember their sin no more.”**

If there is any part of this that would claim my attention more than another, it is the last part of the 33<sup>rd</sup> verse: “I will be their God, and they shall be my people.”

I have listened attentively to the preaching this morning, and have been much elated; and have rejoiced that I am permitted to be in your midst again, to behold your faces, and renew the blessed fellowship that has been so precious to me through the years.

I desire most of all that I might be endowed with wisdom from on high, that I might be able to rightly divide the word of truth, and set forth the things in order that are believed among God’s people. I do not desire to bring something new to you, something foreign to your experience, if you have an experience of grace. If God would bless me, I would comfort the Lord’s people, and, “Speak comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, and that she has received double at the Lord’s hand for all her sins.”

I feel it is such a great privilege and such a great blessing that this great concourse of people could be gathered here from all over the regions around about; that we might come for one purpose, with one desire in our hearts: that we might worship God in spirit and in truth.

The prophet spoke concerning the coming of this great day, — of the gospel era that was to come; this covenant that God was to make with his people; this covenant of the Lord Jesus Christ— how that it should be written in their hearts, and put in their inward parts. We feel that this was so perfectly done that it has never failed in any sense of the word. For where God has begun this work in the heart of a poor sinner, he will perform it unto the day of Jesus Christ.

Now there may be periods in our lives — certainly when we have first been brought into the knowledge of this glorious truth, that we have been made to inquire, “Is this the way; is this the Christ?” With much anxiety, and much prayerful thought, these things have come. Notwithstanding, I feel that I can

say that when this deliverance has come, and you feel that you can point back to a place and time when the Lord translated you from the kingdom of darkness into the marvelous light of the Son of God, and you were made to rejoice in a blessed hope in the Lord Jesus, you may then have felt that you would never have another doubt about a hope in the Lord; but I believe that your experience has taught you that time and again you have been made to ask, "Is this the Christ, or shall I seek another?" "Is this the way?" You desire that you might have greater knowledge; you desire that you might have a clearer conception of this blessed hope. Yet you would not exchange it for anything in this world. I asked a dear, precious sister a few days ago when my wife and I visited her in her sickness, and she began to tell of someone who had such good evidence of a hope, and that if she had such experience she felt she wouldn't have a doubt; I asked, "Would you exchange the hope you have for your sister's hope? Would you exchange your hope for anybody's?" And she replied, "No! I would rather have my hope than anybody's I know of."

So I want to say to you, my beloved, that your hope may seem small at times; you may feel a leanness and poverty of soul at times as you travel in this low ground of trouble and sorrow, for this world is not a place of ease for the church of the living God. "In this world ye shall have tribulation." Jesus told his people that just as surely as he told them that they would have peace. It is just as necessary for the church to have trials

and afflictions, as it is for them to have peace. But I want to assure you that God will never suffer more to be placed upon you, than he will give you grace to bear. He will never suffer what he has placed in your bosom, which has been an anchor sure and steadfast to your soul, to be removed forever. I feel just as sure of that, as that I stand before you today; and I am confident that he will continue to manifest his love to you, and his mercy to you.

The Scriptures tell us how He led Israel as a father when He led them by the hand. We think of such compassionate love, and such care and thoughtfulness, as an earthly father caring for his own children as he leads them by the hand. How many times have you had that experience? You know that if a child would grasp your hand, he would have no more strength than that which he possesses; but if you grasp the child's hand, then you can bear the child over many of the rough places of life, because you have sufficient strength to care for it.

So, my friends, if you were left to grasp the hand of the eternal; if you were the one who had to hold the hand of God in order to be securely carried over the pitfalls, you would fall by the wayside. But the blessed arm of the eternal Father is underneath his people: that one who cannot fail, that one who never sleeps nor slumbers, and is ever mindful of the cries of his people. There has never been a time when the child of God has been out of reach of the Father's notice. Though they walk through the valley of the shadow of death, they are made to feel, "I will fear no evil." Why? Because,

"Thou art with me; thy rod and thy staff they comfort me."

Beloved, if our Father did not go with us in these places, wouldn't there be weeping and wailing? But as we are made to feel that his precious presence is with us, and he gives us grace to bear every thorn, and grace to bear every opposition that comes, we are made to say that we know that all things work together for good to them that love the Lord, to them who are the called according to his purpose.

How blessed, indeed, is this: "I will be their God." Sometime ago, as I read this scripture, I thought how perfect it was that first things were put first: that God said, "I will be their God." He did not say that if we would be a people unto him, he would be a God unto us. He didn't place it that way; but he placed first things first, that, "I will be their God, and they shall be my people."

So, my beloved, we would not have that allegiance to God; we would not have faith to trust him; we would not have power to believe in him, if he did not first manifest himself to us. He loved us — he manifested himself unto us. We love him because he first loved us: that's the reason why. You would still be in the world; you would still be yonder in some place of amusement, where you could find diversion for your carnal and sinful mind, if it were not for the grace and mercy of God.

But God stirs you up: he found you somewhere along life's highway and there caused you to be concerned, as the fire that burned in the bush and consumed it not. There was something that

caused your attention to be turned, and God hasn't failed to make things attractive to you. And we might ask ourselves why we were attracted to the Old Baptist Church; why we were attracted to this people, of whom it has been said so many times that they will all soon be dead — all soon be gone.

This morning someone told me that this church (Chestnut Church — Ed.) was organized in 1828, and as I thought of this span of years, I wondered how many ministers have labored here. And as I came here today and beheld the order of this crowd, and saw their attentiveness, I saw their steadfastness and their faces turned toward Zion, and was made to rejoice that God is still alive, and still stirring up the pure mind of his people. Therefore He could say to them, "I will be their God, and they shall be my people." There are shalls here. They are brought into this sweet relationship with God; and I don't believe that it is possible for you to turn back into the beggerly elements of this life: I don't believe you even want to. God works the in you: both the will and the to do of his own good pleasure. He establishes that will there, and you are made willing in the day of his power.

God's people are not brought into this relationship against their will. They come humbly, feeling their unworthiness. They come to the church feeling their unprofitableness to the church of God. But notwithstanding, they see the church as a city set upon a hill; they see her in her beauty and her glory, and they long to live with her, and be tied together with the cords of His love. They desire that fellow-

ship; they desire the ordinance of baptism — they want to go down in the liquid grave as their Lord and Master went. They want that: I just believe they do.

How many times have we seen the hungry sheep around the fold — on the outside, hungering for the word of God, thirsting and panting as a hart panting after the water brook. When God removes everything out of the way, it is removed. How many times have we seen the saints of God, and hear them express themselves that they would like to go to the church, but feel they can't go. But one day something takes place that removes these obstacles, and they are made willing to go home to the church and tell them what great things the Lord has done for them, whereof they are glad.

My beloved, God is reigning above just like he is on the earth. He sends his showers, his blessings, and they are all from his bountiful hand. We have a blessed hope that one day we shall be gathered together in one innumerable host, and be brought into that sweet relationship with our Lord and Saviour, to see him as he is, and be like him and be satisfied forever.

So, if we are separated to meet no more here, I feel that in that bright and glorious day our ship is going to land in that peaceful port, where peace and joy will be forever; where neither sickness and sorrow nor death will ever come; and where we shall be able to ascribe honor, and praise, and glory to Him forever. May God bless you.

(The above is from a recording and is slightly condensed for publication. — J.D.W.)

## HOSEA VI:1.

**“Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.”**

**T**he language of Ephraim and Judah in the text, implies a confession that they had departed from the Lord, and had gone into idolatry, and that the Lord in covenant faithfulness had humbled them by sore chastisement. As he had said in chapter v. 14, “For I will be unto Ephraim as a lion, and as a young lion to the house of Judah; I, even I, will tear and go away; I will take away, and none shall rescue him.” These fearful judgments had been felt, and being thus abased before the Lord, their language is, “Come, and let us return unto the Lord.” They acknowledge that the hand of the Lord had been upon them, and that he alone could heal them. In the prophetic import of the subject, Judah and Ephraim appear to represent the church of God in her gospel organization, who, like the type, manifests a strong inclination to run into idolatry, by departing from the Lord in doctrine, in practice and in the discipline and order of his house. In all such cases, God is faithful to the provisions of his covenant. He will, and he does, visit the transgressions of his children with a rod, and their iniquities with many stripes, until they feel suitably humbled, feel a contrition of heart for their follies, and a desire to return to the order of the gospel. Then their language will be like that of Judah and Ephraim, “Come, and let us return unto the Lord.” They understand that

afflictions have not arisen up out of the dust, nor their troubles come upon them by chance. The Lord has torn them, and he alone can heal the breach. When churches forsake the laws and ordinances of the gospel, depart from the simplicity of the doctrine and practice which he has laid down and enjoined, they soon become torn, divided and scattered, they lose that heavenly love and unity, so far as the sensible enjoyment of it is considered, and they are made to feel the folly of their course. With deep repentance they are then heard to say, "Come, and let us return unto the Lord," for it is his hand that is upon us, and he alone can heal us. An assurance springs up in their heart; faith in them revived, lays hold of the new covenant promise that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more.

Elder Gilbert Beebe  
Middletown, N.Y., Jan. 1, 1855.

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## *MEETINGS*

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### **SKEWARKEY UNION (Eastern Kehukee Association)**

**T**arboro Primitive Baptist Church will host the next Skewarkey Union on the fifth Sunday of November 30, 2014. The church is located at the corner of St. James Street and Albemarle Avenue in Tarboro, NC. Preaching services begin at 10:30am.

We extend an invitation to our ministers, brethren and friends.

Naomi Coker, Clerk  
252-823-0786

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### **LOWER MAYO FIFTH SUNDAY MEETING**

**T**he Lower Mayo fifth Sunday meeting is to be held, the Lord willing, on Sunday, November 30th, 2014. We hope to start singing at 10:00 a.m and preaching at 10:30 a.m. Russell Creek Church will host the meeting.

Directions for those that do not know the location: the meeting house is at 242 Moorefield Store Road, Stuart, Va. 24171. Coming North or South on VA #8, turn east on Ayers Orchard Road, #653. Go 1 mile to Moorefield Store Road, #631. Turn right, go 1/4 mile to church on right. Coming east or west on US#58, turn south on Southfork Farm Loop, #827 to Ayers Orchard Road, #653. Go 3 miles to Moorefield Store Road, #631. Turn left, go 1/4 mile to church on right. Coming west on NC#704, turn north on VA-Line Road, #1730. Go 1 mile and turn left on Moorefield Store Road, #631. Go 2 1/2 miles to church on left.

We invite the ministers, brothers, sisters and all believers in Salvation by Grace to come and be with us during this meeting.

In bonds of love,  
Lowell Hopkins, Clerk  
(276) 952-2098



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# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

*“The Sword of the Lord and of Gideon”*

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### EDITOR

Elder Cleo Robertson      111 Livingstone Drive  
Cary, NC 27513  
(919) 460-7721

### ASSOCIATE EDITOR

Elder J. B. Farmer      6373 N. State Hwy 7  
Grayson, Ky. 41143  
(606) 474-4327

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Hillsville, Va. 24343

## HYMN

Isa. 8:24.

JESUS, before thy face I fall,  
My Lord, my life, my hope, my all;  
For I have no where else to flee;  
No sanctuary, Lord, but thee.

In thee I every glory view,  
Of safety, strength, and beauty, too:  
Beloved Saviour, ever be  
A sanctuary unto me.

Whatever woes and fears betide,  
In thy dear bosom let me hide;  
And, while I pour my soul to thee,  
Do thou my sanctuary be.

Through life and all its changing  
scenes,  
And all the grief that intervenes,  
'Tis this supports my fainting heart,  
That thou my sanctuary art.

Apace the solemn hour draws nigh,  
When I must bow my head and die;  
But O, what joy this witness gives,-  
Jesus, my sanctuary, lives.

He from the grave my dust will raise;  
I in the heavens will sing his praise;  
And when in glory I appear,  
He'll be my sanctuary there.

Medley.

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**EDITORIAL**


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**"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..." Hebrews 1:1-2.**



Elder J. B. Farmer

**M**y mind has been employed from time to time over the years concerning the ways that the Lord God has communicated with His children through the ages. It seems evident from the scriptures that the Lord spoke in a certain way with Adam and Eve,

Noah, Abraham, Moses, and with others such as the prophets of the Old Testament, and another way with the apostles while He was bodily here upon the earth, and still another way with the saints after His death and resurrection.

We have noticed that the scriptures were being given as the Old Testament saints lived their lives. Meticulous records were kept of their births and deaths and their troubles and joys, and of the way the Lord led them and preserved them from their enemies. It seems that these accounts were shared in the chosen families and preserved. And then God gave the law unto Moses, and the pattern for the tabernacle, and the instructions for the priesthood; and all things were done accordingly. But how did the other children of God receive their teachings in the days before Moses?

We read how that the Lord spoke individually to Adam and Eve in the garden of Eden and gave them commandments concerning what they must and must not do. And we read how He spoke directly to Noah to give him the commandment to build the ark, and how He established His covenant with him. We read how the Lord visited Abraham and told him he must get out from his country, his kindred, and his father's house, and that he must go to a land that the Lord would show him. We read how He spoke to Moses from the burning bush on the backside of the desert at Mount Horeb, and sent him to Pharaoh to bring forth the children of Israel out of Egypt. The Lord spoke directly to them and His prophets that followed them, and they

instructed the others around them as the Lord gave them commandment.

After the tabernacle was built, and the priestly service was established, the people had a definite place to go to worship and to be instructed in the teachings of God. According to scripture, there were over six hundred thousand men, not counting women and children, who were brought out of Egyptian bondage. When the women and children were added to the number, there must have been several million people in all. The people must have been spread over an immense expanse of land, and some would have been living a great distance from the tabernacle that was located at the center of the twelve tribes. In the days of Jesus and the apostles and even before then, there were synagogues, or remote meeting places, positioned conveniently for the people who were at a great distance from the temple (which had replaced the tabernacle), and who were not able to make the journey there. It seems that convenient meeting places also must have been established for the people in the time of Moses.

Also, since the tabernacle could not possibly have held all the people at one time, it seems that for all of them to have been instructed in the law, conveniently located meeting places such as synagogues would have been in order. What was a synagogue like? How was it set up, and who officiated in the meetings, and what was the service like? We have some information about them from the days of Jesus and the apostles as they went into them to take a part in their services. And we have historical informa-

tion from their day that describes both the physical layout and the order of the service.

The interior of the meeting place was simple with a bench facing the congregation for the elders to occupy. It was located on the far wall opposite the entrance. There was a box or ark in front of the bench containing the scroll of Scripture where the speaker stood. The benches for the congregation faced the elders. The men in the congregation sat on one side of the building and the women sat on the other side.

The ancient service consisted of reading the scripture, prayer, singing, and preaching or giving the sense of the scriptures. The officials of the synagogue were these: The moderating elder was charged with keeping order and explaining the scriptures. There was one that was appointed to read the scriptures, some to sing, and one to lead the prayer. A few of the male members were charged with taking care of the meeting place and the distribution of material goods. Any visiting elder was invited to speak. Some of this sounds very familiar to Old Baptists. Their order has very ancient roots.

What was the doctrine from the very most ancient times? Did it ever change, or is it eternal? The doctrine we find from the beginning of creation is the sovereignty of God and His love and mercy to His elect people. We find the old saints looking for the coming of the Savior to the earth to redeem them from their sins and transgressions. We see the saints being encouraged in mercy and truth, in love and forgiveness, and in honesty and

integrity in their walk and talk. These things have never changed. Even though the law was severe toward unbelievers, there was never a time when there was no mercy for the believing children of God. Faith in God, and love, and hope of eternal life has always been central to their religion through the ages.

The fathers were given dreams and visions for direction, and so were the apostles in the time of Christ on earth. The prophets also were blessed to prophesy of the coming of the Lord and of His rejection and suffering, and even of His resurrection from the dead. But when the Lord came in the flesh and revealed Himself to the sons of men, He spoke to them face to face. He showed them the heart of the loving and merciful God. He showed them the perfect life, and lived without sin or the respect of men's persons. He showed them the power of God in that He healed all manner of disease and sickness, and even raised the dead. He showed patience, long suffering, mercy, and grace. It was made plain that in Him dwelled all the fullness of the Godhead or Deity in His own body. All power was given Him in heaven and in earth. Jesus said to His disciples, "He that hath seen me, hath seen the Father."

The Lord showed the ultimate love of God in that He laid down His life willingly to atone for the sins of all the elect children of God. He showed the power of the living God that was in Him in that He took up His life again and arose from the dead. He showed that He is the true God in that He ascended into heaven in the sight of them all. He showed His

care for His little ones in that He sent His Holy Spirit, the Comforter, into the hearts of His people to keep them and to teach them the things of the Spirit of God until He would come again to receive them to Himself. He gave them the gift of faith to believe upon Him and to trust in Him, and He gave them an abiding Hope, which is Christ in you the Hope of glory. And He gave them a tender heart of love toward God and His children.

The Church, when first established, had only the Old Testament for scriptures. They were written primarily in Hebrew and translated into Greek, which was the common language of the people in that day. Through them, believers were instructed in the truth by way of the Holy Spirit. At that time the scriptures were kept in the synagogues, and individuals didn't have copies as we do today. After the Resurrection of Jesus, the four eye-witness accounts of His life were made accessible to the believers in the Churches so they might know of His words and deeds. The book of Acts followed documenting the Lord's dealing with the apostles up until the time just before the destruction of the temple in Jerusalem. Also, the epistles or letters of the apostles came into the possession of the Churches after they were copied and distributed. These were all written in Greek. All the individual books of the scriptures were not compiled into the Bible, as we know it, until after the time of the apostle's deaths. Since then, the scriptures have been translated into almost every language of the world. There have been no scriptures written

since then, although many deceivers have claimed that they produced inspired writings.

The Lord spoke directly to the ancient fathers, and after that spoke to the people through the prophets up until Christ came bodily into the world. Then Christ spoke to men face to face until He ascended to heaven to sit at the right hand of the Father. Since then He has spoken to His people by way of His Holy Spirit, to teach, comfort and keep them from the evil of this world until He returns.

Where then does the preaching of the gospel fit in? The gospel is foolishness to them that perish, but it is the power of God to them who believe, both Jew and Greek. True preaching is given of God and is used of Him to stir up and bring to the mind of the saints the truth that God has embedded in their hearts. God has always dealt directly with His people whether it was through prophets, Old or New Testament scriptures, dreams, visions, preaching, or by way of touching their hearts individually without any other influence. We may say He has always dealt directly with each one of His children because the work is altogether His, and is not at all of men. If we have tasted that He is gracious, if we have been given a love for Him and His children, and if we have been given a desire to please Him, we may have much assurance that we have heard Him speak, and that we have passed from death to life.

All praise, honor and glory is due to Him who has condescended to make myself known unto the sons of men. His mercy endures forever. **“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...”**

I trust this was written in love and in hope of eternal life.

Elder J.B. Farmer

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## *CORRESPONDENCE*

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10-7-14

Dear Brother Horton,

**P**lease renew my subscription for 2 years.

I enjoy reading the experiences of the saints and the old writers. I especially enjoy Thompson and Smoot.

May God bless you all with the strength and knowledge to continue publishing the Signs. The truths therein are much needed and appreciated in these perilous times in which we are living.

In hope,  
Vera Potter  
486 Hwy 590  
Ellisville, MS 39437

Brother Tony Horton,

**P**erhaps the wise words of Solomon as recorded in Proverbs 25:11 best express how I feel concerning the “Signs of the Times.” “A word fitly spoken is like apples of gold in pictures of silver.”

It is indeed an overwhelming joy to still be able to receive the "Signs of the Times" in all likelihood one of the only still sound Primitive Baptist publications still in print. I can only speak for myself when I say a great void would be in my life if it wasn't for the "signs." I'm sure countless others feel this way also.

With that said, please find my renewal enclosed for the next two years, with the remainder to be used as you see fit for the continuance of the paper.

Humbly submitted with kind regards.

Steve A. Everett  
1052 Middle View Dr.  
Forest, VA 24551

Sept., 2014

To Whom It May Concern,

**P**lease remove Elder V. B. Linn from your mailing list for the *Signs of the Times*. Elder Linn was the pastor of the Leading Creek Primitive Baptist Church in Montrose, WV. His personal address was Serenity Care, 269 Little Sand Run Road, Buckhannon, WV 26101. He asked that we send you a copy of his obituary for publication in the *Signs of the Times*. A copy of his obituary is enclosed.

I would like to have only four copies of that particular edition with his obituary. These copies will be given to his children, I being one of them. I have enclosed a \$10.00 check for those cop-

ies. I hope that this amount will be sufficient to cover the cost. Thank you.

Benny Linn  
181 Suzanne Street  
Washington, WV 26181

October 20, 2014

Mr. Tony Horton,  
1429 Howlett Street  
Hillsville, Virginia 24343

Dear Brother Tony,

**E**nclosed is a check in the amount of \$40.00 for a flash drive of the digitized "Signs of the Times." I spoke with you concerning obtaining the flash drive at the Smith River Association meeting, and I have been remiss in getting the request to you. This is partly because my computer has been out of service.

May God continue to bless you as you serve in the capacity as Circulation Manager and Treasurer. I look forward to receiving my copy each month.

I send my regards to your family and trust that things are going well with Austin here at Guilford College.

In love and hope,  
Sarah Sidbury  
1436 Talbot Rd.  
Pleasant Garden, NC 27313

Dear Tony,

**E**nclosed you will find my check for renewal of my subscription to the *Signs of the Times* for two more years.

May the Lord continue to bless you and the Editors of the Signs in your efforts to send out the truths of God's messages to his hungry children.

With Love,  
Carlton & Ruby Sumner

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## *VOICES OF THE PAST*

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### A PRAYER FOR OUR COUNTRY.

**A**lmighty God, who has given us this good land for our heritage, we humbly beseech Thee that we may always prove ourselves a people mindful of Thy favor and glad to do Thy will.

Bless our land with honorable industry, sound learning, and pure manners.

Save us from violence, discord and confusion; from pride and arrogance, and from every evil way.

Defend our liberties, and fashion into one united people the multitudes brought out of many kindreds and tongues.

Endure with the spirit of wisdom those whom in Thy name we entrust the authority of our government, that there may be peace and justice at home, and that through obedience to Thy law, we may show forth Thy praise among the nations of the earth.

In the time of prosperity, fill our hearts with thankfulness, and in the day of trouble, suffer not our trust In Thee to fail.

All of which we ask through Jesus

Christ, our Lord, AMEN.

GEORGE WASHINGTON

Zion's Landmark - Summer 2011

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**Elder William Quint**

Please consider for reprint.

**A**lthough this was written 160 years ago it certainly speaks to us in 2014 does it not?

Jim Cote

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Nov. 1, 1854

The Maine Predestinarian Baptist Conference, in session with the North, Berwick church, York Co. Me. To the several associations, churches and brethren, embraced in our correspondence, send our usual expression of christian love and fellowship.

**D**ear Brethren: — Amidst the Convulsions of the nations in foreign countries, and political commotions in our own country, and a vast array of mingled opposition which darkens the religious atmosphere apparently on every side, and while death is performing its office upon its victims daily and hourly, we are still preserved in the land of the living, and the revolving wheels of time has brought us to the enjoyment of another privilege to meet in our annual conference in September 1854. The great Head of the church still smiles upon us in love and mercy, the plan of free, sovereign and distinguishing grace in Christ Jesus is our theme, and our

only hope of salvation, from sin, death and hell. We occupy the same position substantially, and practically in doctrine, in the ordinances of God's house and in the ordinances of the visible church, that we have advocated, and observed for a long series of years. We do not consider the enemies of the cross of Christ to be competent judges of what constitutes a gospel church in gospel order, but the inspiration of the Holy Spirit in them that believe the gospel, and have felt its happy and glorious effects, will enable them to judge understandingly, agreeable to the testimony of the prophets and apostles. Out of the mouth of babes and sucklings, God has ordained praise. And from the revelation of the Father, And of the Son, and of the Holy Ghost, the only wise God our Savior, there can be no such a thing as a gospel church walking in gospel order upon earth. The experimental testimony given by every child of grace, of what God has wrought in him, is calculated to abase the creature, and to exalt the Creator of all things. Any other kind of religion than that which is known by revelation, is counterfeit and spurious and leads to creaturely boasting and self exaltation, and to a perversion of the scriptures. Our course is onward, steadfastly looking by faith to him who is the Alpha and Omega, the First and the Last, the Almighty. We have the sentence of death in ourselves, not to trust in ourselves, but in God, who raiseth the dead. We grow weaker in ourselves, but stronger in the faith which is in Christ Jesus. It is a source of consolation that the founda-

tion of God standeth sure, having this seal, The Lord knoweth them that are his.

Our meeting was interesting and very well attended. Our next annual meeting will be held with the church at North Berwick, York Co. Me., commencing on Friday after the first Monday in Sept. 1855.

Elder William Quint, Moderator.  
Joseph Perkins, Clerk.

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### AN ALMIGHTY HELPER.

**"The Lord is my helper." Heb. xiii. 6.**

**T**he children of God, who in themselves are poor, needy, weak, and helpless, with foes more and mightier than themselves to contend with, stand continually in need of help from one that is mighty to save, which they have in their God, through whom they can do valiantly. He is one that doeth as he will in the armies of heaven and of earth, and none sayeth, What doest thou? His word spake creation into being, and shall again dissolve it into nothing; this prowess, terrible to his enemies, he uses with a father's tenderness for the good of his children. This might, that formed the mighty universe, protects even the hair of their heads, and though his works are marvellously great, yet he despiseth not the day of small things; and though he is omnipotent, his every attribute is engaged to save the meanest of his sheep, and for one of them to be lost would be an undeifying of his Godhead.

With such a Helper, no harm can happen unto us. Though we pass through the valley of the shadow of death, he will be with us; and when, by reason of our own darkness, we do not see him near, may we be enabled to believe that he is not far off, that he is still the Unchangeable, the same yesterday, today, and for ever; and that having once loved us, he will ever love us with an everlasting love, and that he will never forsake us, but cause all things (according to his promise), to work together for good to those that love his name.

At every momentary point of our existence, we have need of the Lord to be our helper. We are at all times dependant on his will; never so happy as when sensible of it, and receiving all things as immediately from his hand; and never at so low an ebb in spirituality, as when we conceit ourselves capable to do something (however trifling it may be) of ourselves, and saying of his assistance, we need it not.

He helpeth at all times, as much when he chastens with the rod of correction as when he delivereth from trouble. In adversity, he lowereth all our towering thoughts of self; he proveth that all dependance on human merit is leaning upon a broken reed that giveth way and pierceth him that leaneth thereon for support; he bringeth to light, by the shaking of the flagon, the lees of our old nature that had settled quietly to the bottom, all to make us sick of self and fond of him; and he holdeth up to our eyes the ragged tatters of creature righteousness, to convince us of the depravity of

our hearts, and to endear the imputed righteousness of the Saviour to our souls, by its need being made more apparent; and yet, however convinced we may be of the exceeding sinfulness of sin, we can form no idea of its horrible deformity in the eyes of a holy God, whose eyes are too pure to behold iniquity: and yet he loves us, notwithstanding all our sins, and even in the midst of them, as bought with blood; which sins even we ourselves, now that he has created a new principle within us, cannot look upon without horror, for they are enough to sink us into endless misery, were not the Lord our helper.

He helpeth with mercies new every morning, as he fed the children of Israel with daily manna in the wilderness, and though he giveth us only a sufficiency day by day, yet it shall never fail; the miraculous manna, and the widow's cruise, failed not, until Israel had entered Canaan's land, and the earth brought forth her fruit abundantly: so neither will our heavenly Father let any good thing be lacking us in this wilderness state, but will provide daily a constant supply of his mercies, until he lands us safe in the realms of bliss.

He is near at hand, and that to help us, often when we are unconscious of it, as he was with his disciples as they travelled to Emmaus, leading our thoughts gradually to the meditation of heavenly themes, until, by the burning of our hearts within us, we find we have enjoyed the presence of him who is the chief among ten thousand, and the altogether lovely; and he is also often present, and that to help us, in the storm we feared

would be our ruin, when wave called unto wave, and we were afraid at the noise of his waterspouts; and even his first appearance adds fear, until he says, "Fear not, it is I," and then the storm is still. O Lord; in every storm give us to hear that voice to recompense our tribulation with consolation.

He is our helper in casting out all evil thoughts from our minds, that he has chosen to be living temples for himself, as he cast the buyers and sellers out of the temple of old, and how often do we make our living temples dens of thieves, filling them with unholy thoughts, and the vain imaginations of our hearts, so that at the very time we attempt to hold communion with him in prayer, our hearts are filled with other things, and we could never get them right again, did he not enter with his scourge, and, driving out all unholy things, take possession for himself.

He helpeth us in every trouble, giving us grace equal to our day, and where sin does abound, there grace does also superabound; an increased knowledge of sin, with a godly sorrow on account thereof, bring an increased spirituality of mind; therefore, Lord, if needs be, afflict, to draw us closer unto thee, and give us greater blessings; do as shall seem best to thy unerring wisdom and parental love, giving us in all things resignation to thy will, knowing that all things must be well when we have the Lord for our helper.

London, September, 1835

VERICULTOR.

The Gospel Standard

November, 1835

## EXODUS 13:17,18

**"And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistines, although that *was* near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt: but God led the people about *through* the way of the wilderness of the Red Sea. And the children of Israel went up harnessed out of the land of Egypt."**

**W**hen God delivered the Hebrews from the house of bondage and broke the Egyptian yoke of their captivity, his wisdom as well as power was most strikingly displayed. Such is the unlimited power of God that he could have released his people from bondage by the waving of his hand, or the utterance of a word; he could have instantly crushed the power of Egypt, and stripped the imperial throne of Pharaoh of all its regal strength, or he could have softened the heart of Pharaoh as easily as he could harden it: but his wisdom, as well as his omnipotence was to be demonstrated before the world. And having humbled Pharaoh and effected the release of the Israelites, he was able to conduct them in what way he pleased to their final destiny in the promised land. Having all power and all wisdom he was abundantly able to execute his design in any way that seemed good in his eyes.

But in the redemption of Israel from the house of bondage, and then conduct

through the wilderness, and their ultimate possession of the promised inheritance God evidently designed to show forth the redemption of his chosen people from the bondage of the law and their ultimate entrance into the glorious liberty of the gospel. He therefore chose to lead them about. Instead of selecting the shortest route, or that in which the least impediments to their journeyings would require to be encountered, it was his pleasure, for a purpose worthy of himself, to lead them about in a circuitous and meandering course, which would constantly require the display of his power and wisdom, his cloud by day and his fire by night, to guide and protect them, and to show their entire dependence on him in every step of the way. Thus setting forth in the figure, first, that the salvation of his chosen people was in a way by him ordained, and their redemption from the curse, the bondage and dominion of the law, from the guilt, pollution and consequences of sin, and from the powers of death and hell, was together above the wisdom and power of men, and in a way in all respects baffling the wisdom and humbling the pride of the sons of men; showing that it is not in man that walketh to direct his steps.

Second, agreeing with the experience of all the saints, every saint can witness with the inspired psalmist that when God broke their yoke of bondage and released them in a spiritual sense, from the grasp of Pharaoh, and set them free from their bondage; when he took them up out of the horrible pit and miry clay, and put a new song in their mouth, and set their feet upon a rock, that he

also established their goings. Had he allowed us to choose our own way, perhaps we would have desired to be conveyed by the nearest way, and on flowery beds of ease, immediately to the mansion of glory. Perhaps all the saints have struggled more or less against the way the Lord has been pleased to lead us about, especially when he has led us by the hand of Moses by the way of the Red Sea, hemmed in on every side, the sea before us, the enemy in hot pursuit behind and towering mountains at the right and left. We, too, have murmured when led to the bitter waters of Meribah, and we were terribly afraid when he led us near to the mountain that might be touched only on pain of being thrust through with a dart, or destroyed. Like the Hebrews, we have feared that we were brought thus far to be destroyed, but still God has led us in a way which we knew not, and in paths we had not known. Truly he has found us in a waste howling wilderness, like Jacob, and he has led us about and instructed us, and yet he has kept us as the apple of his eye.

“God led them (the Hebrews) not through the way of the land of the Philistines, although it was near; for God said, Lest peradventure the people repent when they see war and they return to Egypt.” The Philistines were a people with whom Israel was never on good terms of friendship, they were enemies, and always on the alert to draw them into difficulty and bore about the same relation to Israel that the Arminians do to the church and people of God; and although, according to the natural geography of

that country, a straight line from Egypt to Canaan would cross the land or territory of the Philistines, it was not the pleasure of the Lord to lead them that way, as it was a way of temptation too strong for the resistance and fidelity of the Hebrews, therefore to avoid the influence of the Philistines on the Israelites which God foresaw would have a tendency to ensnare them, and to bring them again into bondage, he led them by another way. How happy for the children of God is the lesson here taught that God has established the goings of his redeemed people, and that he knows exactly what amount of temptations his grace shall enable us to bear, and orders our course accordingly. So it is said of the saints, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." - 1 Cor. x. 13.

God provides against all peradventures, chances or uncertainties, in all the provisions which he has made for the deliverance and salvation of his people. This form of expression cannot imply that there are peradventures or uncertainties with God, but that he has provided infallibly against them. He knew, as he only could know, what would have been the consequences if he had led them through the land of the Philistines: they must have seen war, and they would probably have been tempted to repent that they had left Egypt, and inclined to return thither. So in the way of life and salvation through our Lord Jesus Christ,

God has ordained that none can come to him but by Christ, who is the way; there is salvation in no other way. Men cannot be justified in God's sight by any works of righteousness which they have performed, by any obedience to the law which they have or can render. When they are delivered from bondage and the yoke of their captivity is broken, the saints frequently show an inclination to lay their course through the land of the Philistines, that is, they have in them a natural inclination, after having received the Spirit, to be made perfect by the works of the flesh. The Arminian conditional system presents to their inexperienced eyes a smoother path, a shorter distance, and there are many allurements to draw them into the popular thoroughfares of the legal system, but God by his Spirit never leads his people in that way. Paul said to the Galatians, "This persuasion cometh not of him that calleth you." If for any purpose God suffers his children to become entangled with the yoke of bondage, and to sojourn in the land of the Philistines, they always see war; for as certainly as the Spirit of truth is in them, they will find a principle of opposition to the corrupt principles and works of the flesh, and all the hosts of the Philistines will oppose the law of the Spirit of life which they possess, and all the powers of their flesh will adhere to the legal tendencies of the Philistine or Arminian doctrines, and as the poet has very justly remarked, they

"Strive with a Do this and live,  
To drive them to Egypt again."

"But God led the people about." He leads them, it is not his method to drive them. When he putteth forth His own sheep, we goeth before them, and they hear his voice, and they follow him, but a stranger they will not follow, for they know not the voice of strangers. As God led the Israelites from Egypt, and through the wilderness, going before them in the cloud by day, and the pillar of fire by night, so he goes before his spiritual Israel, by day and by night. Instead of scaring or lashing them along, after the Philistine or Arminian fashion, uncapping hell, and showing them the horrors of the damned, to urge them on, he goeth before, and causes them to behold in him such irresistible attraction that they feel sweetly constrained to follow where he leads. He gives them such confidence in his wisdom to lead them, that they desire no other leader, and their experience enables them to say, He leadeth me into green pastures, beside the still waters, But he leads them by the way of the wilderness of the Red Sea, not because that way is the nearest, or smoothest, or most flowery but because in that way he will be glorified, and his people shall be taught many important lessons which they could not so well learn in any other way. What important lessons did he give them in the wilderness and at the Red Sea? How was his mighty power and discriminating grace displayed, when he made a path for them through the Red Sea, on dry ground, and when the same miracle by which their deliverance was accomplished, destroyed all their enemies? As he led the Hebrews, so he leads his spiritual

people, often into wilderness trials, where the beasts of the forest prowl, and where their howlings sometimes alarm them, and to the sea where their way seems, to all human sight, cut off, the enemy advances, and they are hemmed in, and they think there is but a step between them and death, but how seasonably his help comes; his rod is extended, the sea divides, the way of escape is opened, and a song of deliverance breaks forth from their joyful tongues.

"The children of Israel went up harnessed out of the land of Egypt." Not in the panoply of military warfare, for God himself fought their battles, and gave them victory. The manner of their harness is described in Exodus xii:11, "And thus shall ye eat it (the passover); with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover." In this manner of harness they ate the passover, and immediately left the land of Egypt, and their harness did not become old, or require to be repaired or replaced during the forty years of their pilgrimage in the wilderness. Here again we have a vivid figure of the way in which the Lord strips his people for the race, and in which he harnesses them for the christian warfare. They are not clad in the armor of men, in coats of mail, nor armed with implements of carnal warfare, for they are not to fight against flesh and blood; the warfare is a spiritual warfare, and their weapons are spiritual, and mighty, through God, to the pulling down of strongholds. They are well harnessed at the outset, for they have on the whole armor of God, having

their loins girt about with truth, and having on the breast-plate of righteousness, and their feet shod with the preparation of the gospel of peace, and, above all, taking the shield of faith, wherewith they shall be able to quench all the fiery darts of the wicked; and the helmet of salvation, and the sword of the Spirit, which is the word of God. (Eph. 6:13-17.)

As the Israelites went up out of Egypt harnessed, and wore the same harness all the way in which the Lord their God did lead them until they had accomplished the whole journey and entered the the promised land, so the redeemed family of God whom he has redeemed from sin, death and hell are called to be marshalled under the banner of the great Captain of their salvation, and all their armor is of God, their weapons are spiritual and mighty through grace, and they cannot decay or wax old, nor will they ever require to be superseded by any newly invented armor. As the Hebrews went up harnessed out of the land of Egypt, we may rest assured that not one of all the sons of Adam shall ever go up out of the land of Egypt, or be delivered from the house of bondage, in any other harness, nor without this harness. True, men may make profession of religion, they may display much zeal and courage, they may impose on the saints, but until God breaks their yoke, and puts on them the harness, they have no discharge from bondage, and can never know experimentally the

glorious liberty of the sons of God; they are all Ishmaelites, and under the covenant that gendereth unto bondage.

Elder Gilbert Beebe  
March 1, 1862)

### IT IS THE GIFT OF GOD

**“For by grace are ye saved through faith, and that not of yourselves it is the gift of God.”**  
(Ephesians 2:8)

**W**hat a wonderful gift from God! The Apostle Paul is telling the brethren who have been quickened and born of the Spirit, where their religion came from; and how they came by it. Yes, by grace, a favour of God, — an unmerited favour from God. With this grace or favour from God comes faith, and love, and a new creature whose eyes are opened and his ears unstopped. With this grace the lame are able to walk, the dead sinner is made alive, and his sins are cast into the land of forgetfulness, to be remembered no more; and the saved sinner is before God the Father without blame in love.

Just think of it: what a wonderful arrangement God has made for his little children! It is all a work of his own for his own. Our weapons are not carnal but mighty through God to the pulling down of strongholds, — the flesh and the carnal mind. We are told that his children are made willing in the day of His power. Paul said that sin revived and he died—he became dead to sin and could live

no longer therein: he became alive to God.

What we are trying to show is that everything in the way of salvation for the saved sinner is the gift of God; hence when one's ways have been established, and the gift of God's love through faith has been imputed to him, he can then say, "The Lord is my shepherd I shall not want." "The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" (Psalm 27:1) And he will also say that the Lord is my refuge and strength, a very present help in trouble. And by this grace the little child of God can say that he is "begotten again unto a lively hope, (a living hope, or a hope I live by), by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled that fadeth not away, reserved in heaven for you who are kept by the power of God through faith, unto salvation ready to be revealed in the last time." Through this saving grace the little child can say, as one of old, "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 hath put a new song in my mouth even praise unto our God."

What a wonderful arrangement to have our goings established by the God of heaven, by his gift to be sure, and our feet placed upon Christ the Great Rock, which none can move or destroy; and to be brought out of the horrible pit of sin, and the love of it, and by His power to

have a new song placed in our mouth: a song of praise to God for all of our many blessings. How many times do we sing with the poet

"The steps that I tread and the station I fill,

My Father determined and wrote in his will."

"My cross and my crown are both willed by my God."

from the hymn, "A Child of Jehovah." The songs of the New Man are the teachings of the Holy Ghost and are not of ourselves. This gift of God lifts up the hands that hang down, and confirms the feeble knees, and enables the child of God to go leaping and praising God. Though one may not move a hand or foot, his mind and thoughts are heavenward, praising and leaping with joy. "**Many, O Lord my God, are thy wonderful works which thou hast done, and thy thoughts which are to usward: they cannot be reckoned up in order unto thee: if I would declare and speak of them, they are more than can be numbered.**" (Psalm 40:5) Is it not true that whoever has an eternal home in heaven with Jesus, it will be a gift of God. "**The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord.**" (Romans 6:23)

"For by grace are ye saved through faith, and that not of yourselves it is the gift of God."

(Elder) A. J. Slauson

### CIRCULAR LETTER

*The Delaware Association of Old School Baptists, in session with Welsh, Tract Church, Newark, Delaware, May 13 and 14, 1961, sends Christian greetings to those brethren whose chief concern is to remain in gospel faith and order, and those with whom we correspond, and with whom we unite in prayer for grace to be kept faithful in things pertaining to God and godliness.*

**D**ear Brethren: We address you in our Circular Letter with the desire that we may be mutually drawn together in thanksgiving and praise to the great and only God for his abundant grace and mercy in preserving us in the truth of the gospel, so that we do not seek confederacy with those of dissimilar doctrines and practices.

We are aware that we are few in number, and that the number of voices to preach the unsearchable riches of God's grace, are few in these parts, yet we are no less desirous of maintaining what our brethren have maintained in the churches of this association for many score years; for we are convinced that what they maintained is the doctrine of God our Saviour, the faith once delivered to the saints; and we earnestly pray that, if God wills it so, we may be preserved in our course in these matters; and that we might continue to be mindful not only of the doctrine, but the order as well. We know that this is necessary for the preservation of the distinctive and true doctrine of God's revealed word; and we would be admonished that the

full sense of Apostolic teaching was to preserve the bonds of fellowship among brethren, by endeavoring to keep the unity of the Spirit in the bond of peace. This we would strive to do; and this is what is done when disorder is not condoned.

It is no secret that there have been many departures because of one thing or another, since our brethren stood together at Black Rock, and other places, during the early years of the nineteenth century. Our position is that those things believed and maintained by the brethren then, are the same that should be maintained by us today, in order that our distinctive doctrine and order be not different from our staunch brethren of years ago; in order that we continue steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayer; and in order that our distinction of Baptists of the Old School be not lost in the maze of conflicting doctrines and practices. Upon these primitive things we are standing today, and would not be removed from them.

It has been with much concern that we have read and heard of disorders and departures before our day, and have sometimes observed them for ourselves. We are pained that these things should be, but we know that in human experience passions are often unbridled even by those in the church; and that often brethren follow men who, for the moment, are unrestrained in their quest for notoriety and leadership. And we know also that sometimes there has been an easing of membership requirements, so that men untaught of grace

have had influence in churches, and finding the tenants of the Old School not to their liking, have undertaken to reform, much as prior to 1832, which has resulted in retaining the name, but untempering the doctrine and order, to make a show of love for men not authorized by distinguishing grace.

To these probably many other things could be added, but these suffice to show that there has not always been a "taking heed unto thyself and unto the doctrine"; not always an examining of ourselves whether we be in the faith; and not always seeking the mind of the Spirit in the affairs of the church.

These things are recognized and acknowledged, but we are convinced that the truth is still in our midst, and is not departed from the earth; that the Lord is yet calling his people out of darkness into light; that there are many, many places where the Lord is worshiped in spirit and in truth; and that there are many of his called servants who are blessed to preach with power and demonstration of the Spirit, making no compromise for personal advantage.

We are therefore glad to say that all is not gloomy; that all of our joys of faith are not at an end, for our God yet reigns over all of his work. False brethren, false doctrine, much disorder, or many divisions, have not changed the course of God's purposes concerning his church. Have we not seen revivals where it seemed all was dead? Is there not a closer knitting together of brethren when the causers of trouble are de-

parted? Have not the Lord's servants been drawn closer together when persecutions and divisions have caused them to stand up as one man in defense of the truth?

As we are reminded of these things, and as some of us are assembled here in this meeting, is there not a solemnity; is there not a felt sense of the Lord's presence; is there not a reverence when we come together where prayer is wont to be made? And is there not a feeling of awe when we remember how greatly we are blessed with the love of God's truth, and with the love and fellowship of His people; and with the desire to stand firmly in the only God honoring and God given faith that has ever been in the world?

Our address to you is a reminder of our ancient heritage of God's mercies. As we remain steadfastly in the faith once delivered to us, so do we uphold the honor and glory of our God in the midst of much error and ungodliness; and so do we testify against doctrines contrary to the teaching of the Spirit. Outside of these things, the church would have no distinguishing marks, and nothing to indicate that she is a kingdom not of this world.

As we see departures from the faith, and idolatry rampant throughout the world, may we have the spirit of prayer indited in our hearts, to pray for Zion as Habbakkuk did for Israel in his day, "O Lord, I have heard thy speech, and was afraid: O Lord, revive thy work in the midst of the years, in the midst of

the years make known; in wrath remember mercy.”

Elder John D. Wood  
Elder Arthur R. Warren, Moderator  
Reese S. Jarmon, Clerk

### JESUS THE AMEN

I was asked to write a sermon upon the word amen. Well, I may not be able to do that, but I will very readily pen some few thoughts upon it that has been comforting to me, and in which I have had some experience by the power of the Holy Ghost.

The first and most blessed thing is that Jesus Christ our Lord, our redeemer and everlasting friend, is “The Amen” Rev. 3:4. Indeed, there is no abiding blessedness apart from our beloved Savior. As He is the chiefest among ten thousand, and altogether lovely, He is also the fountain of living waters. In Him we are blessed with all spiritual blessings in heavenly places; but all would be a failure, all our hope in things pertaining to God and to eternity would be a failure, if Jesus Christ were not the Amen. This sacred name, like all the names he bears, is what He is unto His church. This name signifies that He is the constant one, the gracious, immutable Almighty friend, faithful and true. Rev. 3:14. He is the one, who makes sure, and will bring to an all-glorious consummation all the eternal purpose which Jehovah the Father purposed in Him. Our Lord Jesus Christ is the head of the church, and He is the mediator

and surety of the new covenant, and as our covenant head He is in delighted acquiescence with it. Even though in order to the removal of the sins of His people, to make atonement for their transgressions and reconcile them unto God, He should come and give Himself a ransom, a sacrifice for their iniquities. He said, Amen to it. So let it be, it shall be. **“Lo, I come: in the volume of the book it is written of me; I delight to do thy will, O my God: yea, Thy law is written within my heart.” Psalm 40: 7-8; Heb.10: 4-10. “All the promises of God in Him are yea, and in Him amen, unto the glory of God by us.” 2 Cor. 1:20.**

Oh what exceeding great and precious promises there are in Him for time and eternity. The new covenant was established upon better promises than those given unto Israel under the law, the old covenant. The gospel promises are in Christ’s gospel; they are made unto the elect in Christ. Thus, by the communion of the Holy Ghost, who speak to us, as shows to us, and glorifies Jesus Christ in our hearts, We have sacred assurance, and are in earnest expectation in hope of eternal life, which God, that cannot lie, promised before the world began. Titus 1:2 All the promises of God in Jesus Christ are yea, and amen, sure to all the seed. As our covenant head He said, amen to them all.

In His faithfulness, love and mercy, and omnipotence He will see that none of these promises fail. What God hath promised, He is able also to perform. Their gracious and glorious fulfillment is not based upon the creatures perfor-

mance. Ah no! God will show His people His covenant in the incarnate Son of God. Psalm 25:14. **“Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of His counsel, confirmed *it* by an oath: that by two immutable things, in which *it* was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which *hope* we have, as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; whither the forerunner is for us entered, *even* Jesus, made an high priest forever after the order of Melchisedec.”** Heb. 6:17-20. In all the characters that Christ sustains, and all the offices in the new covenant He fulfills, He is surely the amen.

The pleasure of the Lord prosper in His hand; the government shall be upon His shoulder. Isaiah 9:6; 53:10. Well, beloved ones in the Lord, as we meditate upon the glorious work wrought by our Redeemer, and see how He was faithful to Him that appointed Him, how He finished all the work of eternal salvation, and will surely bring His people home to eternal glory, faultless, and holy, and without blame, and with exceeding joy before the majesty in the heaven, truly we are comforted and our hope is sure and stedfast, for Jesus Christ, the word made flesh is the amen. And we, like the four beasts, (living creatures) in Rev. 5:14 say, “amen” to all that Jesus Christ has done, and to all that He, as our great high priest, in heaven is doing for His people. There He appears in the pres-

ence of God for us, and forever, our beloved Redeemer, intercessor, our advocate with the Father. And when we offer up our feeble sacrifices of praise, when our hearts send forth our sighs and prayers unto the throne, they all come through Him unto our God Father. He says amen to them, for they are all cleansed by His precious blood, perfumed by incense of His finished work upon calvary’s cross, His sacrifice of Himself in our behalf, an offering, and a sacrifice of a sweet smelling savor unto God. Through Him, our amen, we have access into the grace, we are favored to worship God in the beauty of holiness, with reverence and Godly fear. Yes, our hearts say amen, so let it be, to all that Christ has done, and all that He is unto His people. When we are in sweet accord and our hearts are saying amen to Christ’s gospel, all sufficiency in self has been cast to the moles and to the bats, we are lowly in our own sight, we feel how naked and destitute we are in ourselves, we see we are poor sinners, and we have been taught under this bitter and humbling knowledge to look unto Jesus as the only ground of hope for perishing sinners. Yes, here must be God’s own gracious teaching to humble such sinners, sinners who are enemies of God, alienated from the life of God through the ignorance that is in them because of the blindness of their hearts. It needs such operations of the Holy Spirit in the sinner’s heart to bring him to cry, “God be merciful to me a sinner,” to bring him to see that all creature righteousness is filthy rags, and to submit to the righteousness of the God-man

Christ Jesus, which is unto and upon all that believe. But every one that hath heard, and hath learned of the Father cometh unto me saith Christ, John 6:45. And in our precious Jesus our all-sufficiency salvation, righteousness, all grace and glory, and to everything in Him we say amen. All is agreeable, all is needful, there is nothing lacking, all is finished, all is blessed, all is altogether lovely, all is to the glory of God, and to our everlasting consolation and happiness, in faith and love we say, amen, so let it be. If the gracious operations of the Holy Ghost are so essential to bring our souls into accord with the gospel of Christ, and to say amen to all the revelation of Jehovah's counsel therein: so also the same teachings of the comforter God and Holy Ghost, are needed to bring us to say, amen, the will of the Lord be done in all His providences. We have surely learned, yes, we have had to learn it over, and over again; that without the continual ministrations of the grace of Christ how unreconciled we are to our lot, how cast down we are sometimes, how fretful, what inward murmurings, and how hardened we then become in rebellion. **"The rebellious dwell in a dry land."** Psalm 68:6. God's providences are high and deep — His thoughts, His purposes therein are not for us to fully understand.

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

Job at one time could say amen to the adversities and bitter afflictions to

which he was subjected, Job 1:20-21; 2:9-10; but in the continuation of his deep and sore troubles he is found fretting at a great rate, and speaking hard things against God. But we see the end of the Lord: that the Lord is very pitiful and of tender mercy, James 5:11. "The Lord answered Job and said, Shall he that contendeth with the Almighty instruct Him? He that reproveth God, let him answer it." Surely this severe reproof was nevertheless love's reproof! It entered Job's soul, subdued all opposition to the Most High, and brought him at the feet of the Lord. "Then Job answered the Lord, and said, behold, I am vile; what shall I answer Thee? I will lay my hand upon my mouth. Once have I spoken; but I will proceed no further." Job 40:1-5.

We have trials, afflictions, adversities, we have vexations, and things that are so contrary to flesh and blood. Our little plans are upset; our gourds are blasted, the flowers that delighted us wither, they are snatched away, cisterns are broken, and creatures all fail. Sickness, pains in ourselves and others we have to endure, we suffer bereavements and we encounter the enmity of the wicked, of hypocrites. How shall we say amen, unto the Lord under the pressure of any or all these woes? When the Lord giveth us tears in great measure to drink, Psalm 80:5; if the bread of adversity and water of affliction be our portion, Isa. 30:20, is it possible to acquiesce, and say amen to God? When the thorn in the flesh is rankling, and the enemy is buffeting us until we are at our wits end, shall we not cry out for the extraction of the thorn? We pray that the

enemy may be forced to take departure from us, but if it is the will of God that the thorn shall still pierce us, and the enemy still assault us, can we then say unto the Lord, amen? We can, but only when our Heavenly Father says, "thou art my dear son;" thou art unto me a pleasant child. Jer. 31:20. Thou are beloved, lovely, all acceptable unto me in the beloved. Eph. 1:6. Drink the cup, my child! O then we can say, amen, so sweetened is our cup with our heavenly Father's love in Jesus Christ our Lord. And, when He says, "my grace is sufficient for thee; for my strength is made perfect in weakness," then we can say, amen, and join with the apostle Paul and say, "most gladly therefore, will rather glory in my infirmities, that the power of Christ may rest upon me." 2 Cor. 12:9. Pharisees, the self sufficient, the hypocrite may talk very smoothly, and say, we ought to say, "Thy will be done" to God's providences. But the dear child of God, who while in this world is compassed with infirmities, poor and sinful and tempted, finds himself so in need of grace that it is only by the power of Christ resting upon him, only as his preciousness is communicated and the spirit of truth glorifies our dear Savior in the soul, and thus sustains us in afflictions, and sweetens the bitter waters that we can say, amen to all our Heavenly Father's will.

There, I have penned some thoughts upon the word, and, oh may such grace from the Lord be ours that we be in accord with Him who is the Amen.

Elder Frederick W. Keene  
Raleigh, N. C.

**CONTRIBUTIONS**

**FOR OCTOBER 2014**

Mary Lee, NC .....	5.00
Cleo Underwood, VA .....	5.00
Carlton Sumner, VA .....	5.00
Algie Martin, VA .....	5.00
Faye Brown, NC .....	15.00
James Campbell, CO .....	5.00
James Lambert, GA .....	5.00
R. E. Bianco, TX .....	5.00
Vera Potter, MS .....	10.00
Doris Giles, VA .....	5.00
Jerald Hatchett, OK .....	50.00
<i>"In memory of Linda Hatchett"</i>	
Lois Ferguson, VA .....	10.00
Billie Freeman, AL .....	25.00
Charles Mathews, LA .....	100.00
<i>"In memory of Mother Katherine Godwin Mathews"</i>	

**IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12 / 2014  
IT EXPIRES WITH THIS ISSUE.**

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## OBITUARIES

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### CLAUDE TIPP "C.T." HALL, JR.

**W**ith much sadness, we acknowledge the death of our dear brother-in-Christ, Claude Tipp "CT" Hall, Jr., whom the Lord called from this low ground of sin and sorrow on July 1, 2014. Brother CT was born in Person County, North Carolina August 26, 1922 to the late Claude T. Hall, Sr. and Addie Jones Hall. He was also predeceased by his sisters Madeline H. Eaker and Huldah H. Berryhill as well as his brothers Moses H. Hall and John L. Hall. Survivors are his sister Nancy M. Hall of Winston-Salem, NC; niece Dr. Claudia K. Berryhill and husband Lacy W. Winstead; nephews Eugene C. Berryhill, Jr. and wife Susie; Joe B. H. Berryhill and wife Nancy and David B. Eaker; four grandnieces, five grandnephews, a great grandniece and a great grandnephew all of Roxboro, NC.

Brother CT served in the US Navy from 1944 to 1946 after which he returned to the family farm to manage the farming operation. After his father's death, he managed the family property in Roxboro. He also served many years on the Agriculture Stabilization Conservation Board.

Brother CT was a member and deacon of Shiloh Primitive Baptist Church for some sixty years. He also served as trustee and clerk. After Pastor Elder C.

B. Davis died, he became the song leader. Not only was Brother Hall a strong, dedicated deacon to his home church, but also could be depended upon to help with the needs of the Durham Primitive Baptist Church when it had no deacon.

As he lay in the hospital barely able to speak just a few days before he died, he whispered "how horrible it would be to stand before the Lord and hear Him say depart from me for I never knew you. But I have a precious hope to hear Him say come, ye blest of my Father, inherit the kingdom prepared for you from the foundation of the world."

His funeral was conducted at Shiloh Primitive Baptist Church by Elders Cleo Robertson and Jimmy Gray. Burial was in the church cemetery to await the resurrection.

Elder Cleo Robertson, Moderator

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### ELDER VELDEN BENTON LINN Tribute & Message from the Family

**V**elden Benton Linn, age 93 years, a former resident of Parsons, WV more recently a resident of Buckhannon, WV and a well-known Pastor of the Leading Creek Primitive Baptist Church at Montrose, WV departed this life Tuesday afternoon, September 23, 2014, at the Serenity Care Home at Buckhannon, WV with his family by his side.

He was born Monday, May 2, 1921, at Hammond, Marion County, WV a son of the late Samuel Wesley and Bernice Mae Murphy Linn. On December 24, 1943, at San Diego, CA he was married to the former Drexie Patricia Booth, who preceded him in death August 18, 2006. Surviving are four children, Sharon Dianne Ryan and husband Dennis of Elyria, OH, Patricia Kay Pistilli of Brockway, PA, Velden Benton "Benny" Linn II and wife Marlyn of Washington, WV, Marcia Elayne Milton and husband Gary of Greensboro, NC; ten grandchildren, Denise Ryan and Dayne Cork of Jackson Heights, NY, Michelle Ryan of Elyria, OH, Peggy McCoy and husband Jason of Dubois, PA, Heather Ryan and Floyd Hunter of College Point, NY, Rebecca Pistilli and husband Jeff De La Cruz of Fountain Valley, CA, Debra Ludens and husband Justin of Galloway, OH, Beth Pistilli and husband Cole Gibson of Salisbury, MD, Velden B. Linn III of Lewis Center, OH, Kyle Milton and Jamie Milton, both of Greensboro, NC, and nine great grandchildren, Emily, Gage, and Ella Norris, Makena Raymond, Benton and Gavin Ludens, Alexander Ryan-Cork, Kai De La Cruz, Jordan Hunter, Jared, Ian and Abbie McCoy.

He was the last surviving member of his immediate family. Preceding him in death are two brothers, Archie Reynold and Jonah William "Thad" Linn and one sister Sylvia Fern Chase.

He was a graduate of Elkins High School with the Class of 1939 and joined the U.S. Navy Reserves the same

year. He was called into active duty in 1940, where he served for six years, seven months and six days, which included all the war years of World War II. He served as a Signaller on the USS Milwaukee and the USS San Diego, having had the honor of hoisting the American Flag for the first time on the USS San Diego when she was commissioned on January 10, 1942 in the Boston Navy Yard just after the Pearl Harbor attack.

Mr. Linn had resided in Buckhannon since 1965 and was active in serving on the Industrial Committee with the Buckhannon Chamber of Commerce, which contributed to bringing new business to the area. He also served as President of the Buckhannon Chamber of Commerce as well as various other offices and was also President of the Buckhannon Rotary Club.

He worked for the Monongahela Power Company for 36 years, having filled various positions and retired June 1, 1986, as supervisor of the Buckhannon / Weston District.

Mr. Linn also served as clerk and later as moderator of the Tygart Valley River Primitive Baptist Association. He was called as Pastor of the Leading Creek Primitive Baptist Church of Montrose, WV in July 14, 1951, and served the church in that capacity until his death.

The family of Velden B. Linn would like to thank Karen Woody, owner, and the Serenity Care Home staff for their assistance and care provided to him during his stay at Serenity.

The family will receive friends at the Lohr & Barb Funeral Home of Elkins from 5 to 8 PM, Friday. Final Rites will be conducted at the funeral home, Saturday, September 27, 2014 at 11:30 AM. Elder Troy Simpson, Elder Lewis Johnson and Elder Hubert Sears will officiate, and interment will follow at the Leading Creek Primitive Baptist Cemetery at Montrose, WV where the United States Navy will present the American Flag. The family suggests that expressions of sympathy be in the form of contributions to the Leading Creek Primitive Baptist Cemetery Fund, in care of Bob Wilmoth, Treasurer, 110 High Street, Elkins, WV 26241.

### ALFRED LEE RATLIFF

**W**e at Salem Primitive Baptist Church bow in humble submission to the will of our Heavenly Father in the passing of our beloved brother and deacon, Alfred Ratliff. Brother Alfred passed peacefully from this life on August 30, 2014, surrounded by his loving family. He was born April 29, 1926, making his stay on earth 88 years.

He was preceded in death by his wife, Willie Mae Ratliff, daughter, Patricia Umberger and grandson, Scott McBride. He is survived by his daughter and care giver, Alfreeda Cadd, sister, Blanche Walsh, Brother-in-law, Banks Conner and wife Opal. Grandson, Stephen McBride, granddaughters, Bonita Ingram and husband, Wes, Mindy Campbell and husband, Jared. Five great-grandchildren and one great great

grandson and his companion and special friend, Mary Janney, many nieces, nephews and friends.

His beautiful funeral service was held at Salem (Head of the River) Church, September 2, 2014 by Elder Larry Hollandsworth. His body was laid to rest under a beautiful mound of flowers in Rest Vale Cemetary.

Alfred United with Salem (Head of the River) Church in August 1991, and was ordained as a deacon June 12, 1993. He had that precious "hope" in his breast and was a firm believer in Salvation by Grace. He was a faithful member, and served his church in many ways, always willing to help in any way he could. Nothing pleased him more than to have several of us members ride with him to churches far and near. He loved people and never met a stranger. His friendly ways and sense of humor will be remembered by all who knew and loved him.

He will be missed by his family, friends and church members. May we take comfort in **Psalms 147:3. "He healeth the broken in heart, and bindeth up their wounds."** He is gone from our sight; still with us in memories; Gone from our touch, but still in our hearts.

May the Lord comfort all of us in our time of sorrow. We feel he is now resting in that perfect peace, awaiting the second coming of our Lord and Savior, when we shall meet Him in the air, be like Him and be eternally satisfied.

Written with love,  
As requested by the Church  
Mary Janney