

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., JANUARY, 1963

NO. 1

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 1/63
IT EXPIRES WITH THIS ISSUE

TRAVELING A WINDING WAY IN A DREAM (Lamentations 3:29)

One night, I dreamed of going
Down through a mountain side;
I was traveling a winding way,
And the way was untried.

I was accompanied by two brothers,
Down this rugged way,
Thinking that ere long we should
Behold the light of day.

I told the brother ahead to see
How far we had to go;
Then I leaned forward to look,
And beheld a pool below.

With no hope of getting beyond
The water deep and clear,
And feeling too weak to return,
I had great cause to fear.

'Twas then I dreamed that I awoke,
And was lying on the ground;
It seems that I was weeping freely,
Whilst my face was down.

I thought my father was nigh me,
And to him I did say
That the Lord delivered me
In this (awakening) way.

He delivered me from going down,
When my strength was gone,
And I was weeping, mouth in the dust,
For His great mercy shown.

C. W. Vass
Elizabeth City, N. C.

A MOTHER TO HER CHILDREN

Patrick Springs, Va.

My Dear Children:

I love you very much, and this is the sole reason I am writing you this.

I appreciate your interest in the welfare of your father's soul. It does my heart good to know your heart has been stirred, but, if I understand you right, I'm afraid you have the wrong idea. You left the impression in your letter, that if I would only tell your father he is a lost sinner without Christ, it would convert him to his lost condition. This only God can do. His words are powerful; ours are not.

Now let's consider the condition of people before Christ quickens them to know Him, which is the condition we are born in. Psalm 51:5, reads, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." Psalm 39:5, reads, "Behold, thou hast made my days as an handbreath, and my age is as nothing before thee. Verily every man at his best state is altogether vanity." Psalm 37:23, reads, "The steps of a good man are ordered by the Lord." 1 Corinthians 2:14, reads, "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."

John 4:23, reads, "But the hour cometh and now is when the true worshipers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him." Then poor sinners cannot seek God to worship him, until they are quickened in Christ, and made spiritual. And God alone can give life.

Romans 8:7, 8, reads, "Because the

carnal mind is enmity against God, . . . So then they that are in the flesh cannot please God." In Hebrews 11:6, we read, "But without faith it is impossible to please God." And Jude 3 says, "... faith which was once delivered unto the saints." Before we are born again we do not have faith: the natural man is interested only in worldly things, because he is worldly.

Now, my children, if your father has never been quickened and made alive in Christ, he cannot receive spiritual things: You might tell him there is a Christ who died for sinners, but it would not accomplish one single spiritual thought. In 2 Timothy 1:9, we read, "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."

Colossians 2:13, reads, "And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all your trespasses." Ephesians 2:1-5 says, "And you hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world; . . . But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved)." Grace is a gift of God — something we are not acquainted with before we are quickened. It is not by a preacher we learn these things, as proved by Galatians 1:12, "For I neither received it of man neither was I taught it, but by the revelation of Jesus Christ." But we are called with an holy calling, and one who calls with an holy calling must be holy. Then it is not by the minister, for he is not holy. The gospel is the power of God unto salvation to every one that believes.

So it is all of God. We must be prepared to hear the gospel by the same power by which the gospel comes. "A new heart will I give you, and a new spirit will put within you; and I will

take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." (Ezekiel 36:26, 27)

David said in Psalm 40:2, "He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, (Jesus), and established my goings." If we could bring out the beauty of this Scripture, we would be ashamed to think that God waits for man to make the first move. Verse 3, says, "And he hath put a new song in my mouth, even praise unto our God." Verse 4, "Blessed is that man that maketh the Lord his trust . . ." We see then if we trust in the Lord it is because we are blessed to do so — not, if we will trust him, we will be blessed. "Salvation is of the Lord," says Jonah.

Isaiah 55:11, says, "So shall my word be that goeth forth out of my mouth. It shall not return unto me void, but shall accomplish that which I please; and it shall prosper in the thing whereunto I send it." The gospel is not preached in vain, and wasted, as some will have you believe.

You told me to tell your daddy that Christ died for him: **Only Christ himself can do that.** I could just as easily tell him he was going to heaven, for, all for whom Christ died will go to heaven. If Christ died for every soul, as the world will tell you, then everybody will be saved, if not, then some for whom Christ shed his blood will be found in hell. Away with such a heresy! "For thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." (Psalm 16:10) The eleventh verse is beautiful, read it.

Now read Matthew 1:21, "And she shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins." Not that he shall give his people a chance to be saved: this is false doctrine. The world will teach you that when the Bible speaks of God's people, it means every individual. It is not so. The Bible speaks

of God's people: those who were chosen in Christ before the world began. All people are God's by creation, to do with as he pleases. If "his people" means everybody, then everybody will be saved. But read John 8:21-24, "Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins." etc. "For this is my blood of the new testament which is shed for many for the remission of sins." (Matthew 26:28)

This certainly makes it plain that his blood was not shed for everyone, but for many. Isaiah prophesied in 53:11, 12, "He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."

John 17, proves that Jesus saved everyone for whom he died. The world will tell you all you have to do is to make up your mind to accept Christ, and believe on him. Well, let's see how we believe, and accept him.

Isaiah says, "Who hath believed our report . . .?" "There is none that understandeth; there is none that seeketh after God." (Romans 3:11) Before we are quickened and made alive in Christ, we do not seek after God. In Acts 13:48, we read "And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed." No one can believe unless he has eternal life. We believe natural things because we are natural; but to believe spiritual things, we must be made spiritual.

"For unto you it is given in the behalf of Christ not only to believe on him, but also to suffer." (Phil. 1:29) "Jesus answered and said unto them, This is the work of God that you believe on him whom he hath sent." (John 6:29) We believe on Jesus because God works

the belief in us. Oh, how I love to render all praise unto Him, who deserves it!

In Acts 13:41, we read, "Behold, ye despisers, and wonder, and perish: for I work a day in your days, a work which ye shall in no wise believe, though a man declare it unto you." It seems there are those who cannot believe, though a preacher makes it ever so plain. We get mighty anxious about the souls of men; but listen to what Jesus said, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." (John 6:37) Read to the 45th verse: "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,"

Now, as far as accepting Christ, let's see what the Bible says: "Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will; to the praise of the glory of his grace, wherein he hath made us accepted in the beloved." (Ephesians 1:5-7) We, then, do not accept him of our own, but are made accepted in him: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And, "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will."

My children, I too have long waited for a change in your father, and prayed much; but all the talk and everything in our power would only make him a whitewashed Christian. When the storms and trials of this life come upon him, the whitewash would be washed off. **I desire a born again Christian:** so we must wait upon the Lord: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles. They shall run and not be weary, and they shall walk and not faint." (Isaiah 40:31)

"It is good that a man should both hope and quietly wait for the salvation of the Lord." (Lamentations 3:26)

My dear children, while you are pray-

ing for your Dad, in the meantime, do not forget your Mother.

Your mother,
Minnie Foley

("The preparations of the heart in man, and the answer of the tongue is from the Lord." (Proverbs 16:1) The evidence is that Sister Foley is taught of the Lord, and is blessed to be faithful in a sacred trust. Knowing, as she does, the source of all wisdom and knowledge in the Lord, she meets a situation squarely, and tells those near and dear unto her that there is but one way in which sinners are brought to the knowledge of the truth, and have evidence that Jesus is their Saviour. She cites not only her own convictions, but brings a mighty array of inspired witnesses to prove she is right.

The plainness and sincerity with which she writes, and no doubt with a prayerful heart, evidences faith which says, "Thou canst, if thou wilt: Thy will be done." "The lot is cast into the lap; but the whole disposing thereof is of the Lord." (Proverbs 16:33) — J. D. W.)

FROM ELDER AND
SISTER DAVENPORT

809 Sycamore,
Mineola, Texas

Dear Elder and Sister Wood:

My dear brother, I have just read the *Signs* for October, and can't explain how much I enjoyed it. In my mind I could see you in front of the congregation, and I felt to be there with them, drinking from that fountain above that never runs dry with God's children. What a message it is, and what joy, when it is direct from God. I felt your message at the association came from God. How rich it was to me! But I feel so unworthy of such blessings. When I look back over my life, it seems it has been filled with sin and wicked thoughts; but when I am led to contemplate the glorious covenant of grace, I can then say, "Bless the Lord, Oh, my soul, and all that is in me bless his holy name." The grace of God is so precious to me, for I can rejoice in hope of the glory of God, the only Saviour I know and believe in.

My husband is still very feeble, confined mostly to his room, but looked

forward to the convening of our association (the Sulphur Fork). He was not able to attend, but was disappointed when he learned you were not there. . . . We don't want to complain, only hope to be given a spirit of submission to bear patiently all that the Lord sees fit to put on us.

We both can never forget the pleasure it was to have you visit in our humble home. A sister I hope, in bonds of love and fellowship.

Mrs. S. C. Davenport

REPLY

P. O. Box 186
Manassas, Virginia

Dear Elder and Sister Davenport:

We cannot tell you how much we appreciated your letter. We have often desired that we might visit you again; and it is often that we recall and mention the most pleasant visit we had in your home. It was good to be confirmed in our faith by an old and tried soldier of the cross. The feeling we had of love and fellowship for you, and the things you love to talk about, has not faded from then until now. If the Lord so wills it, we would like to come your way again and have another visit with you, but we do not know now, of course, when or whether it shall be a pleasure afforded us.

I am glad that you enjoyed the October *Signs*, and that the things spoken in the published sermon found a responsive chord in your feelings. It was published by request; and I am glad now, because many have expressed their enjoyment of it. I am hoping, from time to time, to publish sermons by other Elders from the tapes I have; for I feel that these will make good reading, and along with the publications under the "Voices of the Past", will confirm the fact that we are still contending for the doctrine that Old Baptists have always contended for; and that the *Signs*

of the Times is particular what they publish.

How good it is to know that the Lord never leaves nor forsakes his people, but that He gives them all needed grace for all their trials, afflictions, and joys; and sustains them in their hope of eternal life. You have both found it so during your lives, though at times, no doubt, your faith has been tried. But this has been good, when the joys of salvation have been restored, for it has kept you looking unto Him for all things.

Sister Wood joins me in love and very best wishes. Remember us to any who may inquire of us.

Yours in the very best of bonds,
John D. Wood

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Maine Old School Baptist Association, meeting at Whitefield, Maine, August 31, September 1 and 2, 1962, sends greetings to the churches and Associations with which we correspond:

Our mind has been led, we hope by the Holy Spirit, to think somewhat upon the 3rd and 4th verses of the 8th Psalm: "When I consider thy heavens the work of thy fingers, the moon and the stars, which thou hast ordained: what is man, that thou art mindful of him? and the son of man, that thou visitest him?" How inadequate are our minds to consider that infinite expanse of the heavens, the work of His fingers; to consider that our tiny earth is only a speck among the planets and visible stars that comprise only one of millions of galaxies, each so huge that light must travel thousands of years to span its limits, yet each star and each galaxy moving in its ordained path according to the Master's plan.

How incomprehensible to our minds also, is the formation of our earth which He has created, the various shapes of land and water, the millions of animals and plants, springing from tiny seeds

that reproduce after their kind, as they were created to do by His fingers; the elements of the earth and sky, each one composed of countless invisible atoms and every atom in turn formed by smaller particles endowed with energy to react according to His plan, particles so infinitesimal that we cannot comprehend their structure or understand their functions. The works of His fingers are too high for the mind of man to reach, too deep to plumb; the universe remains a miracle, the atom a mystery.

But even more mysterious and more incomprehensible than His control over the galaxies of space and the reactions of atoms, are His dealings with those created in His image, of whom he is mindful, His elect. These, too, show forth the miracles of His power and follow the laws of His designs. And the subjects of His grace realize how wonderful is His plan of salvation, His work in the soul, the joy of revelation and the new birth, so contrary to the ways of man. Consider, for example, a man traveling from Jerusalem to Ethiopia nearly two thousand years ago, through a desert in Canaan; a man with a chariot and attendants, of great authority in his own land, keeper of the Queen's jewels and leader over many men. In the eternal council of God who planned all things from the beginning, the mind of this traveler so great according to the judgment of men, was turned from earthly thoughts to a study of the Scriptures, and to a searching for the things of the Spirit, seeking a way, as it were, in the desert. At the same time in distant Samaria, a servant of God and apostle of Christ was led by the Holy Spirit to make his way towards the man in the chariot. They met and conversed and the apostle explained to the eunuch the scripture he was pondering, and preached to him the truths of salvation.

God had prepared the heart of the high dignitary to receive the blessing and He had sent His servant to bring the answer to prayer. Here was the

miracle of the new birth and rejoicing filled the heart of the eunuch. The rejoicing was not over his high estate or because of his equipage but in great humility, because his Lord had been gracious to him, mindful of his needs and had revealed the glories of His Kingdom. And his first desire was to follow in the footsteps of his redeemer; and as the desert was passed and water appeared, he asked to be baptized. After the baptism, the eunuch would not wonder at Philip being caught away because he knew a greater mystery had just been wrought in his heart, in the answer to his searching for the truth.

Just as the stars and galaxies of the heavens obey his bidding, so Philip and the eunuch, drawn by the Holy Spirit, met to carry out His designs of salvation in the heart of a subject of grace. He has power over all his creations; They do as He disposes and are subject to His dispensations. His call is answered by those who are given the ear to hear, his knock at the door is not made in vain; the dweller recognizes the visitor and opens the door to receive the blessing. And so He performs His wonders not only in the heavens and in the bowels of the earth but also in the hearts of His people. The galaxies of space and the atoms of earth obey His laws and carry out His designs just as do men made in His image. What a blessing that He is mindful of His own!

"Eternal Power, whose high abode
Becomes the grandeur of a God;
Infinite lengths, beyond the bounds
Where stars revolve their little rounds.

God is in heaven, but man below;
Be short our tunes; our words be few;
A sacred reverence checks our songs,
And praise sits silent on our tongues."

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, August 31, September 1 and 2, 1962, sends greetings to the churches and associations with which we correspond:

Dear Brethren:

Again through the providence of our covenant keeping God, we have been able to meet in an association.

Your correspondence has been gladly received, testifying that there is no falling away from the truth, but instead, a meeting together in heavenly places. How wonderful it is that in all times God has provided his people a sanctuary where they can sit down with Abraham, Isaac, and Jacob, and be filled with the light of His presence.

Your ministering brethren, Elder Arthur Warren and Elder I. S. Conner, came to us laden with the fruits of the Spirit of him whom to know is eternal life. Those present could truly say with the psalmist, "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 shall dwell in the house of the Lord forever."

How often in our journey through life when the way becomes dark and hope seems almost gone, either by visible signs from without, or by the working of the Holy Spirit within, we receive the sign that the everlasting arms are underneath. We are carried above earthly trials with the assurance that, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depths, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord."

"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." (Romans 5)

The Maine Association is one of the smaller and weaker associations, but we hope that we are part of that remnant which the Lord shall gather from all parts of the earth." (Isaiah 11:11, 12) It is comforting to note that it is through the small and weak things of

the world that God shows his power. So, our strength is not of ourselves, but of God who doeth all things well, according to his will, for our good and his glory. May we be given to lift up our eyes unto the hills from whence cometh our help.

The next meeting of the Maine Association will be held, the Lord willing, with the Whitefield Church, Whitefield, Maine, the first Sunday in September, and Friday and Saturday preceding, 1963. Notice will be published in the *Signs of the Times*.

Elder Arthur Warren, Moderator
Mrs. Sanford Bartlett, Clerk

WHO DOES WHAT?

Are we capable of going unto God at any time and at our own will, to be saved? Can we reject God's word? Is His power limited?

When an architect builds his own building, does he haphazardly get a bunch of men, buy a pile of lumber and some bricks, and then tell the men to build anything they desire? I don't think so. An architect has an *exact* blueprint of every permanent fixture down to a jot and tittle. Everything is organized. He gets the men *when* he wants them, and the parts of the building are added *when* their time comes. Think how wonderful it would be to see, in all its detail, the manifestation of a beautiful building, — especially if you designed it yourself. It is so with God.

Can anyone say that he can go to God and be added to his invisible church at any time? If you were an architect, what would you think if a brick came up to you, and said, "I have dusted the dirt off myself, and I am ready to be added to your building now." Why even think! it is entirely impossible for a brick to walk. What then can a man do, who is born as dead as the brick, about becoming part of the invisible church of God? He can do no more than the brick! When the disciples asked Je-

sus who could be saved, His reply was, "With men this is impossible; but with God all things are possible." (Matthew 19:26) In Acts 2:47, we find that, "The Lord added to the church daily such as should be saved."

Jesus said, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." (John 6:44) Each child of grace has his own fixed time and place, in accordance with the unquestionable will of the Almighty Architect.

Most people believe that the word of God can be rejected: that when Paul was struck down by Light brighter than the noon day sun, he could have "accepted or rejected" God. He did not reject the light that blinded his eyes; nor can any person who is subjected to His will. These persons might say, "Well, I can show you in the Bible where God's word is rejected." And they can; in Jeremiah 8:9, for example. To me it means just this:

First of all, imagine God as a baseball pitcher; the baseballs as the word of God; and people as backstops: one is made of very hard wood (non-believers), the other is made of thick white cotton (believers). As baseballs are thrown at the backstops, they bounce off the hard wood, but are absorbed in sweet joy by the white cotton. It was God's complete knowledge and will that the wooden backstops would reject his word. Why not? He built them just that way. The power is not in the backstops to reject the word, but rather in their maker who constructed them that way. The word reaches hard backstops when it is preached to a congregation containing both believers and non-believers. And I do not think that He constructed these backstops with legs, so that they could walk up to the pitcher's mound and take the ball from him; neither have they legs to meet him half-way. The backstop may think he can, and he may think he is doing God a favor in exerting this effort. "There is a way that seemeth right unto a man, but the

end thereof are the ways of death." (Proverbs 16:25) Read also Matthew 15:8, 9; and 24:11 and 24.

What kind of a power is this that a backstop can take the ball from a pitcher? The shift of power would be completely out of reason. It's about as bad as saying that God is a big concession stand, where you can get some spiritual goodies, if you pay your tithes: and that there is nothing the concession stand can do but give them to you.

On Judgment Day the hard backstop might cry out in anger, "Why was I made this way in the first place?" An answer can be found in Romans 9:21, "Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour?" This would be comparable to a person who blames the sun when he gets sunburned.

. . . Our God is all powerful; but a God who is limited in any manner would not be all powerful, and is certainly not the one I hope to believe in.

Joe L. Hamrick, Jr.
Harlingen, Texas

(Submitted for publication by Elder Loyd Wall, Bivens, Texas.)

(We read the above with a great deal of pleasure, since we had been expecting something like it ever since we were favored to meet this young man while visiting at an association, and in the home of his father and mother, Elder and Mrs. Joe L. Hamrick, in Texas. His unusual interest in the Scriptures and experience was plainly evidenced, and we felt remarkably so, for one so young in years.

In his writing he gives the analogy between the things he knows in nature, and the things he has been taught of the Spirit, comparing one with the other; and gives conclusions which are most interesting. — J. D. W.)

CIRCULAR LETTER OF THE SALISBURY ASSOCIATION

(Written by Elder W. D. Griffin)

Dearly Beloved in the Lord:

"Behold, how good and how pleasant it is for brethren to dwell together in unity." (Psalm 133:1). When the household of faith is grounded and settled

and rooted in sound doctrine, it has a tendency to bring them to a single, steady aim; to lead them to the exalting of the Holy One; to unify them in walking together in the precepts and examples laid down in the Scriptures; to give them holy desires to have a "thus saith the Lord" for all they practice in occupying his kingdom. This being true, let us, by the grace of God, always be found searching for that doctrine.

"Oh how great is thy goodness, which thou hast laid up for them that fear thee; which thou hast wrought for them that trust in thee before the sons of men." (Psalm 31:19). God is great in goodness, and He is good in greatness. These two characteristics of God are deeper and more precious to the children of men than we are able to mark out and comprehend. This "great goodness" is worthy to be compared with the "manner of love" that is bestowed on the children of God. (1 John 3:1). It is solely the work of God, and the goodness laid up and the love bestowed, are gifts from Him to poor sinners. This shows forth our God as He purposed and laid up this goodness, and it also shows forth his sovereign work in its bestowal upon us. In purpose we did not have anything to do with the laying up of his goodness. It was done for us according to the eternal purpose of God, and displayed to us in time by its bestowal on poor sinners. We do not have any more right to claim a part, or to be a contributing factor in the bestowal of this love, than we do in the laying up of this goodness.

God having loved His people with an everlasting love, it behooved Him to not withhold anything from them; therefore He laid up for them everything that would be needed in time. To preach otherwise is to impugn the veracity, the wisdom, the love, and the sovereign grace of God. In no way can it be said that we aided in the laying up of this goodness. If so, how? If so, by whom? Now let us notice carefully. God will not divide any of His honor or glory to fallen man. He did not ascribe any of

it to the unperfected members of the body of Christ (Psalm 139:16) in the laying up of this goodness, and neither will He divide any of it to us in the bestowal of it upon us.

This goodness was laid up for us in the purpose of God, and it is displayed among the God-fearing children of the covenant of grace. It is not laid up for them because He foresaw that they would fear, no, no, not that, but the bestowal of that goodness causes them to fear the Lord in reverence and godly fear.

Not only, dear brethren, did God lay this goodness up for us, but He also wrought out that goodness. The laying of it up is to be ascribed unto the Lord; the working out of this goodness is likewise, in the same manner, to the same degree, and in and for the same people, as being of the Lord. God overshadowed the virgin, caused her womb to be fruitful and to bring forth; He, by His Spirit, has quickened us into life, has wrought wonderfully and effectively that goodness in us, which causes us to sing:

"Through many dangers, toils, and snares,
I have already come;
'Tis grace has brought me safe thus far,
And grace will lead me home,"

and we are assured that the laid up crown will be bestowed upon all that He has wrought the marvelous works of salvation in their hearts.

Seeing that such is all to the praise of His grace, what manner of people should we be? If such a glorious doctrine, laid up and wrought in us, is ours to enjoy, we should be patient with one another, punctual in church attendance, adhering closely to the simplicity of the gospel and the standard set by the apostles for the churches of Jesus Christ.

Pray for us in this association that we contend earnestly for this doctrine, and that we adorn it by a godly walk and conversation.

Elder D. V. Spangler, Moderator
William Adkins, Clerk

CONTENTNEA UNION MEETING

The Contentnea Union Meeting will convene with Shiloh Church at Goose Creek Island, in Pamlico County, N. C., on December 29th and 30th.

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

W. W. Stalling, Jr., Clerk

THE SKEWARKEE UNION

The Skewarkee Union is to be held at Flatty Creek Primitive Baptist Church, Pasquitank County, N. C., the 5th Sunday in December, and Saturday before, the Lord willing. The Friday meeting is discontinued. Elder W. E. Grimes was chosen to preach the Introductory, and Elder I. S. Conner, his alternate.

The church is located about 10 miles Southeast of Weeksville. (Known as Kehukee Baptist) We extend a cordial welcome to those ministers and brethren who have a mind to meet with us.

E. C. Harrison

PLEASE NOTE

Due to lack of space we forgo an Introduction To A New Volume in this issue, but hope to include it in the next.

We are desirous of publishing notices of meetings, etc. in plenty of time for the brethren to learn of them, but we must have them at least six weeks before publication date. Please mail them directly to P. O. Box 186, Manassas, Virginia. — J. D. W.

CONTRIBUTIONS TO THE
INDIGENT FUND

(To November 1, 1962)

Mrs. Pearl Lee, Tex.....	\$1.00
W. A. Womack, Ark.....	4.00
Mary F. Davis, La.....	2.00
James Carter, N. C.....	5.00
Mrs. W. G. Thompson, Can.....	3.00
C. D. Scott, N. C.....	2.00
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TO

SIGNS OF THE TIMES, INC.

R. F. D. 5, Box 539 Beechwood Lane
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EDITORIAL

ISAIAH 11:6, 8

"The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den."

As I view the gospel day, I have come to the conclusion that, based upon reports that are flooding the world, that it has not yet come. It would seem that the Gentile age does not have any of the beauties mentioned so often in the prophecies. For the most part, we are the neglected and forgotten dispensation. It seems that the Jews are to have much the best of covenant ar-

rangements. They forfeited all right to the blessings of God (or did they?); the Gentiles were then brought in, but they are to lose all of their blessings for the same reason that the Jews lost theirs; and then the Jews are brought back and given another chance. How much better the Jews are faring, seeing that, under that system, the Gentiles will never get the second chance.

It seems that the peace which Jesus left with His people has been removed. Or has it been choked out by the wicked among us? If we have choked it out, we have more power today than Satan had while Jesus lived in the flesh. If it has been removed, God removed it, and if He moved it, He has changed. None of this appears to me to be comforting to God's people. It does not comfort me. If salvation is by works, it certainly would have simplified matters if the sacred writers had said so; if peace was given to God's people after the resurrection of Jesus, and has been removed by my works, then peace is a joint affair — Jesus brought it and set it up by the shedding of His blood, and I keep it going by my works. A conditional peace, call it what you will; clothe it in allegorical language as you will; dress it in the finest of Pharisaical finery, it will still be a conditional peace, and, to one that has been overcome by the Stronger, it will stink, as will all his spoiled goods. (Matthew 12:29; Luke 11:21)

The peace that interests this poor sinner is not given like the world gives it. And God, while here in the flesh, wrought out peace on the rugged cross, and gave it to us, and left it with us. The peace that I have, comes in the way that the brethren received it from Joseph. That peace did not, and it does not, come by the works of the brethren. If I have been called to preach peace, I am called to preach it by Jesus Christ (Acts 10:36; 1 Peter 1:25). It seems that if I have been called to preach, then my predecessor preached it as coming from God. In every letter to the ministers and churches, he begged for peace from God the Father, and from

the Lord Jesus Christ. As long as I have this grace and this peace, from such an inexhaustible source, it will not make too much difference who preaches peace from some other source.

My text has peace in it. It is the kind of peace that the opposites in the text will never bring. Until the animals mentioned in the text get to be peaceful towards each other without outside work, I will, as blessed of God, continue to preach peace by Jesus Christ. **AND I WILL, GOD WILLING, PREACH IT AS BEING IN EXISTENCE NOW; THAT IT IS PRESENTLY FELT AND ENJOYED BY THE PEOPLE OF GOD.** I will, as blessed of God, present such things as come into my mind. If Jesus Christ is, then there is peace now. If it is right to preach peace by Jesus Christ, it is right because peace comes by Jesus Christ. If there is an alternative, then the alternative is stronger, and thus more important, and I would beseech God's ministers to preach the alternative. If there is not an alternative, will it be alright for me to plod along and preach peace by Jesus Christ? And will it be alright if I preach it as being in effect now?

The nature of the wolf and the lamb are as different as the distance between the east and the west. The nature of either can not be transplanted into the other. They are not related in any sense. They do not have anything in common; there is not any middle ground that they can occupy, and thus live together in peace. The nature of the wolf is to destroy. It will kill for the sake of killing, for the joy that is to be had in killing. Do all you can, this animal will still have the same instinct. It is the same way with man made religion; train those with the nature of fallen men and as soon as they are loosed from policy, they will, as with the sow and the wolf, go back to the mire and the killing. In the time of Saul of Tarsus, I am sure that the church of Jesus Christ was not any formidable foe to the religion of the Jews. Yet the wolf in Saul caused him to destroy just for the sake of

destruction. It could not contribute anything to his welfare; it satisfied the lust in him. Martin Luther and John Calvin came out of the Catholic church protesting, and continued, as did their mother (of harlots) before them, to persecute the true worshippers; men today, even in the Old School Baptist Church, are not any better. However, there is one thing sure and certain; the true worshippers have not persecuted; Ananias and his brethren did not persecute the wolf. It is the wolf that dwells with the lamb. The lamb did not change in order for the wolf to dwell compatibly with it; the lamb was fearful of the outcome until it was assured that the wolf nature had been quelled. The wolf did not desire to dwell with the lamb when it started to Damascus; the lamb did not desire the wolf to dwell with it when he started to Damascus. The lamb had been wolfish by nature and it knew what that nature would do. By experience it also knew what could be done to that wolf that it might be made a fit companion for dwelling in the sheepfold. I am sure that when Paul had put off the old man, and had put on the new, that it was as peaceful on the street called Straight as it was at any time down the ages, and throughout all apostolicity, and all time since then, and what is more, dear brethren, there is peace today. There is peace in the church now, for wolves are still being brought under subjection and are coming into the sheepfold and living in peace.

"The leopard shall lie down with the kid." What a contrast. One who has been all spotted by the ferocious living in lust and carnality is brought into step with the flock. Ah, what wanderings after prey while the lusts of the flesh are prevalent; contentment is not found anywhere; the docility and serenity of the kids, as they linger around the feeding place, could never satisfy this wild creature. He has many dark places on his life's record; he is known far and wide as one to be avoided; a report of his nearness throws consterna-

tion in the tents of Israel. He has been known to reform in order to carry out a still greater ravishing of his helpless victims. The time comes when the power of God is brought into the life of this spotted creature. His old nature is arrested and brought under the jurisdiction of a King whose word is life and spirit — a new life, which brings the old under its power, a new spirit, wherein the lambs and kids are loved, and the food that once was held in disdain is now palatable; the associates that were once shunned are now sought.

“The calf and the young lion and the fatling together.” Here are all manner of men walking the highway of holiness. All of them brought one way, and into one fold, with One shepherd. The calf is awkward and apt to make mistakes, yet full of fresh youth that would say, Let us go up to the house of the Lord. The young lion cub is bold (Ezekiel 1:10), and does not yield to foes too easily. The fatling is well filled with the goodness of the Master’s crib, and yet is a bit cautious about the goods of the Master. It is not any small wonder at the stableness of the threesome. They are together, and they have a wonderful Shepherd, a Child born to lead. He has built a city, and a road of holiness for the redeemed to walk in. He is the Door into heaven, and yet he went in at the door; He is the Way, and yet He has gone before us in the way.

This Child Shepherd is a great herdsman. His Father sent Him into the world to save the sheep that were given to Him. Power over all flesh was committed into this Shepherd’s hand that He might give eternal life to them. Here is His work. It is the work of a master Herdsman. He goes after each object of love and brings them into the fold. It matters not that some are as wolves, some as leopards, some as ferocious young cubs. His effective leadership quells them all, subduing the old nature and giving them a new; his work in putting the yoke on them is so thorough that before He leaves them, they will be all together.

“The cow and the bear shall feed.” The giver of milk, and the renderer of flesh feeding together? Does this take place now? Do you mean that the church of Jesus Christ has a phenomenon like that taking place in it now? Do you mean that in this war torn world there is such an ecstatic occurrence taking place? Do you mean to say that with all of the sorrow and division and trouble in the Old Baptist Church that this is happening now? Ah, dear reader, somebody has been peddling old wives’ tales to you. It is true that sorrow is rampant in the land; it is true that lovely brethren have been and will yet be divided from one another; it is true that trouble is upon us. As true as this is, the little Child has not abdicated His seat of power; He has not capitulated to the devil. Not while this world stands will He cease leading and feeding all His children. The diet is the same, whether it is a meek cow or one who has borne the characteristics of the bear. They will eat the same fare, and be delighted with it.

“Their young ones shall lie down together.” Are these to bring forth children? Will the one like unto a cow, have children, and the one like unto a bear, also? Forgive me, dear heart, I did not write the Bible. If I could pray just one prayer, I would ask God that He bless me to expound to the comfort and upbuilding of His children. I will not pass by the Scriptures of truth; I will not give a disdainful toss of my head and say, “O that does not mean this and that and so, and anybody that says it does is an Arminian.” I would inquire for guidance; I would beg for the Compass that leads and guides and guards and directs into all truth. What does Paul say about his children? What does John say about his children? If the text has any meaning to us, it follows that Paul would be the wolf, the leopard, the bear, the lion; that John would be the lamb, the kid, the cow, the ox. Now let us hear what Paul says about his children. “For though ye have ten thousand instructors in Christ, yet have ye not

many fathers: for in Christ Jesus I have begotten you through the gospel." (1 Cor. 14, 15). "I speak as unto my children." (2 Cor. 6:13). Even though it has got to the pass that it is unlawful for a minister to exhort and charge the children of God, yet the apostle says, "As ye know how we exhorted and comforted and charged every one of you, as a father doth his children." (1 Thes. 2:11). If this does not mean that Paul had children in the gospel, what does it mean? What words would the Holy Ghost have to use in order to show that Paul did have children in the gospel? And does it not seem rather irony that we must impugn the wisdom of the Holy Spirit in the wording or the manner of His inspiring men what to write? Now as already said, Since the characteristics of John would lead us to think of him as the opposite of Paul, what did he say about his children? "I have no greater joy than to hear that my children walk in the truth." (3 John 4). Here are two ministers who would, in their mannerisms in nature, be dominated the wolf and the lamb. Here we have each of them talking about their children, which undoubtedly means in the gospel. How lovely it is to see those that come up under different ministers lie down in the same green pastures, resting in the same precious promises of God.

"The lion shall eat straw like the ox." straw is not, as is often said, something of no benefit. It was that which strengthened the bricks; it was given as bed for the horses; it was spoken of as our hay. Hay for the cow and the ox is of the utmost importance in their feed. With good hay, there is not any danger in cattle starving. Although preaching hobbies is not good for the church of the living God, yet I do not subscribe to the theory that doctrine will starve a church to death. I fully agree that what men call doctrine will do just this, and I agree that we, as a people, have as many doctrines as the world does. But because we have copied after the world; because we do preach **something** and call it doctrine; because we do ride a hobby horse

to death, none of this is proof that doctrine, that is, the doctrine of God's saving grace, will starve the church of God to death. Saul of Tarsus would never, while a disciple of Gamelias, have been satisfied with the doctrine that Ananias and his brethren enjoyed. But when the man was directed to Ananias, and to the church on Straight street, the same identical doctrine that he had done all he could to destroy, the same doctrine that had been a savor of life unto life to the whole church of God, now became his meat and drink. How beautiful, dear reader, the text becomes as we go about the city and tell (number) the towers and mark the bulwarks and consider the palaces thereof. Verily, verily, we see the bear and the ox eating straw (sound doctrine) together.

"And the sucking child shall play on the hole of the asp." The church of God will never enjoy these things until we find Christ doing them first. He must have the preeminence in all things. He is the example; He is the first fruit; He is the first born among many brethren. He it is that goes before us. It is not, You come and go with me, and we will clear the way for the family of God. It is not that way. Regardless of who has preached it; regardless of who preaches it now; regardless of who preaches it in the future, salvation is by the Lord Jesus Christ. God does not have to do like unto a man. Men look at things and see one thing today; they take another look tomorrow and they see something else. I think as I write, of many that at one time stood shoulder to shoulder with the soldiers of Jesus Christ, bearing hardness as good soldiers, being armed with the same mind and the same spiritual weapons that all the ancient worthies had. Where are they now? What is their vocation now? If we were to read what they wrote years ago and what they are now writing, we would think that we were reading from two men. Only one conclusion can be drawn from these matters. 1st. They have never experienced Christ having the preeminence in their lives,

or 2nd. They have forgotten it, having had a good turning over to Satan for the destruction of the flesh. They will never get out of his clutches until it is perfectly destroyed.

A sucking child is one that is dependent on its mother. Ah, my readers, what a sad day it is when we think that we are independent. How lamentably sad it is to see and hear those that once took sweet counsel together to now be preaching the independence of God's children; to be telling them that the key to their welfare is in their hands. Mark it well, dear brethren, there was not anything enticing to the son of the bond woman in the shriveled and wrinkled breast of the free woman. That is the reason that he mocked Isaac as he nursed his mother. And today, things have not changed. If your mother is from above; if wisdom furnishes her table today for her children; if your sole dependence comes from the Strength of Israel, both for the restoration of your soul, and the restoration of the church to her former glory, you can rest assured that Ishmael will be near by mocking.

Jesus, as the manifestation of God in the flesh, was the Son of God. All the support that was His, came from above; all the comfort that was His, was what he got from above; all the ability that He had to work, came from above. He was dependent on His Father for everything. As a son sucks at his mother's breast, so did Jesus draw all his spiritual comfort from the storehouse of His Father's love. It was as a man, even the Man, that He played on the hole of the asp. His delights were with the sons of men (Proverbs 8:31); He delighted to do His Father's will (Psalms 40:8; Hebrews 10:7); He delighted in playing on the hole of the asp, that his Bride might play in the streets of the city (Zech. 8:5). Ah, what great love is this, my soul; how costly, and how priceless, is thy raiment, poor sinner. What mother among my readers would leave her sucking child to play on the hole of the asp? Yet, behold the God of all grace and mercy that He con-

signed (predestinated, if you like) His Son to play there for us; to receive all of the bite of the asp, that we, poor undeserving creatures that we are, might receive the ointment of redeeming love. Yes, it was none the less than Jesus that first played on the hole of the asp, that received the full venom of the deadly poison, sin; and was able to overcome it, that we through His blood, which is our cleansing agent for all uncleanness, and through which we now face the asp and are able to drink his poison and no ill-effects overtake us.

"The weaned child shall put his hand on the cockatrice's den." Walk quietly, dear child of God. We are standing on holy ground. May divine grace be ours as we tread in this sacred spot. How could this fit into the work of Christ? What part has this to play with a little child leading the wolf and the lamb, the bear and the cow? Was not Christ to come under the law? Did not God send forth His Son made of a woman? A stone untried, is a stone without worth. One who goes with us through the fire, must first be tried by fire. To wean a child is to take it from that which it had, is it not? We look yonder in Gethsemane and hear the prayer of Jesus as He prayed to the Father the last time in the flesh. We draw near Calvary, and we hear that Man of sorrows crying out, "My God, my God, why hast thou forsaken me?" God has forsaken his Son in that trying hour, that you, dear reader, may be owned in glory. That which had been His, for these thirty-three years, is now cut off. The weaning has come. The Son of Man is dying, weaned away from His Father's love. He is not playing on the hole of the asp now; He is putting His hand on the cockatrice's den. The cockatrice is something that does not exist. It is an imaginative animal, coming only in a deluded mind. Salvation by works has never really had any ground to stand on. It is the imagination of earthly minds, and this kind of mind is not able to comprehend the mind of God; it is not able to see that salvation is wholly by the grace

of God. Not being able to see the power and grace of God in salvation, the mind of imagination has connived, through Satan, to introduce into religion the monstrosity of false doctrine. This doctrine, like the horseleech's daughters, is not a part of the Christian travel; all three (the cockatrice, the horseleech, the works system of salvation) are products of deluded minds. Yes, imagination is the greatest thing in the life of a person that does not know God, whom to know is eternal life. To them, it is real, it is more than a match for their powers. The little child put His hand on the hole of this imaginary doctrine and broke its hold on the children of God. He met this monster (false doctrine) and put his hand on its hole, sealing in all of its followers, sealing out all the followers of the child.

W. D. G.

VOICES OF THE PAST

"He being dead yet speaketh"

MATTHEW V. 16

Elder G. Beebe — Dear Brother in the Lord: — Please give your views on Matt. v. 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Who are they that are, by seeing the good works of the saints, to glorify the Father which is in heaven?

H. SMITH
Cerulean Springs, Ky.
July 3, 1878

REPLY

The words on which we are requested to write are among the instructions, admonitions and commands given to the disciples in what is commonly called Christ's sermon on the Mount. Having given, in the first twelve verses of this chapter, the peculiar traits of character by which his disciples shall be distinguished from all others of mankind, and the blessings of God with which, we are elsewhere told, they were blessed in Christ Jesus, according as they were chosen in him before the foundation of the world, (Eph. i. 4,) he proceeds to

teach them to appreciate the high and holy vocation of their heavenly calling, comparing them to the salt of the earth and the light of the world. As the salt, should it become defiled or mixed with filth, would thenceforth be unfit for seasoning our food, or preserving that to which it is applied, so the saints, if defiled with the flesh, or mingled with the abominations of the earth, would become unprofitable and useless for the edifying of the body, the church of God, and like salt that has lost its savor, would be cast out from fellowship, and trodden under foot of men. "Ye are the light of the world, a city that is set upon a hill, which cannot be hid."

The apostle Paul says to the saints at Ephesus, and to the faithful in Christ Jesus, which were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, that they were sometimes darkness, but now are ye light in the Lord; and exhorts them before to "walk as children of the light." — Eph. v. 8. The relationship of children implies parentage and birth; and as we were sometimes darkness, and now are, by a spiritual birth, born of and into the light and liberty of the sons of God, it truly becomes us to walk as the children of the light.

All the natural light of the world is embodied in and reflected upon the earth from the natural sun; and so also in the spiritual kingdom, God himself is our Sun and Shield; for it is written, "There is a river, the streams whereof shall make glad the city of our God, the holy place of the tabernacles of the Most High: God is in the midst of her." He is the Father of lights, with whom there is no variableness nor shadow of turning. He is light, and in him is no darkness at all. And as all the fullness of the Godhead dwells in Christ, and he is the brightness of the Father's glory, and the express image of his person, all the light of the knowledge of the glory of God shines in his face, in all its refulgent radiance and eternal fullness. He is the Sun of Righteousness, having

healing in his resplendent wings; and in his incarnation it is testified of him that, "In him was light, and the light was the life of men;" and, "This is the true light, that lighteth every man that cometh into the world." This being the **true light**, all other lights, in a religious sense, are false and delusive; hence, if the light which is in any of us be darkness, how great is that darkness. Carnal religionists are charged with putting darkness for light, and light for darkness. — Isa. v. 20. And all who do evil hate the light, and avoid it, lest their works should be exposed; for whatsoever maketh manifest is light. And the light of that life which was with the Father, and was given to the saints in Christ, is the true light, which alone can manifest unto any of the sons of men the kingdom of God, or any of the things of the Spirit of God. As this light is the spiritual life and immortality which was in Christ in his revelation to us, we can only possess it by vital union with him; for he is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light, which no man can approach unto; whom no man hath seen, or can see: to whom be honor and power everlasting. Amen. — 1 Timothy vi. 15.

This true light is not attainable by any power of man, for no man can approach unto it; it cannot be separated from Christ. Only by being born of this life, which reveals Christ in us the hope of glory, can any man have any true experimental knowledge of it. As Christ is the life, so he is the light of all who are born of God. He that hath the Son hath life, and he that hath not the Son of God hath not life; and this life is the true light: all else is utter darkness. This true light of life, of which the children of God are born when born of the Spirit, is not a new patch put on the old garment of our fleshly nature to improve it, but it is a new life, which we never had any knowledge or experience of until it was given to us. In the reception of it we received Christ, and

not Adam revised and improved. A new heart was given to us, and a new spirit was put within us. The children of the light are born of the light, and walk in the light, and need not to be told that the Lord himself is their light and their strength, and he has become their salvation.

The church of God thus illuminated is as a city set upon a hill, which cannot be hid. That is, it cannot be hid from the children of the light. But, "Except a man be born again, he cannot see the kingdom of God" in its spirituality; for the natural man cannot discern the things of the Spirit of God. This mountain of the house of the Lord is established in the top of the mountain, and exalted above the hills, and all nations shall flow unto it. And many people shall say, "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." — Isa. ii. 2, 3. The elevation, radiance and glory of this city is beautifully described to John by the angel in Rev. xxi: "Saying, Come hither, I will shew thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God," &c. "And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light of it." Of this holy city and her light the prophets spake, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." — Isa. lx. 1-3.

Before replying directly to the inquiry of brother Smith, we have thought it expedient to show what we

understand to be the light of the city of our God, and in what sense the disciples are the salt of the earth and the light of the world. It is not in themselves as earthen vessels, but like the pitchers which were carried by Gideon's men, when they surprised the camp of Midian, the lights were in the pitchers — as this treasure of spiritual light we have in earthen vessels, that the excellency of the power thereof may be of God, and not of us; only so far as we have this light we are called to let it so shine before men, that others, seeing our good works, may glorify our Father which is in heaven.

The life, light and comfort which God has given to us, if we are called out of our former darkness into his marvelous light, should not be concealed; but those who are illuminated by it are to show forth the praise of him who has thus called us by his grace to a saving and experimental knowledge of him as God our Savior. Men do not light a candle and put it under a bushel, to circumscribe or conceal its radiance; but on a candlestick, that it may give light to all that are in the house. Even so the light of life which God has so graciously lit up in our hearts, whether it be in the gracious manifestation of his pardoning grace, or in the gifts bestowed on us for the edification of the church, should not be concealed. When God, who commanded the light to shine out of darkness, shines in the heart of a poor sinner, and reveals the light of the knowledge of the glory of God in the face of our blessed Redeemer, that enlightened one has a reliable evidence that he is a quickened subject of grace; and although the light of life which reveals Christ as his Savior also reveals to him his own vileness and utter unworthiness, still the subject of this saving grace cannot hide his experience under a bushel, without depriving those who are the household of God of what belongs to them.

How often the cruel tempter suggests to those who have been thus enlightened, that they had better just cover with

a bushel, or conceal, what experience they have, at least until they feel more sure that they are worthy to speak of it to the church. To them such thoughts and temptations arise as these: It is only a mere candle, or taper; if it were a blazing comet, it might be of some use to the church; and they are tempted to conceal what light they have until their carnal reason can be satisfied with it. But the revelation of the remission of our sins is only made to our faith, and not to our carnal reason; this light which is life, shining in us, shines in the darkness of human reason, and the darkness comprehends it not. The faith of the Son of God, which we receive in the new birth, comprehends it, and it cannot be concealed from the household of faith without disobedience to our Lord, who teaches us that it should be uncovered, that it may give light to all that are in the house, which house is the church of the living God. Hence the command of your Lord and Savior is, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The true light of spiritual life is to be seen of men by the good works which they are commanded to do. Our faith without works, is dead, being alone, that is, so far as giving light to all that are in the house of God; for if our light is concealed under a bushel, how shall others be profited by it? Show me your faith without works, says an apostle, and I will show you my faith by my works. As by the fruits borne the quality of the tree is known, so the fruits of the spirit in the saints, such as love, joy, peace, long-suffering, gentleness, goodness, faith, and brotherly kindness, are to be manifested by the saints by their renouncing the hidden things of dishonesty and works of darkness, and by coming to the light, that their works may be made manifest that they are wrought in God. "For it is God that worketh in you, both to will and to do of his own good pleasure." Therefore the apostle exhorts us to "Do all things without murmurings and disputings,

that ye may be blameless and harmless the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life." — Phil. ii. 13-16. The good works of the saints, by which they hold forth the word of life, whereby they shine as lights, are works of obedience to the precepts of our Lord, and the man of God is in the inspired Scriptures thoroughly furnished unto all good works. — 2 Tim. iii. 16, 17. No religious works, therefore, are or can be good, or can in any wise show forth the word of life, unless such works are enjoined and furnished in the inspired Scriptures. All the laws and commandments of Christ are in the Scriptures plainly written, and as his law is perfect, all or whatever he has not commanded his disciples to do, he has virtually forbidden. All the commandments and religious traditions of men make void the laws and government of Christ. The light of life in us can only so shine before men as to reflect the glory of our Father which is in heaven, when we take on us his yoke, and walk in cheerful obedience to all things whatsoever he hath commanded us. Jesus has said, If ye love me, keep my commandments; and then are we his disciples indeed if we obey him; but except we deny ourselves, and take our daily cross and follow him, we cannot be his disciples. We may be the children of God and heirs of glory, and live for a season in disobedience; but he will visit his disobedient children with his rod, and with many stripes. A disciple means more than a child, for it means an obedient child. And all of God's obedient children do let their light so shine before men, as to exhibit by their good works of obedience the light of life which God has given them. "By this we know that we love the children of God, when we love God and keep his commandments; and his commandments are not grievous. For whatsoever is born of God overcometh the world; and this is the victory that overcometh the

world, even our faith." — 1 John v. 2-4. Hence, although no works of the creature can possibly procure the light of life in us, yet when this life and light is given to and experienced in us, we can manifest or let it shine by our willing obedience and unreserved allegiance to our divine Lord.

Brother Smith desires us to say who are they who, in seeing our good works, are to glorify our Father which is in heaven? Well, our text simply calls them men, but they are the men before whom we are to let our light shine. Paul has said that the saints shine among a crooked and perverse nation; and it is said of some of the primitive saints that their enemies took knowledge of them that they had been with Jesus, and beholding the man which was healed, they could say nothing against it. — Acts iv. 13, 14. And there are many other examples given in which ungodly men were silenced by witnessing the fidelity of the saints. We may therefore infer that at all times and on all occasions we should let our light shine out in our obedience to Christ our Lord.

But still it is not presumable that we can make either the dead or the blind see the shining of our light, or qualify them to glorify our Father which is in heaven. The figure used by our Lord in the preceding verse seems to us clearly to show that the men who are to glorify God at seeing our good works, are those who are in the house where the candle is put on the candlestick, that it may give light to all that are in the house, or all who are in the church of God.

We have witnessed many striking examples of this, when trembling children of God have come to the church to relate what God has done in their salvation; they have been enabled to tell of that light which God has lit up in their hearts, by which they have seen their lost and helpless condition, and finally how they have been made to hope and rejoice in the revelation of the precious Redeemer to them, and how in this light of life they have been made

to see, and desire to find a place in the kingdom of God, and in the fellowship of the saints. Their light has been so clear and bright as to be seen of all that were in the house, and a spirit of devout adoration has gone up from every heart to their Father in heaven, that he has thus called home his redeemed ones, delivering them from the power of darkness, and translating them into the light of his heavenly kingdom.

(Editorial by Elder Gilbert Beebe, August 1, 1878.)

OBITUARIES

CASPER G. FETTER

Our dear brother in Christ was born of earthly parents May 30, 1874, and departed this life January 25, 1962. He was the last male member of the Southampton Church and one of the few remaining in the Northeast churches. Our brother was firmly established in the soul cheering doctrine of God's saving grace, and yet how he longed for the church at Southampton to continue in the apostle's instructions by living peaceably with those that the church had travelled with for about two hundred years.

Brother Fetter was received into the fellowship of the brethren at Southampton on May 15, 1892, by the pastor at that time, Elder Silas H. Durand. This was the beginning of just short of seventy years of devoted and humble service to his brethren and to the One that bought him with the price of his blood.

He was chosen deacon on February 12, 1910, and he was a deacon in deed and in truth, ever contending for the glorious doctrine of God's sovereign work in the salvation of sinners, as well as a godly walk and conversation. The order and discipline of the Lord's house was precious to him.

He was appointed Church Clerk June 7, 1930, and his work in recording the deliberations of the body were nicely and orderly kept. His last entry in the church book was on October 8, 1961.

He was appointed Secretary of the Board of Trustees of the Southampton Church on September 10, 1941.

Our dear brother was a hard working man. He had filled the places of trust that he had been called to with a circumspectly walk before men and in honor to Him that had blessed him with a good hope through grace. In early life he was united in marriage to Miss Elizabeth Leedom and they were married in the Sexton's house at Southampton Church and lived there

the greater part of their married life. This union left two children, to wit, Claude and Mary, who, with the mother, survive.

He left brothers and sisters, together with numerous other relatives, to mourn his passing. His funeral was largely attended at the funeral parlor in the town that he had known and lived in so long. The writer conducted the services using as a text Job 14:14, 15, after reading the hymn, "Abide With Me"; after which we deposited his body back to the earth to wait the summons of He that holds the issues of life and death in His hands, when the body that we left there shall come forth in honor and glory to the praise of His saving grace.

W. D. G.

CHARLES E. BERRY

Funeral services for Charles E. Berry of Abilene, Texas, were conducted by Elder C. V. Landers, and interment was in the Silver Valley Cemetery. He was born July 21, 1896, at Godley, Texas, and died June 3, 1962, after suffering for several years with heart trouble.

He is survived by one son, Will R., of Lubbock; four brothers: Calvin L., Houston; Lige S., Lubbock; Louis L. and Allen, Wichita Falls; and three sisters: Mrs. Ola Rucker, Coleman; Mrs. Ella Gaines, and Mrs. Delia Higgins, Abilene.

He was much interested in the church, and attended when his health permitted. He had visited in the home of Elder Landers a week before his death, and their conversation was of spiritual things. His hope was that he would be raised in the likeness of Christ. He was a subscriber to the Signs of the Times for some years.

(The above prepared from information furnished by his sister, Mrs. Delia Higgins. — Ed.)

EDMAN PRICE MARTIN

Edman Price Martin was born near Poca, W. Va., June 24, 1874, and departed this life September 5, 1962, at the age of more than eighty-eight years. He was a son of James Martin and Nancy (Harris) Martin; and was united in marriage January 13, 1897, to Ada C. Malton. To this union three sons and two daughters were born, who survive: Mrs. Verta Haning, South Charleston, W. Va.; Mrs. Nina Smith, Charleston, W. Va.; Cecil E. and James S., South Charleston; and Clemit E. Martin, Daytona Beach, Florida. Surviving also are eight grandchildren and sixteen great grandchildren. His first wife preceded him in death November 28, 1938; and on March 8, 1952, he was united in marriage to Mary Meadows, who survives.

I knew friend Martin from the days of my

youth, and know of his honesty, integrity, humility, and sincerity — a true, loyal neighbor and friend. He was a strong Primitive Baptist in conviction and belief. He did not unite with the church here in time, but he gave gracious evidence of a hope through grace in the blood and imputed righteousness of Christ. His high joy was to be privileged to attend the church meetings. Many times under the sound of gospel preaching, I have seen his face soften, and the tears flow, attesting to his high measure of rejoicing in the truth.

Though his last illness was severe and over a long period, he was made resigned and willing to go. He talked with members of his family in his last hours, and related the glory of being with Jesus, and of glimpsing into heaven. He desired to depart and be with Christ. "Blessed are the dead who die in the Lord." We grieve not for friend Martin: we believe his spirit was wafed home to glory.

The funeral was conducted by Elder J. C. Hammond and the unworthy writer. His friends who loved him, sang some of the precious hymns he loved so well. His mortal remains were interred in the family burying ground to await the resurrection of the dead. Written at the request of his daughter, Sister Haning.

In hope of that blessed immortality,
H. J. Bird

MEMORIAL

ELDER A. B. AYERS

WHEREAS, It pleased our God to take from our midst by death, our beloved Elder A. B. Ayers, we bow in humble submission to the will of our God, believing that he had spent his appointed time here; and we desire to say with Job, "The Lord gave, and he hath taken away, blessed be the name of the Lord."

Our dear brother had visited among us many times, and was dearly loved by all who knew him.

BE IT RESOLVED, That this body express their sorrow to the family at the passing of our beloved brother, and that we sent a copy of this Resolution to the family, and place one in our Minutes, and that a copy be sent to the Signs of the Times for publication.

Written by order of the Salisbury Association held with the Nassaongo Church October 24, 25, 1962.

Elder David V. Spangler, Moderator
William S. Adkins, Clerk

IN MEMORIAM

ELDER A. B. AYERS A WIDELY LAMENTED SERVANT OF GOD

Elder A. B. Ayers, our dearly beloved Brother and highly esteemed Moderator, lately experienced the dissolution of the body, and we mourn his absence from the assembly of the saints in which he was desirous of being found. He departed this life on March 30, 1962, at the age of 76 years, and from his unfeigned faith toward our Lord Jesus Christ; his good hope through grace; his labor of love in the ministry; and his circumspect walk and heavenly conversation, we are not without hope that he has entered into an eternal Sabbath of rest from his labors here below, but believe that his spirit is now with the spirits of just men made perfect within the veil. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them" (Rev. 14:13). We believe that, with the Apostle Paul, for him to live was Christ, and to die was gain (Phil. 1:21). The cause of Christ was dear to his heart as demonstrated by the ardor with which he discharged his ministerial functions to the end, even in rapidly declining health. He preached Christ with much power and sweetness to the comfort and confirmation of many in different States of the Union and in Canada, where he was well received by God's humble people. And he longed for the restoration of peace in Zion, which is troubled by lamentable divisions.

Elder Ayers' dear companion, to whom he was married in the Lord, preceded him to the grave by four years, resulting in a loneliness which appeared to increase in the closing days of his pilgrimage here below. She accompanied him in filling his appointments as long as her health permitted her to do so, counseling and sustaining him in his high calling. His last sermon was preached with much liberty and power at Flatty Creek Church the last Sunday prior to his decease, and he enjoyed immensely a powerful sermon by a visiting minister, Elder W. D. Griffin, remarking that it was a feast to his soul. The immensity of the attendance at his funeral and the abundance of flowers sent, indicated a wide acquaintance and a high regard for this devout servant of the Most High God. In conclusion, I would say of him in verse:

He's gone from the shore of time,
Where he uttered many prayers,
And we are left to mourn the loss
Of our dear Brother Ayers.

Indeed, he is now greatly missed
By those who yet remain,
But we feel that our time loss
Is his eternal gain.

Written by one who esteemed him very highly in love for his work's sake.

C. W. Vass

By direction of the Kehukee Association.

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom has seen fit to remove from these mortal shores by death, our beloved brethren, to-wit:

Deacon Handy B. Truitt, of the Snow Hill Church;

Deacon James D. Bethard, of the Indiantown Church;

Deacon Henry Hastings, of the Broad Creek Church;

Sister Clara Hastings, of the Little Creek Church;

Sister Della Johnson, of the Nassaongo Church; and

Sister Annie Adkins, of the Forest Grove Church,

BE IT THEREFORE RESOLVED, First, That we desire to leave upon our records some token of our love and esteem for them; Second, That we desire to bow in humble submission to him who doeth all things well, knowing that it is far better for them to depart and be with Christ; Third, That we thank God for the gift of these lovely brethren and sisters, whose memory we shall cherish in the years to come; and Fourth, That a copy of this resolution become a part of the Minutes of the Salisbury Old School Baptist Association of 1962.

Done by order of the Association in session with the Nassaongo Church.

Elder D. V. Spangler, Moderator
Maude T. Laws, Hon. Clerk
William Adkins, Clerk
W. A. Davis, Ass't. Clerk

CHURCH NOTICES

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

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

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

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

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

NEW PROSPECT CHURCH, meets each

third Sunday at 11 A. M., six miles SE. of Sulligent, Alabama.

H. MATT BROCK, Pastor

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

HUBERT R. PRINCE, Pastor
967 Maxey, Memphis, Tenn.

HURTON PITTS, Clerk
Sulligent, Ala.

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

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

H. MATT BROCK, Pastor

ELAM OLD SCHOOL BAPTIST CHURCH, located two miles North of Goshen, Pike County, Alabama, meets each second Sunday at 10:30 o'clock.

J. P. MORGAN, Pastor
A. C. CARTER, Clerk
1335 Avalon Lane,
Montgomery 6, Ala.

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

H. MATT BROCK, Pastor

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

E. R. SORRELLS, Pastor

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

H. C. MOON, Pastor

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

O. G. GARVER, Pastor

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

W. A. WILLIAMS, Pastor

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

W. A. SPEER, Pastor

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

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

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

W. A. SPEER, Pastor

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

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

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

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

W. D. GRIFFIN, Pastor

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

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

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

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

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

O. J. CROKER, Pastor
MALISSIE STEWART, Clerk

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

ERNEST J. ATTEBERY, Pastor
FLOSSIE ATTEBERY, Clerk

PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH, Kingman, Kansas. For information please write Mrs. Verda Machesney, 516 E. Avenue C, Kingman, Kansas.

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

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

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

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

W. D. GRIFFIN, Pastor

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

JOHN D. WOOD, Pastor

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

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

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

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

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

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

The **WARWICK OLD SCHOOL BAPTIST CHURCH**, Warwick, Orange County, New York, holds monthly services on each fourth

Sunday, from March to, and including, the fourth Sunday in November. The meetings are at 10:30 A. M. DST.

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

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

A. J. SLAUSON, Pastor

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

MRS. BETTIE RICHARDSON, Clerk

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

W. W. TAYLOR, Pastor

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

ERNEST ATTEBERY, Pastor

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

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

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

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

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

H. G. BROWN, Pastor

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

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

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

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

R. L. BIGGS, Pastor

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

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

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

C. M. HAYGOOD, Pastor
IRENE WISENBAKER, Clerk

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

JOE L. HAMRICK, Pastor
BESSIE CHAMBERS, Clerk

SARDIS CHURCH, Amarillo, Texas, meets each third Sunday at 10:30, in the home of E. J. Parsons, 1711 Lincoln Street.

W. A. WINFREY, Pastor

The **PRIMITIVE BAPTIST CHURCH**, Fort Worth, Texas, has moved their meeting place to 3629 8th Avenue. They meet each first Sunday at 11 A. M., and Saturday before at 2 P. M. Take College Ave. bus to Butler and Ryon; go one block West, then half block North to church.

C. U. LANDERS, Pastor

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

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

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

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

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

C. Y. OSTEEEN, Pastor

MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS, Stockdale, Texas, meets each second Sunday at 10:30, and Saturday night before, at the home of M. J. Culpepper. Lovers of the truth invited.

LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

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

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

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

W. W. TAYLOR, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

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

ARTHUR L. CARTER, Clerk
Manassas, Va.

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

and

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

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

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

MRS. DAVID FARNIE, Clerk
Leesburg, Va.

There are no meetings of our faith and

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

JOHN D. WOOD, Pastor

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

C. N. BUNN, Pastor

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

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

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

HOWARD EASON, Pastor

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

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

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

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

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

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

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., FEBRUARY, 1963

NO. 2

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 2/63
IT EXPIRES WITH THIS ISSUE

POOR IN SPIRIT

"Blessed are the poor in spirit: for theirs is the kingdom of Heaven." (Matthew 5-3)

This characteristic, poor in spirit, of God's children sets them apart from the children of this world, who have never suffered the loss of their pride, love of the world, its pleasures and their own righteousness and ability to perform works that God would accept and reward them for it; hence they are the rich of whom Christ said, "It is easier for a camel to go thru the eye of a needle than for a rich man to enter the kingdom of heaven." This is the condition in which all mankind are in, under the dominion and bondage of "the prince of the power of the air, the spirit that now worketh in the children of disobedience, among whom we all had our conversation in times past — and were by nature the children of wrath, even as others."

But when the set time comes for the Holy Spirit to translate one of God's children "From this kingdom of darkness into the kingdom of His dear Son", there is first a circumcision, a casting out or separation of this spirit of satan from the soul or spirit of the person. This was openly manifested many times by Christ and His apostles. The devils or evil spirits which had held the persons in bondage were first cast out,

leaving the persons in their right mind, or healing them.

In whom God begins this good work, He never leaves or forsakes them, but they become the temple of the Holy Spirit, the Spirit of Christ. Their soul or spirit now has the care and guidance of the Almighty, and it is by faith and hope that they walk and wait for the manifestation of God's power, mercy, love, and Christ's appearance at the last day. This manifestation in the believer's life of the Holy Spirit comes at God's appointed time, and the person in no way has the power to control, retain, or gain, this power of the Spirit by his will or power; for, "Our life (Christ) is hid with Christ in God."

There are times when this person feels to be without this presence of the Holy Spirit, and left entirely on his own. It is then he sees his own corruption, his helplessness and total inability to return, or to change his condition. Surely he is "poor in spirit". It is here that his hope sustains his spirit; that God is unchangeable, and that the work of Christ in forgiving his sins, will appear again to his relief and joy.

Some have departed from the truth at this point. It appears that they believe that after regeneration, the person has the power at his discretion to obey or disobey the commandments of God. If so he would be still the "rich in spirit"; but as shown above, the presence of the Holy Spirit in a person shows them their helplessness and poverty in things pertaining to God and righteousness. Such ones never see anything good they have done, for in fact sin is condemned in their bodies which are dead. ("If Christ be in you the body is dead because of sin.") This body was not circumcised in the circumcision

made without hands. Yet the death of Christ put away its sins, and herein lies the hope that it too shall in the resurrection put on life or immortality.

In the parable of Christ, (Matthew 25:34-46), the sheep on the right hand were not aware that they had done anything good in God's sight, and never boasted; the ones on the left never knew when they had not done good.

W. L. Crowley
Gordo, Ala.

LETTER TO
THE SALISBURY ASSOCIATION

The Snow Hill Church, of the Old School Baptist faith, sendeth greetings to the Salisbury Old School Baptist Association when in session with the Nas-saonga Church.

Dearly Beloved Brethren:

How blessed we are to have the privilege of meeting together once again in union and fellowship in knowing that He is our God. The merciful Saviour is so good to His little ones. If we but taste a crumb, we are made thankful, because if not for the grace of God we could not even see the little crumb, let alone taste it. Our God is a true and living God, whose promises have been kept. In Biblical days, when man went near unto God on Mount Sinai, as we are told in Exodus, chapters 19 and 20, they could not hear what He had to say and live. The law was a failure to them. God, being a merciful and loving God, promised them a Prophet; one that would do for them what they could not do for themselves. In the fulfillment of His promise, God sent forth His own Son, Jesus, born of a woman, made under the law to redeem sinners from that law which they could not keep. Only through this Jesus was the sinner to be saved. All this He did for us. Why? Because He promised it, this God of truth. The Redeemer was sent to save the children of God, and this He did,

as evidenced by His nail-pierced hands and bleeding side. When He said, "It is finished," He meant that it was finished. No man will ever be able to lend Him a helping hand to bring one of His little ones into the fold. They are already there through the Great Shepherd. Praise, honor, and all glory be His, our precious and loving and merciful Saviour.

Our pastor, Elder D. V. Spangler, is with us for our quarterly meetings. Our assistant pastor, Elder W. D. Griffin, is with us on first Sundays other than quarterly meetings. These two dear ones, who speak boldly concerning the faith of God's elect, are precious to our hearts. They are servants of God, whose love has been made manifest in them, and we trust has been revealed to us.

There are many dear friends who attend and love the church. Though they are not members of our visible church, we feel that they know the truth. Our hearts are always open to them, and hoping for them to be counted among the brethren. One of these dear friends, James Truitt, departed from us on April 15, 1962.

On October 21, 1962, our senior deacon, and beloved brother, Handy B. Truitt, passed from our midst. His absence will be greatly felt in Snow Hill Church, but the memory he left in the hearts of the brethren will be cherished forever. The most precious thought will be in remembering his bold, humble walk in the truth. There is a verse of Scripture that seems to describe him. "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts." (Galatians 5:22, 24)

We send as messengers our pastor and assistant pastor, and all members able to attend. Our statistics are: members 18, died 1, baptized 3. We send \$40.00 to help defray expenses.

Written by Sister Audrey Davis.

Pocomoke, Maryland

Dearly Beloved in the Lord:

I tremble as I write this, wondering if it is of the Lord or of myself. Man is nothing but vanity, wanting worldly praise. I hope the Lord is with me.

"For if we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversary." (Hebrews 10:26, 27)

These two verses have bothered me considerably, and when such is the case, I know I don't understand it. The writing to the Hebrews seems to be concerning the end of the old covenant, and the beginning of the new. The old covenant is the Mosaic law; and it is by the law that we are made to see our sins. After we are made conscious of our sins, and try to rectify them, we find ourselves continuing in sin, (wilful sins it seems). And we are tormented with a fiery indignation over our sins, which some call chastening: to me it is the baptism with the Holy Ghost and with fire, which is spoken of in Luke 3:16.

In Exodus 3:2, we find that the fire could be in the bush, and the bush not consumed. In Matthew 13:20, we are told that the tares and wheat should grow together, (that is, the sin and the spirit in our bodies), and the tares would be burned and the wheat gathered into the master's barn. This is the fiery indignation which shall devour the adversary, or enemy. Our enemy is our sin, and the fiery indignation will devour our sins.

The New Covenant is Jesus; he was, according to the Scriptures, sent into the world to save his people from their sins. His people are the ones whose names are written in the Lamb's Book of Life, chosen in him before the foundation of the world.

When Jesus hung on the cross, he said, "It is finished." (John 19:21) When he said that it was finished, I be-

lieve that every bit of his work was finished, and that every one of his little ones for whom his blood was shed, will be baptized with the Holy Ghost and fire: They will be gathered as the good wheat in the Master's barn, and will be presented without spot or blemish. Amen.

A little brother in hope,
Frank A. Holland

Perrin, Texas

Dear Editors and Readers:

I see my renewal is due; and it seems I can't get along without the *Signs*. What the writers in the *Signs* write, is just what I believe and enjoy.

Being here alone, it rejoices my poor heart to read after those dear brethren and sisters who speak of the goodness of God in their poor souls. I have been taking the *Signs* for a long time. I am now ninety-three years old, and can't be here much longer; but there is a time to be born and a time to die, and for every purpose under the sun.

While I was riding along by myself, there was a light that shined in me someway, that caused me to try to pray to the Almighty God for forgiveness of sins; and in 1892 I felt the good Lord forgave me my sins; and I at that time went to the church and tried to tell them what great things the Lord had done for me. When I think of the Old Baptists, I think of what a wonderful God they have.

I guess all the preaching I will be able to hear from now on, will be reading the *Signs of the Times*. The Bible says, "Comfort ye, comfort ye my people saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." (Isaiah 40:1, 2) This makes her safe in His almighty power, for she is kept by the power of God unto salvation ready to be revealed in the last time.

May God's blessings be with you all,
is my prayer.

Your brother, I hope,
C. Y. Osteen

THINKING OF THE DEAR
CHILDREN OF GOD

Box 786,
Winfield, Ala.

Dear Editors:

I will try to pen a few of my thoughts, as I can't get any relief of mind. I awoke from slumber thinking of the dear children of God, including myself, if I am included with them. How wonderful when they are of one accord — how wonderful it is to think about; I wept for joy. I know I don't manifest my love for the church as I would love to; I have such a poor way of expressing myself, but it is about all I think about.

How we do feel to appreciate our dear pastor, Elder H. M. Brock, here at our little church. May the Lord bless and keep him as he goes in and out preaching for us so faithfully. May he be spared to us many more years. If not deceived, I love our little church here. We are small in number, but I believe we are all of one accord.

And I would not forget to mention the dear ones who furnish my way to church every meeting day, Sister and Mr. Lucas. They have been wonderful, and I hope I feel grateful to them for all they have done for me.

We had an addition to our membership recently, for which we hope to feel thankful to the all wise God. She made a wonderful profession. And I was made to remember about my coming to the church: I had thought it wouldn't be any trouble to talk to the church, but when the time came, I just couldn't say anything; but I knew in my heart that it was God's work. Sometimes I feel I have deceived the dear church; but I can't keep silent, but must praise his holy name. My heart goes out for all of

God's little children. I believe we are all experiencing the same things as we travel in this life, to be understood at the last day, if we are His elect. We feel to know that except through the shed blood of the Lord and Saviour Jesus Christ, we could not rejoice when sitting under the sound of the ministering servants of the gospel.

I feel so grateful to you Editors for your faithfulness in striving to get the **Signs** out to so many people who enjoy reading it so much. It is the soundest paper I have ever read. May God bless you in your labors.

Yours in hope,
Mrs. A. T. Couch

"GIVEN STRENGTH FOR THE DAY"

Titusville, N. J.

Dear Elder Wood:

After reading your sermon at the Pigg River Association, printed in the October *Signs*, I have a desire to write you.

It was a glorious truth proclaimed; and but for this love and fellowship to sustain me, I would surely falter by the wayside. True, how many times does one go back to the "Beginning", — the beginning when one felt the manifestation of God's grace. It is everytime after one feels that surely there are none who suffer such trouble and burden as I; or go from experience to experience, when the little hope so long deferred, maketh the heart so sick, do we go back to the beginning. Yes, it is then one realizes that but by the grace of God, one could not continue to walk in faith; and, with the dawn of a new day, that little hope brightens up anew, and one is given strength for the day. It is all such a blessed miracle. "Eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things God has prepared for them that love him."

And such truth as you made manifest in your text, was indeed food for the hungry soul, and comfort for the weary who long for rest from the conflicts of

this world.

May the God of all grace continue to bless you in your ministry. May He guide you and comfort you through all your down-sittings and up-risings, to His honor and glory.

Submitted in love,
Mary Hellings

REPORTS A GOOD MEETING

R. F. D. 2,
Luverne, Alabama

Dear Editors:

Enclosed you will find check to renew my subscription to the dear old *Signs of the Times*. Also money for two new subscriptions.

Most all of the associations in Alabama are now over. We were wonderfully blessed and glad to have with us Elders Griffin, Rhodes, and Wall. These able ministers stand firm on the old time doctrine, and we enjoyed them so much.

The Conecuh River Association was held at Enon Church, Dozier, Alabama, this year: we had a good meeting with old time preaching.

I feel I have been so wonderfully blessed of God to be able to go hear our able ministers preach the truth which was delivered to the saints; and to know there are many who yet believe in a God who rules in the armies of heaven and among the inhabitants of the earth, and none can stay his hand.

Being a widow, I live alone, and enjoy the *Signs* each month, and hope the Lord will bless me to be able to read it the remainder of my days. I do love the doctrine of salvation by grace; that is all that can reach a wretch like me.

May God guide and direct the Editors and all who contribute to the *Signs*, to publish the truth, is my prayer.

Yours in hope of eternal life,
Audra Williamson

Route 6, Box 408
Hopkinsville, Ky.

Dear Editors of the *Signs*:

It is time to renew my subscription, and I thought perhaps I might write a few lines; although I have been in the valley, mired in the clay. The Apostle Peter says these things are needful, (of if need be,) that the trial of your faith, being more precious than gold that perisheth, though it be tried by fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.

The eighteenth day of November, 1914, (if I have an experience,) was the greatest day of my life: although I suffered in the proudness of the flesh for twenty-seven long years in the wilderness before I was made to acknowledge the truth that there is no other name given under heaven or among men, whereby we must be saved except Jesus. He paid it all; all to him I owe: He who verily was ordained before the foundation of the world, to redeem us with his precious blood. I hope I am included in the "Us", but if I am not, I believe he will give me a mind to know that he is just.

Hosea, second chapter, sixth verse, in speaking of His church, says, "Behold, I will hedge up thy ways with thorns, and make a wall, that she shall not find her paths." I believe that this speaks for every individual child that is embraced in the covenant of grace; and they are the only ones who are discovered in their lewdness in the sight of their lovers; and are embraced in the love of the truth as it is in Christ Jesus the Lord. God declared by the pen of this prophet that "none shall deliver her out of mine hand."

So it is needful to be brought down in the valley; and there we can look to the hills from whence our help comes. And it is here that He allures us, and brings us into the wilderness, and speaks comfortably unto us; and it is there in the valley of Achor (sorrows, trials, and temptations), that we are

given the sweet hope of salvation. (Hosea 2:14, 15) It is there that the door of hope is opened to us; and what is that door except it be Jesus our Lord? "Verily, verily I say unto you, I am the door of the sheep." "I am the door, by me if any man enter in, he shall be saved, and shall go in and out and find pasture." (John 10:6 and 9)

So it is needful for us to be in the valley at times; then, when the door is opened to us, we can sing in praise to His holy name, and bask in the beauty of Zion. Yes; for out of Zion the perfection of beauty, God has shined. If not deceived, I have seen that manifested a number of times in the past three months. Walk about Zion and behold her bulwarks, for out of Zion God hath shined: He could not shine where he was not; and he is shining through the perfection of his beauty.

"And in that day will I make a covenant for them with the beasts, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me *forever*." Forever, isn't that long enough? But the sweetness follows: "Yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies." (Hosea 2:18, 19)

My dearly beloved, it is the righteousness of God, the knowledge (or judgment) of God, the lovingkindness of God, and it is all given of his mercies. Who, then, can deny that grace is freely given us: who are also betrothed to him in faithfulness. But we can only be faithful as we are led by the Spirit, and only when we are so led. Christ Jesus said, "If I go away I will send the Comforter, and he shall take of the things of mine and shew them unto you." Yes, through mercy and grace, we receive the revealed truth that, "By grace are ye saved."

I have not written as I intended, but I hope my pen was guided by and

through love for the household of faith.

Yours unworthily,
W. Y. Chandler

EXPERIENCE

To Anyone Who May Read:

For sometime now I have had a mind to try to write some of my experience of the power of the Almighty, Omnipotent, un-impeachable, merciful God. Yet when I think of one as inconstant as I feel to be my very soul seems to die of fear for even thinking I know anything of his grace, mercies and unchangeable sovereignty. I tried believing and saying that I knew very little of God, and that, too, brought shameful fear to my heart. So I hope — "By the grace of God I am what I am."

Many years ago, I believe I had a vision of a closed grave, with a cloud above toward the rising of the sun. God was in that cloud. Between the cloud and the grave was a fruit tree with no leaves on it; it was all fruit — and all different kinds of fruit. For a long time I did not know the meaning of this vision; yet it was so clearly in view in my mind through the years.

I awoke one morning of this year about four o'clock, and if not deceived, the meaning of the vision was revealed to me. But before I could tell anyone, it had all left me; except that the cloud was God and his power, the fruit tree was the Holy Spirit and the fruit of knowledge it bears, and the grave was Christ where our hope rests, his work finished, and the promise to raise us from the death our sins brought upon us.

Some years after this vision, I dreamed I was to be baptized. My aunt, May Allen, was leading me down to the pool. When we got there it was just a hole in the ground. She held my arm, and we began going down an old rotten wooden ladder, with rough, dark rock walls all around, into a deep, dark pit. So deep and so dark I could not see the bottom.

When we got to the bottom there was no water; and as I stood there in that waterless pit, I thought: There is no water to be baptized in. I looked up just above my head, and there were drops of water coming from that black rock wall; one drop at a time, just as clear as crystal.

I believe, if I have any knowledge of the power, grace, and mercy of God, it has been just one drop at a time: at the appointed time for the fulfillment of the will and purpose of the all wise God, who said, "My counsel shall stand and I will do all my pleasure." Even if it has been just one drop at the time, his grace is sufficient for us.

Some years later I felt I had a perfect right to hate someone who had done so wrongly towards me. Since I felt justified in hating this one, I hated with all my might; honestly believing I was right, and that it was no sin to hate anyone that had lived so sinful — only to be brought down to beg God for forgiveness, to feel to be the most sinful mortal on earth, and to love the one I thought I should hate.

I believe I knew then of a power and a love I had not known before. I knew that power was not of myself: I knew it was the mighty power of the merciful God. Only God can turn such hate to love. Had it been left to me, I would have been still living in hatred. For years after that experience, when the subject of the knowledge of God was spoken of, I would readily say, "I know very little of God." Then I would sometimes say, "I believe I know God's power."

A few years later, if not deceived, in a vision I saw myself going to New Hope Church. There was a guardian angel just above my head. Just before we got to the church doors, the angel ascended into heaven. The church doors were open, but I did not enter.

My Aunt Mary had been laid to rest for some time when I dreamed I visited her house of plenty. I believe it would be impossible to describe the abounding plenty of food stored in this house. I

also dreamed I went to her flower garden. It was beautiful beyond words. The ground was completely hid by colorful blossoms; and a tree was covered from the roots to the top with a solid cover of beautiful blossoms. Even the fence around the garden was a solid mass of blossoms. I did not go into the flower garden: just gathered a few blossoms that had grown outside the fence and from the tree branches that hung out over the fence.

On July 23, 1960, the doctors told me my husband, James Franklin Ware, had lukemia, and it was very doubtful he would live six months. Dr. Stallard had my sister bring me into his private office to tell me as gently as possible. It seemed this world was swiftly moved from under my feet. As we left his office, Sadie asked me where I wanted to go. There was no where for me to go — no place on earth to go; no one on earth for me to turn to; no earthly help, no earthly home. As we walked it seemed to me there was a hole before every step I made.

How could I face my dying companion without him knowing the horror I was trying to stand up under? How could I even stand up? What would I say to our only son stationed somewhere in Germany? We hadn't seen him for thirteen months; and just a few weeks before he had written he was counting the days until he could come home. Now he was to be flown home as fast as modern speed could bring him. How could I console him with nothing to say except there's no hope for his father's life.

My sister went to James' room, then came back for me, saying that James was calling for me. Who dried the tears in my eyes? Who gave me strength to stand up? and to walk into his room and speak calmly as usual; or to meet my son with a smile and calmly tell him his father must die? Only the mercy of our gracious and powerful Heavenly Father can give such strength.

James lived fourteen months, and I can never tell how it was . . . But in due time I was always made to "be still and

know that I am God." One day as he lay in the hospital, he told me he dreamed he was on a high mountain, and heard an awful roar; and he looked, and a great fire was burning everything on earth; nothing was being left but charred stumps. He thought he would surely be burned up; there was no way out. But when the flames passed over him, he didn't even feel the warmth from them; and he said, "There was one standing beside me." I told him, "James you need but one beside you."

Elder Jesse Paschal visited him while he was hospitalized the first time; and he mentioned, "I have already prayed for you." It seemed that when he said that, I knew God was with us, and it gave me great comfort and strength . . . I told someone two days before James died September 14, 1961, "Some day I'm going to cry as loud and as long as I want to." But when Dr. Payne told me that the dearest one on earth to me had expired, I could not shed a tear. Funeral services were conducted at New Hope Primitive Baptist Church September 16th by Elder J. Harvey Smith. It was a bright, sunny day, but it seemed as dark as night . . . I couldn't even cry . . . nor can I remember the words Elder Smith spoke, nor the singing, but all said he spoke beautifully, and the singing was the best they had ever heard.

Many times during his sickness, I tried to pray, but all I was able to say was, "Thy will be done, Oh Lord, not mine." . . . So much of my time I feel so blind, sinful, and lost, as I once wrote

The road seems long and lonely,
The desert so rough and wide,
The light so dim, I cannot see
The Saviour by my side.

About two months after James died I was so low in feeling it seemed I was completely unknown, and if I had ever known anything of the power and mercy of God, it was so little I had completely lost it, — the hope I thought I had was just a make-believe of my own, surely.

Time seemed as eternity
Hope seemed left way behind,

I was lost in a wilderness,
Stumbling helpless, and blind.

It seemed someone said to me, "To know His power, is to know it all." As I rejoiced fear overcame me, and doubt was bigger than ever. Did it mean that I did, or did not know anything of the power of God, I turned to my kitchen window, and a voice so small and soft said to me, "How can his power be called so little?" How weak and foolish I had been, was my first thought. For fifteen years I had been saying I knew God's power, and then sometimes with the next breath, I would say, "I know so little." For fifteen years I had been calling God's power, "so little". As I stood there it seemed a great cloud of power came all around me, with no end and no beginning.

Last night I dreamed I was standing under a huge oak tree. (My father, John P. Allen, spent his last weary, hot day on this earth, looking toward the sunset.) Someone had hung a tin pail of dirt to a branch of the tree with a piece of twine. The pail had rusted away, except a piece about the size of my hand, and a piece of dirt was still clinging to the piece of rust left on the pail. The twine was black and rotten. Beyond and across the way I could see a great mountain of earth, rock, green grass and trees. The grass was waving softly, and the trees moving calmly by a peaceful wind. There was not a house, or any man made thing on this mighty and beautiful God created scenery. And, as I stood there looking at the beauty and calmness, I was made to rejoice. Without moving my eyes I could see the ruins of this man made pail and piece of twine, that couldn't even hold the lowest thing God created. As I looked at it, I was again made to rejoice; and the same wind that was blowing the mighty forest on the great mountain, blew a part of my hair softly across my face, and a voice said, "Peace; it's all God's work. From the weakness of man to the mighty, mysterious power of God, it's all God's work."

We cannot see the reason; we cannot

understand, and we fall back to the cry, "Why?" Yet it is still all God's will and purpose. The same power that rolled the waters back on the sea of old, can calmly stroke your face softly with a strand of your own hair, as you stand motionless. He doesn't need the lift of your fingers.

. . . There is but one we know, and only one that knows us: We are among strangers, with the mighty power of God to rule and reign; to prove our weakness, guide our footsteps, lead us, put words in our mouth, and prepare us for something unknown to us; and to prove that he is power of all powers on earth and in heaven; and will be forever and ever.

There is much more I would like to tell. The half will never be told. Praises to the almighty, gracious, merciful, and ever-loving Heavenly Father. I am not a church member; I feel that I would be received with the dearest people on earth, for I have seen the doors of the church open. I know in no way I could deceive God for he knows me: I am afraid of bringing trouble into the church. I believe that God has purposed and foreseen everything, from the least to the greatest; and to me that takes in "all-things". Yet there is a fear in my heart, when I think of offering to the church — or begging for a home, would seem far better for me.

Be still and know that in the end
It's only on God you can depend.
All earthly things must decay:
I am the truth, the life and the way.

Be still and my salvation see:
Things not done will surely be.
From first to last 'twas my will:
In my loving care be still, be still.

Fannie Sue Allen Ware
Rt. 5, Box 245
Reidsville, N. C.

(The above was written in May, 1962. She was received into the fellowship of New Hope Church in August, 1962. — Ed.)

ENJOYED THE ASSOCIATIONS

1335 Avalon Lane,
Montgomery 6, Ala.

Dear Brother Spangler:

I enclose check to renew my subscription, and also my mother's, for another year.

. . . It has been my great pleasure to attend at least a part of six different Old Baptist Associations this year. I have been most gratified at the peace, fellowship and brotherly love that I saw demonstrated. In addition to the six associations visited, there were correspondents and visitors from many associations East of the Mississippi River, and some from West of it. It is heart-warming indeed when brethren from so far and wide can meet together for no other purpose than praising the great Jehovah God, and mixing and mingling with those of like precious faith.

I first attended your association, the Upper Country Line; since then I have attended the Five Mile Creek, Ebenezer, Conecuh River, Hopewell, and the Claybank.

I think our Conecuh River Association was one of the best we have had since I have been a member, or since I remember attending. Elder Lloyd Wall, from the Sulphur Fork Association, was with us. His great great grandfather, Elder Thomas Wall, was the Moderator of the first session of this association in 1828. Elder R. W. Rhodes, from Louisiana, was with us, together with the Elders of our neighboring associations, the Ebenezer, the Claybank, and the Western Primitive.

. . . Would be glad for you to come for any of our meetings, or at any time you can. Give our regards to Sister Spangler, the Minters, and many others.

A brother in faith, I hope,
A. C. Carter

ELDER TEW WRITES

Rt. 1, Box 268
Dothan, Alabama

Dear Editors:

I am enclosing \$5.00 for renewal of my subscription to the *Signs*. I am somewhat late but I have sometimes felt that I wanted to write some of my thoughts concerning some of the things that are frequently discussed by us, who have a hope that we have a part in the first resurrection; and also by those who contend that even if one did have a part in it, he has to be on his guard or he will lose it.

. . . Concerning the disobedience of Adam in eating the fruit of the tree of the knowledge of good and evil, I have heard the remark made: What a wonderful place this earth would have been to live in, if Adam had not disobeyed God in eating the fruit!

If language means anything, and the Scripture are true, (and we believe they are), Adam and Eve were ignorant, didn't even know that it was evil to disobey God: They didn't know they were naked until after they had eaten of it. God told Adam that in the day thou eatest thereof he should surely die. Adam couldn't know the meaning of the word "die", because he had never seen anyone die, or died himself.

This tree was in the midst of the garden; it was good for food, and pleasant to the eye, and a tree to be desired to make one wise. It was just as irresistible to Adam and Eve as a hot iron would be to a crawling baby, even though its mother told it not to touch it, that it would be burned if it did. The baby, having never been burned, would not know what the result would be.

The Eternal God had back in eternity given a certain portion of the race of Adam to his Son, their names having been written in the Book of Life; and just as certain as there were some who are vessels of mercy which were prepared unto glory, there were also some who are the vessels of wrath fitted to destruction.

There had to be a fall before there could be a rising up; a dying before there could be a quickening, or making alive. So death passed upon all men, for all had sinned. But, as Paul says, "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. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"

I don't see anything in the Scriptures referred to, that suggests that we have to do something to earn eternal life, neither do I see where God pays us off with blessings if we will just be obedient. He freely gives us all things, and because of his great love where-with he has loved us, even when we were dead in sins, has quickened us together with Christ, and has kept us by his grace. He knows our needs better than we do, therefore he meets out to each one of us what is to our good, and to his eternal glory.

I have reached my three score and ten years, and I know, even though my health is pretty good at present, I can't hope to have very many more years here in this life. I would like to say with the Apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord the righteous judge shall give me at that day; and not for me only, but unto all them also that love his appearing."

Yours in hope of eternal life.

Elder J. A. Tew

NEWS FROM CANADA

5 Gregory Street,
Brampton, Ontario,
Canada.

Dear Editors:

Once again it is time to send my remittance. I want to thank the editors, associate editors, and writers of the *Signs* for their contributions of good reading. To me, the *Signs* is worth much more than the subscription price.

"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matthew 5:6) Often after reading the *Signs*, I feel my cup runneth over, — how I'd like to see and write those dear people! Their experience sometimes is similar to mine, and yet each one is different, or it would not be our own.

My intention was to write earlier in the year: thought I could write more; but we can do nothing of ourselves. Paul to the Philippians said, "I can do all things through Christ, which strengtheneth me." Time permitting, I would like to re-read the 1962 *Signs*: they seem so very precious to me. These are the only ones I know of who believe in the sovereignty of God, without limiting it, or contradicting the fact. God knows where his people are, and there may be many in other churches who belong to His Church: "God knoweth them that are his."

We give all glory to God for the continuation of the *Signs* these many years; and may He see fit to continue its publication.

I had the blessed privilege of attending the May and June meetings here in Canada this year, and heard wonderful preaching. And friends wrote and said the same about the September and October meetings. Our pastor, Elder Ruston, preaches the 5th Sundays in Toronto, and we do look forward to his coming.

May God bless you all.

Yours in hope of eternal life,
Mrs. Verna Carscadden

"THY ROD AND THY STAFF
THEY COMFORT ME"

Route 4,
Rocky Mount, Virginia

Dear Brother Spangler:

I have thought for sometime that I would communicate with you, and it seems one thing, or something else, continually forbears; and after I blame everything else I can, I must confess that I am far from being a ready writer.

What I wanted to do, was to have you send me the *Signs of the Times* for two years, for which is enclosed a check for five dollars. Also, if you have a spare copy of October, 1962, issue available, I'd love to have one of them. I add a dollar to take care of that, and any that is left drop into the Indigent Fund for folks who like the paper but can't afford it.

I know a little about that sort of thing myself, only mine was a matter of being stranded beyond the normal circulation of the paper; and when I did get one to read, it was like a good drink of water in a hot desert. Of course, none of us think such a paper is liable to change anybody from nature to grace who is not thus appointed to be changed; neither is there always sure comfort in reading one. For I have read the Bible when it hurt much more than it helped; and at the same time that same Book bore record that the Lord of host is a puller-down as well as a builder-up, one that cuts as well as heals, — the one being just as important as the other.

If we had no such thing as chastisement, then we could not enjoy the peaceful fruits of righteousness afterwards. Of a certainty, if everyone else is like me, his behaviour is such as well deserves chastening, even the rod of affliction. Even so there is comfort in the words of David about this — he said, ". . . thy rod and thy staff they comfort me." Which simply indicates, as David had to confess, that had not that rod been applied, he would have kept right on in his wild race. And the same writer

confesses elsewhere that many and varied are the vanities of youth. Another writer penned that it is good for one to bear the yoke in youth, which was hard for me to understand for some time. But a sober and stable mind, motivated by grace, will see that by bearing this yoke (the yoke of Christ), there are many slime-pits, as it were, that wisdom guides us around. “. . . thy staff comforts me . . .”, and gives me to walk in the strait and narrow way wherein is peace.

I feel, if not awfully deceived about the matter, that a few times in my life I have been made to lie down in green pastures, and made to travel by the still waters. These still waters are something seldom heard much about, or else I am not where they are talked about, but, to me, they represent something very reverent: a stopping of all going (vain running); a reconciliation to the sovereignty of God; a penitent tear (the water); and a hushed mouth (the silence), for we hear it said that he that controls his tongue the same is a perfect man. And we know that no man of himself can do such a noble thing as that. But there is a people in the earth whose favor it is to enjoy the salvation of Jehovah; and these do come to that Bethel spot, as appointed by heaven, to stand still — that same still as these still waters, and see (and feel) the salvation of the Lord.

This is called in another place, the preparing of God a table for his children to eat from (in a spiritual sense) in the presence of their enemies: That well of water (living water) that bubbles up from within (the kingdom is within you) to life eternal. In conjunction with this, I would ask what, just what, could we do, in any sense of what “do” means, without that inward unction that the world knows nothing about, — and subjects of grace couldn’t hit a tap without. No wonder Peter refers to this matter as “precious faith”, for so it is.

Must leave off now; look me over for

good, please, and may the God of Abraham, Isaac, and Jacob look over us all for Christ’s sake.

James R. Holley

WHAT A GREAT DIFFERENCE IT MAKES

P. O. Box 595,
Mt. Vernon, Washington

Dear Elder Spangler:

I enclose my check for a two year renewal of the **Signs**.

My time of reading your good publication almost came to an end a few weeks ago, when, in connection with some temporary work I am engaged in which requires being out on a small lake in a small boat, in a moment of carelessness, I caused the boat to overturn, and I was thrown in the water while wearing full length rubber boots and heavy clothing; which made my predicament very serious, since swimming was out of the question, due thereto.

My first thought upon getting hold of the boat, was that I needed help, and there was none closer than a mile or so away; and my voice called out to the good Lord for help. There immediately came the feeling that He heard me, and was going to help. I proceeded calmly, and climbed upon the small boat with one foot on the motor, and in due time was able with the help of the wind and by paddling with my arms, to make it to the farther shore, and got out of the cold water. While moving across the water, I continued to call on the Lord for strength; and by clinging to the boat for my physical safety, seemed to be equal to clinging to the Cross for spiritual strength and safety. Before reaching shore I was humming or repeating the words:

“Nothing in my hand I bring,
Simply to thy cross I cling.”

This close brush with death, coming at a time since I was born again, as I hope, has brought forth such a different feeling and state of thankfulness than the few close calls in my earlier life,

when I thought I was a Christian and a God-fearing man. In meditating on the earlier incidents, I can see that I had no real appreciation or thankful heart and mind toward the Lord for his safe-keeping, and bounteous blessings. I can truthfully say that I **knew of God** in those days, but I did **not know him**, and it was not until he revealed himself to me in recent years, that I was given eyes to see, and ears to hear, and a heart of flesh.

Since I am nearing seventy years of age, I have but few years left, and I hope I will have the good **Signs of the Times** to read as long as I remain here on earth. I read each copy over and over many times.

Yours in the faith, I hope,
Wm. O. Hall

CONTRIBUTIONS TO THE
INDIGENT FUND
(To December 1962)

Elder W. Y. Chandler, Ky.....	\$ 2.00
James L. Howell, Ala.....	15.00
Mrs. J. M. Davison, Ala.....	2.00
Elmer Hastings, Md.....	5.00
Mrs. S. L. Midgett, N. Y.....	4.00
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Mrs. Chas. B. Morris, Calif.....	2.00

DISTRICT MEETING OF THE
CONECUH RIVER ASSOCIATION

The District Meeting of the **Conecuh River Association** will be held at Pilgrim's Rest Church, in the Northwest corner of Covington County, Alabama, on the fifth Sunday and Saturday before in March, 1963. Follow U. S. 29 to Dozier, Alabama, turn Southeast on county road 77, cross Cnechuh River and go about two and one-half miles to the church. Preaching will start at 10 A. M.

A. C. Carter, Clerk

Danville, Virginia February, 1963

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TO OUR SUBSCRIBERS

When one of our subscribers moves, and does not notify us, it costs us ten cents for the return of their paper to us. Second class mail is not forwarded.

Won't you please notify us in advance when you plan to move, and give us your new address. Thank you. — The editors

EDITORIAL

We promised something by way of an *Introduction to a New Volume* in a note in the January issue, and find many things coming to mind as we begin to write.

There is much subject matter in the revelation of God's dealings with his people, and in their exercises in being brought into the knowledge of these things, but if our brethren are as we find ourself, they are sealed so far as our being able to handle them at will,

either in meditation, preaching, or writing.

Before considering the prospects for the future, we may well review some things of the past, as they pertain to our brethren.

All Primitive or Old School Baptists are greatly interested in the reason why they are thus denominated, rather than just being called Baptists, which they really are. We find in the January 1, 1851, issue of the *Signs*, the following by Elder Gilbert Beebe:

"A retrospective view of all the way in which the Lord our God has brought the Old School Baptists for the last twenty years, may well lead them in astonishment to exclaim, "What hath God wrought?" When in the year 1832, the enemy came in upon our denomination like a flood, bringing in with them "damnable heresies and doctrines of devils", when, with their feigned words, they made merchandise of the simple, the Spirit of the Lord, as we trust, lifted up a standard for the saints to rally around; and from that day to the present, deliverance has been found in Mount Zion. After laboring to reclaim those who had departed from the faith and order of the gospel, until we despaired of ever being able to reclaim them from their errors, the Baptist church excluded from her fellowship the party which was then, and from that time have been known as "New School Baptists". At the time of the separation the party excluded branded those who remained on the old platform, as "Old School Baptists", because they said we were behind the spirit of the age.

"For the sake of discrimination the old party consented to be so called, having it distinctly understood that the term, school, in its application to us, referred to the school of Christ, and to no system of scholastic religion taught by men. It was in those days frequently predicted that we would soon become extinct; but having received favor of God, we continue to the present time."

Thus is the origin of our name "Old School"; to which has been added "Primitive", as a further distinction.

The Black Rock Address is well known and we feel it is only necessary to mention it here; and to remark that it was adopted at the Black Rock Meeting in 1832, to record the new things which had been advanced as tenets of Baptists, but not receivable by those who knew they were of late origin.

But because those Old School or Primitive Baptists who are doctrinal descendants of those first called Old School, still maintain their doctrine; and lest any should not understand what their doctrine was; and also that anyone may compare present things with those of the past, we give the following outline of the doctrine embraced in the commencement of the publication of the *Signs*: "Which was," as Elder Beebe wrote in 1853, "at that time fully recognized by all our Old School Baptists, North and South, East and West, as a fair statement of the cardinal doctrine of our order; and is still our platform."

"Maintaining inviolably the following Scriptural sentiments:

First, The existance, sovereignty, immutability, omnipresence, 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" (1st John 5:8)

Second, The absolute predestination of all things.

Third, Eternal and unconditional election.

Fourth, The total depravity and just condemnation of fallen man.

Fifth, That the atonement and redemption by Jesus Christ are for the elect only.

Sixth, The sovereign, irresistible, and (in all cases) effectual work of the Holy Ghost in quickening, and regenerating the elect of God.

Seventh, The final preservation, and eternal happiness of all the sons of God.

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

Ninth, That the church of Christ is composed exclusively of baptized believers; that to her are given able ministers of the New Testament; that the Scriptures are the only rule of faith and practice to the saints of God.

The *Signs of the Times* will be decidedly opposed to Bible, Tract, and Missionary Societies, Theological Seminaries, Sabbath School Unions, etc., etc., waging war with the mother Armenianism and her entire brood of institutions."

We now come to think about the outlook for the future. We are certain that the eternal will of our God has ever been fulfilled; and will continue to be. Were it not so, we would certainly have much to be fearful of. We are concerned, of course, about the state of affairs in the secular and the religious world. But, being assured that God is yet ruling in all things, we are given faith to wait for the fulfilment of his promises. This gives a certain degree of calmness as we live each present day, seeing sometimes the workings of the hand of the Lord. But, whether seeing or not, we are assured that He lives and reigns; so that all things are working together as his purposes are unfolded in the coming, and in the passing of time.

The purposes of God are to the praise of the glory of his grace, and to the bringing of his beloved people to the things He has prepared for them:

The events of time brought sin and condemnation into the world, and the law was given that this sin might be made manifest in the weakness of men, causing the offence to abound.

The Saviour was sent to fulfill the promises of God unto his elect family; and their redemption and justification was obtained and sealed by His fulfilling the broken law for them, by his being delivered for their offences, and being raised again for their justification. So that the purpose of Christ's coming in-

to the world was that His elect should be fully prepared to stand in righteousness before God.

What Christ is to his people, and what he has done for them, is experimentally manifested or revealed to each of them; so that, "The Lord knoweth them that are his", and gave his Son for their redemption, and then sends the Spirit of truth, or Comforter, unto each one of them to bring the knowledge of their redemption through Christ. They are prepared by the new or spiritual birth, being born of God in a wonderful and glorious sense, to see the kingdom of God — of the water and the Spirit to enter into the kingdom, and are then sealed with that holy Spirit of promise, which is the earnest, or assurance, of their inheritance, until the redemption of the purchased possession. They have strong consolation, and are fled for refuge to lay hold upon the hope set before them. This hope is the anchor of their souls while they live: they are kept by the power of God through their given faith, ready to be revealed, as Peter said, in the last time.

These things are the heritage of the Lord's people. Many of them who were thus sealed, are now sleeping in Jesus; many of them now living have been sealed; many of them now living will yet be sealed while they live; and all, absolutely all, of them will be sealed with this holy Spirit of promise, even to the end of time. So the promise of Jesus will be fulfilled completely: "All that the Father hath given me shall come unto me."

The certainty of these things is because God has decreed it: He has taken care of the choosing, the redemption, and the calling. "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." (1 Peter 1:2)

Though they will yet be afflicted and poor during the year, the Lord's people shall still trust him. He will yet give them grace sufficient for their need;

and though many things may seem to be against them, nothing shall be able to separate them from the love of God. They shall look forward to those things which are before: They shall, "Press toward the mark for the prize of the high calling of God in Christ Jesus."

May we all be exercised in humility; realize our unworthiness to be so highly favored; be blessed to walk worthy of the vocation wherewith we are called; examine ourselves whether we be in the faith; and contend only for that faith once delivered to the saints.

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

ROMANS VI. 23

"The gift of God is eternal life through Jesus Christ our Lord." — Rom. vi. 23.

To appreciate a gift, the needy condition of the recipient, as well as the intrinsic value of the gift, must be considered. The apostle has spoken, in this connection, of the wages of sin, which is death; and as he has testified that all have sinned, so he informs us that death has passed upon all men, for that all have sinned. Death and life are clearly set before us. The one in Adam, the other in Christ. "For as in Adam all die, even so in Christ shall all be made alive." — 1 Cor. xv. 22. But our death is not spoken of as a gift; it is what we have earned, or merited; it is our just due, or what we deserve, at the hand of the righteous Judge.

Judgment has come upon all men to condemnation. And as all men were created in the earthly Adam, and were in him, undeveloped, when the transgression was committed, the death which was pronounced on him stamped mortality on all his posterity, although not one of them had then been born, and millions may not yet be born. In this

death we find ourselves involved as we are brought into manifestation, being conceived in sin, and going astray from the womb, speaking lies, and so demonstrating the depravity of that nature which is Adam, or of the flesh. The natural life in which we are born of the flesh is not eternal, but mortal, and the possession of it cannot raise us any higher than the fountain or source from which it emanates. Being born of the flesh therefore can only develop us as children of Adam; it does not constitute us sons or children of God.

The relationship of a father and children is a relationship of life, and is predicated upon the pre-existence of the children in the father, or parent. It is true, our translators have, by supplying two words which are not in the inspired original copies of the Scriptures, rendered, in Luke iii. 38, "Adam which was **the son** of God;" but these words throughout the chapter are put in **italics**, to show that they were not in the original text, but were supplied by the translators. Adam was truly of God, as his Creator, but not as his father; for he was created of God, but not born of God. If Adam were a son of God, (we speak of him as a natural man, and head of his posterity) then all of his posterity would, as lineal descendants from him, stand in vital relationship to God, and would not need to be born again in order to inherit eternal life. The life of God is eternal, but the life of Adam is a created life, and subject to mortality and death. If the posterity of Adam were, through him, sons of God, they would be heirs of God; for, "If sons, then heirs; heirs of God, and joint heirs with Jesus Christ."

But such is evidently not the case; for "The gift of God is **eternal** life through Jesus Christ our Lord," and not through the earthly Adam. The maternal parent of mankind was called **Woman**, because she was taken out of man; and after her distinct formation, as well as before she was taken from his side, she was bone of his bones, and flesh of his flesh. God had called their

name Adam in the day when they were created. "And Adam called his wife's name Eve, because she was the mother of all living." And this was her name before any of her children were born. Their birth did not change the relationship. Eve was animated by the same vitality which God breathed into the nostrils of Adam, by which man became a living soul.

As Adam was and is the earthly father, so Eve was and is the earthly mother of all the human family. That life which they possessed in the beginning, was and is the life of all generations which they were and are the earthly parents of, throughout all succeeding ages down to the end of time. If this were not so, the transgression of one man could not have involved all mankind in condemnation. "The sting of death is sin, and the strength of sin is the law." "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."

It will be remembered that when sin entered, and passed on all men, not one of all the human race had been born; yet the guilt of sin and sting of death so effectually entered the fountain of human life that its poison extended to all generations of mankind down to the remotest period of time. To be developed in our individual manifestation as children of Adam, a natural birth is indispensable; but the birth is not the origin or cause of the life; but the life previously existing is the cause of the birth, and the birth in natural generation brings into manifestation that life and substance which before existed in the parent.

"Conceived in sin, O wretched state!
Before we drew our breath,
The first young pulse began to beat
Iniquity and death."

"That which is born of the flesh is flesh." "Adam begat a son in his own likeness, after his image, and called his name Seth." And he also begat sons and daughters. All his children were like him in form and fashion, and like him also

in nature, and the same judgments which passed on him to condemnation, passed on them in him before they were born.

It is sometimes said by those who never knew the deep depravity of their own nature, I am not responsible for the sin of Adam. But what saith the eternal Judge, by the mouth and pen of the inspired apostle? "By the offence of one, judgment came upon all men to condemnation." "For as by one man's disobedience many were made sinners," &c. One single transgression of the law of God was sufficient to consign all mankind to condemnation, wrath and utter perdition, so hopelessly and irretrievably that nothing short of the precious blood of Christ could possibly redeem, wash, cleanse and save any from the dreadful penalty. The terrific thunders of the violated law declare,

"Curs'd be the wretch, forever curs'd,
Who doth one single sin commit;
Death and damnation for the first,
Without relief and infinite."

But when the stern demands of God's holy law are heard by a quickened sinner, he is made to see and feel, and to confess with deep contrition and brokenness of heart that he is justly condemned, not for Adam's sin, but for his own sin in Adam's transgression, and for all his personal transgressions, which are more in number than the hairs of his head, and greater in magnitude than finite beings are able to estimate.

When arraigned before the awful bar of God, and all the fearful cloud of his guilt is presented to his astonished view, he will no longer doubt or dispute the justice of God in his condemnation; but as the holy law of God displays to him the infinite purity of God, and the justice and inflexibility of his law, the poor, distressed, guilt-stricken sinner is amazed that God has spared his life, and restrained his wrath so long. To his astonished mind it is a miracle of mercy that he is not in hell. There is no caviling now about Adam's sin, but he feels the load of guilt which he knows is all his own. He has now no longer a disposition

to challenge the justice of God, or claim the favor of God: sin has been the entire work of his life, and death his well earned wages.

He can no longer flatter himself that he can escape the righteous penalty of the law of God by any work or device of his own: he is driven out from every refuge, and sinking down in hopeless despair. Tell him now that he can make his peace with God, and by his groans and prayers and tears appease the wrath of God and satisfy the demands of law and justice, and avail himself of eternal life. Ah, these vain delusions which were once so grateful to his ears, have lost, forever lost their charms to him. Tell him now to give his heart to God, and this will secure to him salvation. He feels too sensibly the pollution of his heart to dare to offer it to God, who will accept of no impure or unclean offering. He says,

"In this polluted heart
An offering fit for thee?
Swarming, alas! in every part
What evils do I see."

He neither dares nor feels disposed to insult the majesty of God with an offering so vile and polluted. Neither can he rely upon his prayers or tears; these have no virtue or power to atone for sin, or wash away his guilt. He says,

"If tears of sorrow would suffice
To pay the debt I owe,
Tears should from both my streaming eyes
In ceaseless torrents flow.
But no such sacrifice I plead
To expiate my guilt;
No tears but those which Jesus shed,
No blood but he has spilt."

We cannot believe that any sinner was ever able to appreciate the gift of God which is eternal life, until made fully sensible of his utterly lost, helpless and justly condemned condition; until thoroughly convinced that there is no power in heaven or earth that can save him, short of the supreme power of God, and that must come as a free gift from God, and that not through a system of means or works, but through Jesus Christ our Lord. The gift of God: not

an offer, made to depend on some condition to be performed by men. In the fifth chapter to the Romans, as in many other parts of the Scriptures, it is called, The gift of God, The free gift, and that unto justification of life, &c.

We have endeavored to show that our mortal life was given us in the earthly Adam, who is the figure of him that was to come; and that our personal development in that life was by being born of the flesh — that our mortal life existed anterior to our birth, or a birth could not have produced it — that our life is the cause of our birth; the birth has made us personally manifest as children of the earthly Adam. We had our life given us in him, which was not manifested in us personally until we were born of the flesh. So also we are informed that God has given us eternal life in Jesus Christ our Lord. Our natural life was given us in and through the earthly Adam: but our eternal life is given us in, and we receive it through Jesus Christ our Lord.

"That which was from the beginning," &c., "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.)" — 1 John i. 1, 2. "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life." — 1 John v. 11, 12. "In the beginning was the Word, and the Word was with God, and the Word was God." "In him was life, and the life was the light of men." — John i. 1, 4. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." — John xvii. 2, 3.

As that life which was given us in the earthly Adam was our life, and so absolutely ours as to involve us in the guilt of his transgression more than four thousand years before we were

born, so the life which was given us in Christ, and secured to us in him from everlasting, was, by the unspeakable gift of God, so truly ours before the world began as to make us the heirs of God in Christ, and in the fullness of God's appointed time the experimental recipients of that "eternal life which God that cannot lie promised before the world began." — Titus i. 2. Hence we are assured that all the children of God are "Sanctified (or set apart by the election of grace) by God the Father, preserved in Christ Jesus, and called," by him "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." — Jude 1, and 2 Tim. i. 9.

These Scriptures prove beyond all successful contradiction, first, that God has given unto his people eternal life. Second, that this life which God has given is in his Son. Third, that it was given to them in Christ before the world began. Fourth, that it is preserved securely in him as their Mediatorial Head, and that they are ultimately brought into an experimental possession of this life by a spiritual birth; that is, by "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass, (corruptible, and of corruptible seed,) and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." By the power of an endless life.

Now as all flesh is as grass, and all that is born of the flesh is born of corruptible seed, no amount of reformation of the flesh can possibly supercede the necessity of being born again, of incorruptible seed, in order to see the kingdom of God, or to inherit eternal life, or to know the things of the Spirit, which can only be spiritually discerned. This eternal life which is given us in Christ, and by which we are quickened in the new birth, is light, and all who are

born of it are children of the light and of the day. By its radiance they are delivered from the power of darkness, and translated into God's marvelous light. It makes manifest to them the darkness of their fleshly minds, shows them the corruption of their earthly nature, and the impossibility of seeing, entering or inheriting the kingdom of God, without being born of the Spirit. This eternal life, which is the gift of God, is not only in Christ, as our earthly life was in the earthly Adam, but is also **through Jesus Christ our Lord.**

The first Adam begat sons and daughters, and the sons of Adam also in succeeding generations begat sons and daughters; but not so in the spiritual life. Our Lord has no grandchildren; he is the **everlasting** Father, and all the heirs of immortal glory are begotten of him; and as their spiritual life is in him, he himself is formed in them, and dwells in them; he is the second Adam, the Lord from heaven. He gives eternal life unto as many as the Father has given him. He is the Quickening Spirit, and by him immediately, and without any intermediate means or agency, they are begotten and born, and are but one "chosen generation, royal priesthood, holy nation, and peculiar people." No man can come unto the Father but by him, for the gift of God is eternal life, through him, and through no other medium or mediator.

All who are born of this incorruptible seed are qualified to receive and enjoy an inheritance that is also incorruptible, and that fadeth not away; for that which is incorruptible is insusceptible of corruption. In that which is born of this incorruptible seed his seed remaineth, and he cannot sin, because he is born of God. — 1 John iii. 9. But those who are born of God and of his incorruptible seed, were also born of the flesh, and of a corruptible seed; and as they are yet in the flesh, notwithstanding the indwelling of the incorruptible seed, they still have to say, "In me, that is in my flesh, dwelleth no good thing."

Although the immortal, incorruptible seed of eternal life is given to us, we have received it, and it dwells in us, yet our corruptible nature, which is born of corruptible seed, has not yet put off its corruption. This mortal has not yet put on immortality, nor has this corruption put on incorruption. Let not the children of God despair because they feel, and mourn, and groan, being burdened with a hard heart, a wandering mind, vain thoughts, carnal passions, and cruel doubts and fears. For we who have in this new birth received the first fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

That Spirit of which we are born is the seed that dwelleth in us, and although the infirmities of the flesh are still so sensibly felt as to make us groan, yet the Spirit helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered. But this conflict, now so turbulent and fierce, between the flesh that is born of the flesh, and the spirit that is born of the Spirit, will soon be over, and all that is corruptible, mortal and sinful will be put off, and we shall be raised up from the dead, in the perfect image and likeness of our risen, exalted and glorious Redeemer, to enjoy his presence without a veil between, and to be tempted and perplexed no more forever.

When our Savior was here in the flesh, he possessed two natures in his own person, the human and the divine. He was both God and man, and Mediator between God and man; and he claimed to be the Son of God, and the Son of man, at the same time. His redeemed people certainly are, in their earthly nature, children of men, and as such they are subject to all the infirmities of the flesh — to diseases and death; but they are also sons of God; for “as many as are led by the Spirit of God, they are the sons of God.”

“Beloved, now are we the sons of God, and in doth not yet appear what we shall be.” Now we are in the flesh, and bear the image of the earthly Adam,

in that fleshly nature which is born of the flesh. But as we have, and do still bear the image of the earthy, so we shall bear the image of the heavenly, when we awake with his likeness.

“Sin, our worst enemy before,
Shall vex our eyes and ears no more;
Our mortal foes shall all be slain,
Nor Satan break our peace again;
And every power find sweet employ
In that eternal world of joy.”

(Editorial by Elder Gilbert Beebe,
January 15, 1877.)

ORDINATION OF ELDERS

Hopewell Primitive Baptist Church, of Tyler Mt. Road, Charleston, W. Va. while seated in conference with the approval of brethren and sisters from our sister churches with whom we correspond, on June 30, 1962, requested that a Presbytery be called for the purpose of the ordination of Brothers Randall Pennington and Robert Wilson to the full work of the ministry, if found qualified.

On August 4, 1962, the following Elders and Deacons assembled at the above named church: Elders J. S. Honeycutt, Johnny Smith, J. C. Hammond; Deacons Ben Bird and Hugh C. Johnson.

After introduction by song and prayer the Presbytery was organized as follows: elected Elder J. C. Hammond as Moderator, Nanna Carney as Clerk; Elder Honeycutt to offer the ordination prayer; Elder John Smith to examine the brethren and Elder Hammond to deliver the charge.

Deacons Ben Bird and Hugh Johnson presented the brethren to the Presbytery.

After the brethren were examined and found qualified, Elder Honeycutt was blessed with the delivery of an inspirational prayer; and in the laying on of hands Brother Robert Wilson and Randall Pennington were entitled to all the ordinances of ordained Elders of the Old School Primitive Baptist Church.

The brethren were then delivered back into the hands of the church by Elder J. C. Hammond, both Brothers Randall Pennington and Robert Wilson, as ordained Elders.

Conference dismissed by song and prayer. Done by order of the Presbytery.

Elder J. C. Hammond, Moderator
Nanna Carney, Clerk

ORDINATION OF DEACONS

According to the call of the Pleasant Ridge Church, a meeting was held on October 20,

1962, for the purpose of ordaining Brother Sammie J. Moore and Brother Bruce H. Sullivan to the office of deacon.

The following elders and deacons met and organized themselves into a Presbytery: Elders H. G. Brown, H. C. Moon, H. R. Prince, R. W. Rhodes, E. D. Gafford, Sam H. Dean, W. L. Norris, and W. W. Hudson, Jr.; Deacons R. A. Hocutt, C. M. Stripling, T. M. Parham, G. W. McDuff, J. W. Ray, E. T. Smith, U. R. Taylor, C. P. Hayes, Euel Evans, Greely Egger, J. W. Crawley and J. H. McGarity.

Elder W. W. Hudson, Jr., was selected as Clerk, and Elder H. M. Brock, as Moderator.

The two candidates were presented to the Presbytery by the spokesman for the church, Brother G. C. Lancaster. Elder E. D. Gafford was elected to question the candidates. He read the qualifications (1 Timothy, 3rd Chapter) of deacons. Brother Moore and Brother Sullivan stated that they were submissive to the action of the church in setting them apart for this work. After due examination concerning moral standards, doctrine of the trinity, predestination, and articles of faith of the Primitive Baptists, the Presbytery was satisfied as to their qualifications.

Elder R. W. Rhodes worded the prayer as the Presbytery laid on hands. Elder H. R. Prince delivered the charge, and gave sound exhortation concerning duties of the office of a deacon. After the right hand of fellowship was given by the Presbytery, members of Pleasant Ridge Church, visiting brethren and sisters, Brother Moore and Brother Sullivan were presented back to the church as ordained deacons.

Minutes of the proceedings were read and approved; and the Presbytery was dissolved in order.

Elder H. M. Brock, Moderator
Elder W. W. Hudson, Jr., Clerk

OBITUARIES

DEACON HANDY B. TRUITT

Deacon Handy B. Truitt, of Snow Hill, Maryland, was born December 21, 1891, the son of John H. and Mary Truitt, of Snow Hill. He departed this life October 21, 1962.

He was first united in marriage to Ella Davis on December 31, 1914, who died in 1937. On February 26, 1938, he was united in marriage to Maude Perdue Laws, who survives. Surviving also are a step-son, Albert F. Laws, of Salisbury; a step-daughter, Mrs. Henry Guhleman, Jefferson City, Missouri; three sisters: Mrs. Bertha White, Exmore, Virginia; Miss Annie S. Truitt and Mrs. Beulah Littleton, of Salisbury, Maryland; and a brother, George Truitt, of Snow Hill.

On September 7, 1947, Brother Truitt and his wife were baptized into the fellowship of

the Old School Baptist Church of Snow Hill, by the pastor, Elder D. V. Spangler. The church recognized in him the qualifications of a deacon, and he was appointed to that office in December, 1947. He filled the various offices in the church well. He held a number of responsible positions in his county, including Judge of the Magistrate Court for two terms, and President of the Federal Land Bank Association of Salisbury, Maryland.

Brother Handy, as he was affectionately known, suffered much in the last fifteen years. The writer remembers the day he went before the church for membership. He was so weak that he could hardly walk, yet the dear Lord gave him strength to perform what He had laid upon him. In the church he was blessed to labor for the things that make for peace, and to adorn his profession with a godly walk and conversation. The spiritual welfare of his church and brethren ever appeared to come first with him.

His family, church, and community will miss him very much. May God bless his family, and all of us, to be reconciled to His holy will, and say, "Thy will be done."

Funeral services were held in the Snow Hill Meeting House by the writer, Elder W. D. Griffin, Elder Arthur Warren, and Elder John D. Wood, and his body was laid to rest in the church cemetery to await the second coming of the Lord.

Written by one who loved him very much.

D. V. Spangler

MRS. NANCY ADELINE SLAUGHTER

Sister Slaughter was the widow of Deacon Sam Slaughter. Her maiden name was Ballard, and she was reared in Union County, Arkansas; and lived in Eldorado for many years. She was a member of Bethel Primitive Baptist Church, where her husband was a member and honored deacon for years. They were both very lovely and devoted members. He passed away ten or twelve years ago, and she passed away November 12, 1962, after a long illness.

She is survived by one son, Dewey L. Slaughter, Eldorado, and two daughters: Mrs. Velma Cartwright, Walpole, Mass., and Mrs. Dale Petty, Oklahoma City, Okla. Surviving also are eight grandchildren and twenty-five great grandchildren.

Our dear sister suffered severely for several months, but with meekness and patience. The writer visited her often, and she nearly always called on me to pray for her to the dear Lord, whom she trusted in a loving and manifest sense as long as she lived. But the time for her to be delivered by death came, so, dear ones, let us not weep as those who have no hope. We feel, from every Scriptural stand-

point, that she is much better off. When the Lord comes again, she, together with all His people, will come forth in his image, to dwell with him forever.

Her funeral was conducted by the writer, together with Elders J. L. Smith and W. A. Speer, at Bethel Church. May the Lord bless and comfort her family and friends.

R. W. Rhodes

NETTIE FLENNIKEN RUCKER

Nettie Rucker was born May 4, 1871 at Kingston, Texas, where she was reared. Death came September 10, 1962.

Funeral services were held September 12, 1962 at Sorrels and Son's Chapel under the direction of Elder W. W. Taylor. Interment was in McWright Cemetery, North of Greenville, Texas.

Sister Rucker united with the Mt. Zion Primitive Baptist Church early in life and remained an orderly and faithful member until her death.

In 1890 she was married to C. M. Rucker, and to them three children were born: Mrs. Virginia E. Moore, of Brownwood, Texas; and Mrs. Lenice Corkett, of El Paso, Texas, who survive. One son preceded her in death. Other survivors are two sisters: Mrs. Maggie Bull of Greenville, Texas; and Mrs. Leta Bowser, of Amarillo, Texas. Her husband, three brothers and four sisters also preceded her in death.

Action to prepare one copy of this obituary for the church books, one for the family and one to be sent to the Signs of the Times for publication, was taken while in conference September 22, 1962.

Elder W. W. Taylor, Moderator
Jean Williams, Clerk

DR. FRANCIS B. JORDAN

Dr. Francis B. Jordan was born December 30th, 1898, in Madison County, Iowa, and slept peacefully away on August 22, 1962, in Hollywood, California. Elder O. F. Dearing, pastor of the deceased, conducted the funeral services.

Dr. Jordan was the youngest child of the late Elder and Sister F. M. Jordan, of Winterset, Iowa, and was a member of Liberty Old School Baptist Church in Los Angeles, California. On January 11, 1928, Brother Jordan was married to Miss Dorothy Habenicht in Des Moines, Iowa. He leaves his widow, Sister Dorothy, Sister Mary L. Teaford and her husband, Marvin, and two grandsons, Michael and Mark. Also a sister, Grace E. Jones, a brother, G. I. Jordan, a niece, Helen Jones all of the Los Angeles area. Also, a sister, Velma French Fugate of Palestine, Texas and a brother, S. D.

Jordan, of Grinnell, Iowa.

When a young man, "Doc" as his family and friends lovingly called him, was given a hope in Jesus. What a sweet hope it was to him! His life was a reflection of his God-given faith. Throughout his final illness, his patience and fortitude in his suffering endeared him further to his family and friends. He had been a reader of the Signs of the Times for forty years or more, and believed its sound doctrine with all his heart.

"Doc" was a practicing chiropractor for more than thirty-four years. He fostered his love of good music when he retired by teaching himself to play the electric organ. He also sang and composed music.

The enormous number of floral pieces and large crowd in attendance at his funeral were mute testimony of the love and respect in which he was held. We know he is far better off than we, but how we do miss him! It is indeed comforting to feel that he is with our Savior, away from the toils and cares of this troublesome world. Our hope is that through God's love and mercy we may be blessed to join him some sweet day.

Written by his loving niece,
Sister Helen Jane Jones

RAYMOND C. DALTON

In sadness I attempt to write in memory of our beloved Brother, Deacon and Clerk, Raymond C. Dalton, born October 10, 1894; and died September 22, 1962; age 67 years. Brother Dalton joined Springfield Church June 11, 1931; was appointed Clerk for the church March 10, 1945, and was ordained Deacon August 11, 1945. He was faithful to the church and performed his duties well. He was a firm believer in salvation by grace and grace alone. By his daily walk and Godly conversation we feel that he had treasures laid up in Heaven where moth nor rust doth not corrupt nor thieves break through and steal.

He leaves his wife, Sister Leona Dalton, and three daughters to mourn their loss: Mrs. Ralph Torrence and Mrs. Brooks Crews, of Danville, Va.; and Mrs. Morris Creasy, Gretna, Va.; and three brothers and three sisters. Our desire is that the Lord of all mercy will reconcile his family and the church to his holy and righteous Will.

His funeral was held at Springfield Church by his pastor, Elder O. K. Tench, and his body laid away beneath a mound of flowers in Gretna Burial Park, to await the second coming of our Lord and Saviour.

Done by order of Springfield Church; and written by L. R. Willis, Gretna, Va.

Elder O. K. Tench, Moderator
L. R. Willis, Clerk

MRS. INKENOIS KERLEY

Inkenois Kerley, daughter of Schuyler and Edith Kerley, was born April 30, 1895, and departed this life November 31, 1962. On September 16, 1915, she was united in marriage to Miles Kerley, and to this union four children were born: Fred, of Golconda, Ill.; Lee, of Anna, Ill.; and W. M., of Cape Canaveral, Florida. One son, Ray, preceded her in death. Also surviving are, two half-sisters: Mrs. Wyona Glenn, Alton, Ill., and Mrs. Vernice Coppersmith, Metropolis, Ill.; four half-brothers: Klonda Kerley, Dixon, Ill.; Annawaw Kerley, Grantsburg, Ill.; Schuyler Kerley, Creston, Iowa; and Bryan Kerley, Vienna, Ill.; and three grandchildren.

Mrs. Kerley was a wonderful mother; and to her daughters-in-law and Johnny Ice, a nephew who made his home with her for many years, she was in every respect a mother, extending to them the same measure of love and devotion as to her very own . . .

. . . Sister Kerley was strong in the faith of God's elect, and had a wonderful experience. She would not compromise with unsound doctrine. Although she never united with the church, she remarked to me the last time she attended two months before her death, that she might ask me to baptize her, "If you will". I asked her then to let me call the church back to order, as we had dismissed, but she would not consent. When she was not able to attend the meetings, she always insisted that her devoted companion attend. In the five years I have had the care of Rock Springs Church she never failed to fill her seat unless providentially hindered.

She will be missed not only by her devoted family, but also by her kinsmen, friends, and by the church. She always had a smile and kind word for all. She believed that Jesus paid it all on the cross, saying, "It is finished." Her hope was in Him. She never boasted of her charity (as of giving), but she trusted that Christ was her charity.

Her funeral was held at the Rock Springs Church, conducted by the writer; and her remains were laid to rest in the Kerley Cemetery, to await the call of her Lord. May it please God to give the spirit of comfort to the bereaved companion, children, and friends. They have lost a lovely companion, mother and neighbor; and the church a staunch supporter. But our loss is her eternal gain. May the grace of God abide with all that mourn.

(The above is a composite of obituaries written by Elder W. Y. Chandler and her brother, Bryan Kerley. — Ed.)

RESOLUTION OF RESPECT

**J. MURPH RHOADES
WINNSBORO, TEXAS
(7-8-1883 to 10-26-1961)**

WHEREAS, It pleased Almighty God to call from our midst our beloved friend and brother, J. M. Rhoades, of Winnsboro, Texas, on October 26, 1961, from among the natural living; and,

WHEREAS, Brother Rhoades graced our community as an outstanding citizen, and who graced our church as a loving, devoted, and faithful member; and,

WHEREAS, The richest of Divine Gifts, LOVE, was so manifest in his deeds and conversation; and, the richer gifts of FAITH and HOPE caused him to greatly inspire all with whom he came in contact;

THEREFORE, BE IT RESOLVED, That we formally express our thanks unto God for having blessed us with his life; and that we bow in humble submission to His Sovereign will to take him from us.

BE IT FURTHER RESOLVED, That we express our deep sympathy to his widow, his children, his relatives, and, to his many close friends, for their loss of his continued words and deeds of love, counsel, and advice.

BE IT FURTHER RESOLVED, That copies of this resolution be given his widow, Mrs. Neaomia Rhoades; four sons, Earl and Arnold, of Winnsboro, Clyde, of Dallas, and Troy, of Athens; three daughters, Mrs. Ivey Elledge and Mrs. Ila Fay Black, of Mount Vernon, and Mrs. Carrie Lee Gilbert, of Denver, Colorado; that a copy be sent to the Signs of the Times for publication; and, a copy filed with Good Hope Church records.

The above resolution read and adopted while Good Hope Church, Franklin County, Texas was in regular conference on December 22, 1961.

E. J. Lambert, Moderator
Dessie Mae Lambert, Assistant Clerk

RESOLUTION OF RESPECT

**MRS. MINNIE LANGFORD EVERS
(2-15-1875 to 8-9-1962)**

WHEREAS, God took from us on August 9, 1962, a very precious being, Sister Minnie Langford Evers, whose death we have reason to believe was precious in His sight. (Psalm 116:15); and,

WHEREAS, God blessed us with her life for eighty-seven years, having sanctified her to be a true minister's devoted wife, a loving mother for a large family, a faithful member of Bethel Primitive Baptist Church, Union County, Arkansas for decades, and a gracious entertainer in her home where hundreds of Primitive Baptists and friends visited; and,

WHEREAS, The gifts of God's Spirit were made manifest in her fellowship with her family, brethren, and friends;

THEREFORE BE IT RESOLVED, That we thank God for blessing us with her life, and that we bow in humble submission, and recon-

ciliation of His sovereign right to take her at his appointed time; and,

BE IT FURTHER RESOLVED, That we express our high respect for her, to her children, other relatives, and many close friends, in this tribute to her memory; and further,

BE IT RESOLVED, That copies of this tribute be given her children who survive, to wit: Barney and Aimer, of Norphlet; Claude of Camden; Ralph, of Calion; Harvey, and Emma Lou Barrett, of Tucson, Arizona; Mrs. Evelyn Copeland, of Eldorado; and Mrs. Lela Howey, of Gering, Nebraska; and that a copy be sent the Signs of the Times, Danville, Virginia, for publication; and that a copy be filed with the Bethel Primitive Church records.

Bethel Primitive Baptist Church, Union County, Arkansas, while in regular session August 18, 1962, ordered this written by Elder E. J. Lambert.

Elder E. J. Lambert

RESOLUTION OF RESPECT

ELDER W. R. DODD

WHEREAS, It has pleased our Heavenly Father to remove from our midst by death our dear Brother and Pastor Elder W. R. Dodd, on August 26, 1962, we bow in humble submission to His will.

Brother Dodd served the Bradley Road Primitive Baptist Church as Pastor for more than twenty-two years, and was faithful to come as long as his health permitted. He was sound in doctrine. He believed in salvation by grace and grace alone. He believed in a God that does his will in heaven and on earth: who works and none can hinder; hinders and none can work.

Brother Dodd died in the Danville Memorial Hospital August 26, 1962, at the age of 85. His funeral was conducted at Swicegood Funeral Chapel by Elder Raymond Payne; and he was laid to rest in the family cemetery at Hinesville, beneath a mound of beautiful flowers. He leaves to mourn his departure his wife, Josephine Nuckals Dodd; two daughters: Mrs. Bertel Dodd Turner, and Mrs. Lois Dodd Thompson, of Hinesville; two sons: Benny Oswald Dodd, Raleigh, N. C., and Harry Curtis Dodd, Royal Oak, Michigan. Also, two sisters: Mrs. Lemma Dodd Hines, Danville, Va., and Mrs. Rovenna Dodd Blair, of Hinesville; and three brothers: James Church Dodd and Oscar C. Dodd, of Danville, and Herbert D. Dodd, of Hinesville.

BE IT RESOLVED, That a copy be sent to the family; a copy be put on our Church Book; and a copy be sent to the Signs of the Times for publication.

Done at the request of Danville Church.

R. T. Holley, Clerk

ELDER WILLIAM ROBERT DODD

'Twas the twenty-sixth day of August 1962,
Fifteen minutes after the hour of seven;
God called you from your loved ones,
To that peaceful home in heaven.

Eighty-five years, four months and five days,
Was the dear Saviour's allotted time,
For you to travel life's rugged highway,
And into our homes bring joy and sunshine.

All was done that mortal hands could do,
To comfort and ease your aching breast;
But God above was hovering near,
And called you to that home of rest.

For fifty years through heat and cold,
You journeyed far and near to heed,
Your Heavenly Father's gospel call,
For His dear little flock you did feed.

Fourteen years we traveled together,
Through God's haven here below,
That cheerful smile and warm handclasp,
Are precious memories to be cherished ever-
more.

Soldier of Christ, your earthly travel is over,
You fought the good fight and kept the faith;
And are peacefully awaiting that Righteous
Crown,
Promised to such on the Resurrection morn.

Four long weeks will soon have passed,
Since last I bade you good-bye,
But I too, must await the call,
To that home beyond the sky.

As I sit alone in our room,
All around me seems forlorn;
For one I loved so dear,
Has forever from here gone.

Dear one, I dream of you often,
While my eyes are closed in sleep;
Your cheerful voice and gentle ways,
Are memories I'll always keep.

Though I long to hear your voice,
That forever on earth has been stilled;
Yet I hope to be submissive,
To the decree my God has willed.

Dear, you are gone but not forgotten,
Never will your memory fade.
Sweetest thoughts will always linger,
Around the grave where you were laid.

Your life's long warfare is over,
In this world of sin and woe;
And I hope to meet you again,
On a brighter, happier shore.

In heaven that peaceful, happy home,
O'er on the Golden Shore;

There I hope to meet you, dear one,
Where parting will be no more.

His devoted wife,
Josephine Dodd

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., MARCH, 1963

NO. 3

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 3/63
IT EXPIRES WITH THIS ISSUE

WHO BELIEVED?

1158 Falls Terr.
Union, N. J.

Dear Kindred in Christ:

"As many as were ordained to eternal life believed." (Acts 13:48)

Who believed? Those that were ordained, set apart, separated, because of their efforts to obtain salvation? no, but because it seemed good in His sight. Those that were called and commanded to go home and tell what great things they had done for the Lord? no, not that; instead, go home to thy friends and tell them what great things the Lord had done for them: the, "elect, according to the foreknowledge of God, the Father." (I Peter 1:2). As Jeremiah was told, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee and ordained thee a prophet unto the nations." (Jeremiah 1:5) Those chosen in Christ Jesus before the foundation of the world that they should be holy and without blame before him in love, being predestinated according to the purpose of him who worketh all things according to the good pleasure of his will. Foreknown, predestinated, called, justified and glorified. "What shall we then say to these things? If God be for us, who can be against us?"

(Romans 8:31) "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." (John 15:16)

It is all of him who hath ordained you unto eternal life; "and this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3) Do you know him? Have you walked and talked with him? Have you enjoyed sweet communion when none but God was near? Have you supped with him, gathering crumbs that fall from the Master's table, feasting on manna from heaven? Have you been drinking from the fountain that never runs dry? Jesus promised, "Whosoever drinketh of the water that I shall give him, shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." (John 4:14) Have you been given eyes to see, ears to hear, and a heart to understand the things revealed unto babes, but hidden from the wise and prudent? If so, it is because it seemed good in the sight of the Father. Have you been brought as a little child to sit at the feet of the brethren? Have you been made to say, "I know that whereas I was blind, now I see?" (John 9:25) Have you wrestled at night crying, "Oh that I knew where I might find him?" (Job 23:3) And then it was morning when he returned to your soul, and like Job, you could say with tears of rejoicing, "I know that my Redeemer liveth." (Job 19:25) Have your prayers been answered in time of trouble, giving you peace on the bed of affliction, with the sweet assurance that you are never alone? Have you been given a good hope of eternal life, "which God, that can not

lie, promised before the world began?" (Titus 1:2) His promises will never be broken, the shalls and wills of Jehovah are the very foundation of your hope; they are built on Jesus Christ the Rock, and the gates of hell cannot prevail against it. Dear child of God, if this is the road you are traveling, then you have been given a foretaste of eternal life, reserved in heaven for those "created in Christ Jesus unto good works, which God hath before *ordained* that we should walk in them." (Ephesians 2:10)

"As many as were ordained to eternal life believed." What did they believe? As the eunuch said, "See, here is water; what doth hinder me to be baptized?" and Philip said, "If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God." (Acts 8:36, 37) He was baptized and went on his way rejoicing in a once crucified, but now risen Saviour, a dear Redeemer born of the virgin, Mary, who came not to call the righteous but sinners to repentance. The whole need not a physician, but the sin sick souls need to have their robes washed and made white in the blood of the Lamb. "Though your sins be as scarlet, they shall be white as snow." (Isaiah 1:18) They believe in a Saviour who suffered, bled, and died the ignominious death of the cross that they should never perish, but have eternal life. Their hope is built on a Saviour who came to do his Father's will, "to give eternal life to as many as the Father had given him." (John 17:2) "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) What greater declaration should you search for? Whosoever believeth these things shall never die; and as Martha said, "Yea, Lord, I believe that thou art the Christ." (John 11:27) Unto you that believe all things are possible; He is most precious to your soul; he is "the only name under heaven given among men, whereby we must be saved." (Acts

4:12) How blessed we are to believe that Jesus is the Christ, the Son of God; and believing we have life through his name, a treasure which can never be taken from you. How blessed we are to know whom we have believed, to have faith that Jesus Christ, the dear Redeemer, is able to keep that which has been committed to him. (2 Timothy 1:12).

May all who were ordained to eternal life be given strength to "lay aside every weight, and the sin which doth so easily beset us, and run with patience the race set before us, looking unto Jesus the author and finisher of our faith." (Hebrews 12:1) May those who believe as the eunuch did, "that Jesus Christ is the Son of God," be given strength to go home to their friends, following Jesus in the ordinance of baptism as the answer of a good conscience toward God. If it were only possible to tell you the joys of being in sweet fellowship with the saints of God, you would not hesitate another day to leave the things of this world and go home to those who would welcome you into the fold with open arms of love and fellowship. May it be the will of your precious Redeemer to give you a reconciled mind and a submissive will to say at all times,

"Father, whate'er of earthly bliss,
Thy sovereign will denies,
Accepted at thy throne of grace
Let this petition rise:

Give me a calm and thankful heart,
From every murmur free;
The blessings of thy grace impart,
And make me live in thee."

Written by one who hopes to have been included in those *ordained to eternal life*, one who believes that Jesus Christ is the Son of God, one whose only hope and trust for a home beyond this life, is built on the blood of Jesus Christ, a solid foundation.

Praise the Lord for giving poor sinners a hope that they love Him because he first loved them; and unto him be all praise, honor and glory for salvation by grace the free unmerited favor of an alwise God. Remember me in your

prayers when given access to the throne of grace.

In bonds of love,
Elsie M. Loeffel

SERMON BY THE LATE ELDER
ARNOLD H. BELLOWS

(At the Salisbury Association, Maryland, 1956)

For a text, I feel impressed to read the 3rd, 4th, and 5th verses of the 44th Chapter of Isaiah.

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: and they shall spring up as among the grass, as willows by the water courses. One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel."

This language applies to the church of the living God; which is a love gift from God unto his beloved Son the Christ. Let us consider for a moment the language, "For I will pour water upon him that is thirsty." The wills and shalls of Jehovah abound in application in this wonderful text.

These promises of God are unconditional. We know that there are conditional promises in the Old Testament. One reading: "If thou wilt harken unto the Lord thy God, blessed shalt thou be in the city, and blessed shalt thou be in the field; if thou wilt not harken unto the word of the Lord thy God, cursed shalt thou be in the city, and cursed shalt thou be in the field." The Jew today is an example of this conditional covenant, for he could not keep the conditions any more than the Gentiles today can keep the conditions required for salvation; for they were all utterly under the law that condemns them. But now we see the precious promise, "I will pour water upon them that are thirsty, and floods upon the dry ground."

Water is a word that is significant in the Scriptures. Water is absolutely necessary for natural life. It comes in various forms: Sometimes as rain, for, "My doctrine shall drop as the rain, and my speech shall distill as the dew." Sometimes water comes other than in the forms of dew and rain. It may come as a cloud; and isn't it true that often there are many things of the gospel that seem hidden from us, as it were by a cloud? Sometimes water is in the form of ice; and do not the children of God testify to the fact that sometimes they feel cold and icy, as it were, and mourn because of a cloud? Sometimes water comes as mighty waves that overwhelm; and so the floods of sorrow and contrition of heart sometimes seem to overwhelm the soul.

So we see the operation of the Spirit of God represented by water. Water often meaning the Word of God, as we remember in the Scriptures, "Husbands love your wives, as Christ also loved the church, and gave himself for it that he might sanctify and cleanse it with the washing of water by the Word. Now we see here the expression, The washing of water by the Word. The Holy Spirit taking the Word of God, putting it into your heart, bringing godly sorrow and conviction of sin, and godly fear. How wonderful, then, is the action of water in connection with the Holy Spirit! And you will note here the Scripture, "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

The relationship of water and of the Spirit is beautifully emblemized in the language I have read. You know that in Joel it is said, "Behold, the days come saith the Lord when I will pour out my spirit upon all flesh; your sons and your daughters shall prophesy; your old men shall dream dreams, and your young men shall see visions." It was quoted by Peter on the day of Pentecost — the outpouring of the holy Spirit of God. And water was connected with the sanctification of the priest. When Aaron

was sanctified, and the holy anointing oil was poured upon his head and ran down to the skirts of his garments. So we find water having many uses, and many beautiful meanings.

Without water there would be no life upon this earth. Without the Holy Spirit of God in its divine operation there would be no children born into the kingdom of heaven. How water fertilizes the soil! and how the graces of the Holy Spirit spring up when the water of the Word nourishes the soul, and supplies that thirst! "For as the hart panteth after the water brook, so panteth my soul for thee. My soul thirsteth for the living God." Now then Jesus said, "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Thirsting then is an attribute of a living character. One does not thirst for the Word of God, nor for association with the saints, until he is first made alive: born again into the kingdom of heaven, and therefore desiring the things which are above: the things which nourish his soul. We remember that water was used when Jesus rose at the supper, laid aside his garments, and washed his disciple's feet; washing them in the water of the Word: cleansing, in type, their daily walk.

There was another use of water that often comes to my mind, found in Numbers, chapter 19, I believe; when one had touched the dead body of any man, he was unclean, and there had to be a red heifer killed and burned to ashes, and water mingled with the ashes and sprinkled the third day, and the seventh day, upon the one who had become ceremonially unclean. Then that one was restored to the privileges of Israel. And so water is significant in its many uses and applications.

Before God communicates grace unto a believer, that one has no knowledge savingly of Jesus Christ; that one has no godly fear in his heart; that one has no filial love for the Lord of light and glory. What produces this love? What causes this change? When the water of the Spirit is poured out to refresh the

soul, and to cause the manifestation of life, then one believes. First, one may have a dismal apprehension of the life to come: he may have a fear, for the fear of the Lord is the beginning of wisdom. But the application of this water will cause the marvelous change that accompanies the new birth in Christ Jesus.

Now then, the water is poured upon the thirsty one, and floods upon the dry ground. We often feel to be dry ground, don't we? We feel so utterly lifeless; and therefore floods of water, as it were, the Holy Spirit, is poured out upon us. And it says so beautifully here, "I will pour out my Spirit upon thy seed, and my blessing upon thine offspring." Including there the whole church of the living God, the offspring of Christ Jesus. The water is poured copiously upon the seed. Now we remember that in Christ there is neither Jew nor Greek, male nor female; but, if you are Christ's, ye are Abraham's seed, and heirs according to promise. And upon this seed — upon all believers, is poured out the living water of the Spirit. And it says here, "They shall spring up as among the grass, as willows by the water courses." It seemed beautiful to me as I read this verse, that something springs up as among the grass. We read in Peter that all flesh is as grass, and the glory of man as the flower of the grass, but the grass withereth, the flower thereof fadeth away, but the Word of the Lord endureth forever.

Now then, as this grass represents flesh, you'll see that something springs up as among the grass. Note the meaning of these little words: "They shall spring up as among the grass." Then, among the fleshly people of the Lord, (for we are all in the flesh, and with the flesh we serve the law of sin, but with the mind the law of Christ), something springs up as the result of this outpouring of the water of the Word. What are the things that spring up? One of the very first things is conviction of sin. Before one feels the working of the Spirit in his heart, he has no

godly sorrow for sin: he may have a head-knowledge of God; he may look upon the starry heavens, and the majestic sun rising in all his glory, and think that there is a Creator back of creation, but with that knowledge only, there is no comprehension of God in any saving sense whatever.

Now, to have a knowledge of God savingly, there must be a condemnation in the flesh; and the pouring out of the Spirit of God produces this condemnation in the flesh: for in the condemnation of the flesh, there is the appearing of Jesus. Now one of the greatest, may I put it this way, thing that springs up at the pouring of water, is supplication. But there can be no supplication until first there is conviction; until one has seen himself as utterly ruined; until one has seen the very doors of Hell, as it were, opened to receive him, and can feel: I am worthy of Hell — not worthy of heaven. When one can feel that way, being made of a broken and contrite heart, and reckons bitter things against himself, and feels the flaming sword of justice cutting him down, then he has a conviction of sin. Feeling the conviction of sin, there is revealed to him another grace of the Spirit which springs up among the grass; and as the willows by the water courses. Having a knowledge of the conviction of sin; having a tortured soul and a burdened conscience, (all because of this water of the Spirit that is poured out), there is a cry that goes up to heaven, "God be merciful to me a sinner."

Why did the publican put his hand over his heart when he stood and prayed? All because he realized that the heart of man is deceitful and desperately wicked — and who can know it. He stood, let us remember, in the temple. The Pharisee also stood in the temple. And isn't it true that in buildings dedicated to the worship of God, there are godly men who stand and pray, taught by the Spirit of God, and receiving the answer of prayer. Also there are those who have never tasted that the Lord

is gracious — they stand and speak of their good works; but do not go down to their homes justified, as did this poor publican.

So, may we not be justified in concluding that there is not only the conviction of sin, but there comes a realization of the pardon of sin: There comes an experimental knowledge of a sweet deliverance. So, "I will pour water upon him that is thirsty, and they shall spring up as among the grass." — the graces of the Holy Spirit, if you please. I love to think of that.

Faith is one of those graces. Without faith it is impossible to please God. Having faith, one has access to all things. Isn't that true? Another grace that is notable with faith, and in conjunction with it, is hope, the anchor of the soul, sure and steadfast. While going up in Maine one time, I saw a great ship out on the sea, and as the wind blew, that ship turned — but always toward the anchor. And so, when the storms of sorrow beat upon us, our hope is the anchor of the soul sure and steadfast; and that fadeth not away, reserved in heaven for you who are kept by the power of God through faith unto salvation. I love to think of this hope as one of the three great graces: faith, hope, and love. Faith is the evidence of things not seen, the substance of things hoped for. Faith can but take us to heaven's door, but hope takes us inside; for hope is an anchor of the soul sure and steadfast, and reaches to that within the veil, whither the forerunner has entered, even Jesus.

Regarding the forerunner, do you not know that the high priest entered into the holy of holies: He went behind the veil of blue, and purple, and scarlet upon the Day of Atonement; and there he made atonement for himself and for the people. Elder Ruston beautifully touched upon that subject in his discourse this morning, so I need not mention it further than to say that, as the high priest entered within the veil, so our Jesus has entered within the veil of heaven, and is there the man Christ Jesus, for

we have on Mediator, the man Christ Jesus; the man whom the disciples saw ascending; the man whom they saw the doors of heaven open to receive; and two shining angels, saying, "Ye men of Galilee, why stand ye gazing up into heaven, this same Jesus which has been taken into heaven shall in like manner come again unto you." We have to have a mediator in heaven after the order of Melchizedek, after the power of an endless life. For Jesus, completing the type of the Aaronic priesthood, entered into heaven as our High Priest: not after one who could die, but after the power of an endless life, — being our Melchizedek, the priest of the most high God, without beginning of days, nor the end of years: our Intercessor touched with the feeling of our infirmities.

Again, we must have a Mediator in heaven who can represent both man and God. A prophet represents God to man; a priest represents man to God. Jesus presents us unto the Father holy and without blame in love; and he presents the Father to us, so that through the Spirit we are led to cry, "Abba, Father".

But I want to speak a little bit more about hope. How sweet it seems to me that this flood that is poured out upon the dry ground, embraces the promises of God unto the church of Jesus Christ. The promises include the application of his atoning blood; the promises include his manifestation to us as our Saviour and Redeemer. And more than that, it embraces the super-aboundings of grace over the aboundings of sin. All these precious promises, like the rungs in that ladder that Jacob saw from earth to heaven, with the angels ascending and descending upon it — being a type of that which Jesus said to Nathaniel: "Hereafter ye shall see greater things than these, ye shall see heaven open and the angels of God ascending and descending upon the Son of Man." Was not heaven opened upon the day of Pentecost, when the church of God was manifestly set up? To my understanding it was.

Therefore the pouring out of this liv-

ing water, giving life to the soul, has a meaning far deeper and sweeter than that we may at first think. But this hope, which I alluded to a moment ago, may be put this way: We must see Jesus in his suffering, we must each feel him in his agony as we experience the condemnation of sin, as the law stands against us in a pitiless way. We think of Jesus in the garden, sweating, as it were, great drops of blood; and saying, "Now is my soul sorrowful even unto death." And do you not remember that he was there with the eleven disciples, and that he withdrew from these disciples, took three and went a little distance; and from these three he went a stone's cast, and there knelt down and prayed? Why did he go a stone's cast? Because Jesus must fulfill the law. Heaven and earth should not pass away until all the law be fulfilled. And the Jewish law demanded death by stoning, not death by crucifixion; and therefore the nature of our very sins were the stones that were hurled at Jesus in that bloody sweat. Our sins were cast upon him when he said, "Now is my soul exceeding sorrowful, even unto death." . . .

But let us go a little further — until the next day, when he hung upon the cross. The Roman spear opened his side, and forthwith came blood and water; for three bear record in heaven, the Father, the Word, and the Holy Ghost; these three are one. And there are three that bear witness in earth, the Spirit, the water, and the blood: and these three agree in one. Therefore we have in our text, "I will pour water upon him that is thirsty."

And please note that in a dead body blood will not run, though water flows. But while Jesus hung there upon the cross with death upon his pallid brow, the blood flowed from his side, showing that he was the Son of God, that he was holy; and therefore his blood never lost its efficacy.

"Dear dying Lamb thy precious blood
Shall never loose its power,
'Till all the ransomed church of God
Be saved to sin no more."

When Moses stood by the burning bush, which as it flamed was not consumed, the voice of Jehovah told Moses to go deliver Israel from Pharaoh's dominion; and Moses desired a sign. The leprous hand was one sign; and there was also another sign when the rod was cast upon the ground, and became a serpent, then changed back to a rod again; and the leprous hand was healed. But then another sign was given, brethren, that when Moses should take water from the river Nile and pour it upon the ground, it should become blood. Search the Scriptures all you may, you will never find where that blood was ever changed to water again, showing that the blood of Jesus had eternal efficacy. So faith can shield itself in the suffering, open side of Jesus; yes, it can take anchor there in that salvation given unto his people, which is for time and eternity.

Now I will present but a few more thoughts, and close. "As willows by the water courses." I have noticed near my former home where willow sticks seven or eight feet high, were cut off and one end driven into the ground; and before the season was over there was life in the end of those sticks — those seemingly dead sticks. And so, those that are born dead in trespasses and sins, after the water of life is given them, like the willows by the water courses, they manifest life.

Now let us see the result of the outpouring of this water. And this seems like a climax to me. "One shall say I am the Lord's." I have often wished I could say this with all my heart, without doubt; but most of us have doubts and fears, don't we? Sometimes those doubts are removed, but often we go in darkness: a mourning people; but sometimes, Oh, sometimes, we say, that we know we have passed from death unto life because we love the brethren. I have come down here to Salisbury for twenty-five years, and have grown to love you; and have dared to embrace many of you, because I loved you; and do not apolo-

gize for the demonstration of a love which makes you seem unto me dearer than any person that was not a professor, or confessor. Yes indeed, many witness that love shed abroad in the heart: a fulfillment of a promise, — the result of the outpouring of the Spirit. Now, don't you see there are times when you can say, as one of old did sweetly say, "My beloved is mine, and I am his; he feeds among the lilies." Jesus said, "Consider the lilies, how they grow; they toil not, neither do they spin, yet I say unto thee that Solomon in all his glory, was not arrayed as one of these." Therefore, when the water of the word is life to your soul, there comes a sweet time; it may not be too often, but you can say, "I am the Lord's."

I want to hasten on. "Another shall call himself by the name of Jacob." Let us consider this particular character, Jacob. He had deceived his brother Esau, and fleeing from him. Fleeing, as he thought, for his very life. He crossed the river or brook, called Jabbok, which means "emptying". And that has a beautiful significance to me, because Jacob we find was emptied of all self-righteousness; of all creature efforts. He crossed the brook; and now notice, a man wrestled with him. This man was the **theophantic** Christ. Which means a manifestation in spirit form of Christ the eternal Son. The Spirit took the form of a man, and wrestled with Jacob; and Jacob with the angel — a minister from God. Angels are ministering spirits to the heirs of salvation.

Now we wrestle in our experience as the water is poured out upon us: we wrestle not against flesh and blood nor principalities and powers, but the power of sin. And now Jacob wrestled, and yet the angel for a time didn't overcome Jacob, nor Jacob the angel. There was a wrestling. When the Spirit of God works within you, as this water is poured out, there is a wrestling; there are doubts and fears: you wrestle with your doubts, and you wrestle with your fears. But finally you prevail after wrestling with

the angel. We find that the angel was overcome, and he blessed Jacob. What does that mean? That Jesus Christ was overcome when he came into the world to be our sin-bearer. He had to come into the world in the flesh, and in the flesh he must be condemned, and in the flesh must die. Therefore man, seemingly, overcame him. Isn't it true? Didn't Jesus say unto Pilate, "Thou could'st have no power against me except it were given thee from above; therefore he that delivereth me unto thee, hath the greatest sin." Pilate delivered Jesus to be crucified. It seemed as though man overcame Christ. And as the result of that crucifixion the blessings of salvation were poured out profusely upon all the family of believers.

Now then, as Jacob overcame the angel, in that type, he received the blessing. But before he received the blessing, Jacob's strength was all gone: all taken away. No longer could he wrestle; no longer could he struggle, but he clung to the angel, and said, "I will not let thee go except thou bless me." And then Jacob received the blessing: but his name was changed to Israel, because he had found favor with God, and prevailed. And the morning dawned, the sun arose in all its splendor; and Jacob re-crossed the brook, no longer a wrestling Jacob, but a triumphant Israel.

Now you notice that the result of that struggle was that Jacob's name was changed to Israel. You have all had this experience, I believe. You have struggled; you have wrestled, but at last peace has been spoken to your soul, and you have received the blessing of salvation; for we read in Ephesians that, "God 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." You have received these spiritual blessings: you are no longer Jacob, in that sense, but are an Israelite — you have triumphed through Jesus.

Now note the beauty of this climax: "One shall say I am the Lord's; another

shall call himself by the name of Jacob, (that's in your experience), and another shall subscribe with his hand unto the Lord." What does that mean? I will tell you what I think it means: You hear preaching. It clears up your mind; it comforts your heart; you are edified; you are strengthened by it, and you say, "That's the truth: I am willing to die by that truth. I subscribe to all that is presented in the name of the Lord Jesus." So you can say, "One shall subscribe with his hand unto the Lord."

Then again, "And surname himself by the name of Israel." So you have advanced then in your experience until you have become a prevailing Israelite: because the water of life has been poured out upon your thirsty soul.

(The above is from a recording — J. D. W.)

ENJOYED ANOTHER VISIT WITH THE BRETHREN

Whitefield, Maine

Dear Brother Wood:

As we three from Maine live over in sweet memory our wonderful visit among the brethren and friends in your part of the country, while attending the Virginia Corresponding Meeting, the Salisbury Association in Maryland, and the church in Baltimore, it is our desire to express our appreciation and thanks through the *Signs*, to each one who was instrumental in making our stay such a happy and pleasant season.

It was so wonderful to be blessed to meet and visit once again with those we had visited before; and also those we met for the first time: strangers in the flesh but not in the spirit. The same sweet manifestation of God's love was manifested to us: a welcome of love and fellowship the world knows nothing about.

For all these blessings, we each hope we are truly thankful to our God, who blessed us beyond measure that our trip was made possible: thankful to Him who rules over all things according to

his will. We enjoyed the whole time; it was a wonderful experience from start to finish.

The meetings at each church were beyond describing. Fourteen preachers were present at Corresponding Meeting (Mt. Zion Church): Elders W. D. Griffin, B. O. Thompson, J. L. Smith, Roy Agee, J. P. Helms, George L. Weaver, Arthur Warren, C. E. Turner, O. J. Croker, J. R. Lane, S. R. Boykin, W. B. Barnes, G. G. Trevathan, and John D. Wood.

At the Salisbury Association eight preachers were present, Elders J. P. Helms, George L. Weaver, O. J. Croker, John D. Wood, W. D. Griffin, J. L. Smith, D. V. Spangler, and Arthur Warren. At the all-day meeting at the Baltimore Church, the pastor, Elder W. D. Griffin, and two visiting preachers were present, Elders Weaver and Croker.

We were blessed to hear each preacher, each declaring the same truth, preaching such as was given from on high — the true gospel as it is in Jesus, which is food to the hungry soul. We felt to see the hand of God directing and making it possible for us to visit those we love for the truth's sake.

I wish to relate two experiences that came to pass after we first thought of taking the long trip by bus, and ask, Brother Wood, do you agree that it was of the Lord. Before making a decision, we felt to consult our son, who is our only child, how he felt about us going so far. We expected to get a discouraging letter in reply, thinking he would feel it would be too much for us at our age and physical condition. But instead he wrote, "Go to your doctor and have a check up. If he finds you both O. K., then if you want to go, you should go." About a week later, the day hurricane Daisy was raging in New Hampshire and Maine, who should drive in but our son and wife, presenting us with the money for our trip. They had come a hundred and twenty miles in the storm, and had to return the same day, since he had to be at work the next morning.

Our heartfelt thanks went out to them, but all praise to God who rules over, and brings to pass all things.

Another experience was, on going to the bus terminal for rates, etc., the agent on learning our destination was to Washington, but wished to start back from Salisbury, Maryland, was not sure we could purchase round-trip tickets. But upon inquiry, we were able to do so, which was quite a saving on expenses.

God works his will in the armies of heaven and among the inhabitants of the earth, and none can stay his hand, or say, "What doest thou?" Though so unworthy of all his benefits, love and mercy shown us, we press on in hope that we are in that number whose names were written in the Lamb's book of life from the foundation of the world. Praise His holy name!

A brother and sister, and a friend in bonds of love,

Arthur and Elta Merigold,
and Mrs. Helen Bailey

DIVERS WEIGHTS AND MEASURES

"Divers weights, and divers measures, both of them are alike abomination to the Lord." (Proverbs 20:10)

This Scripture has come to my mind so much lately that I feel constrained, as it were, to write something as to what it means as I am given to see it. I believe it was made of record for a definite purpose and had its meaning back in the days of old when King Solomon ruled, as well as all times that were to come, including the present. In a spiritual sense, it was, and is, a very potent Scriptural directive.

When we consider how clear the Scriptures are in showing the "oneness", or singleness in God's existence, his power, his purpose in creation of man, etc., and follow thru with Christ's teachings while on earth, then we can understand in part why the "Divers (many) weights and measures" are abominable (detest-

able) to the Lord. He has shown to us that there is ONE God, the source of all power; ONE Son, that was sent to dwell on earth for a brief time and to be sacrificed for the redemption of His children, who said, "I am the door of the sheep", and, "I am the light of the world". And further, he said to Peter, "Upon this Rock I will build my church and the gates of hell shall not prevail against it". He did not say "churches" but "My Church", which means only ONE just as he said there was, but ONE door, ONE light, etc. Many other references could be mentioned, particularly those about the ONE true doctrine or gospel.

Going back to the Old Testament we find that Chapter 20 of Exodus shows that Moses was destined to set up ordinances and laws to govern the people of Israel (verse 20). In Deuteronomy we find such laws and ordinances recorded, and in 25:13 and 14, we find the reference to divers weights and measures. In 22:9, we find "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou has sown, and the fruit of the vineyard be defiled".

Vineyards were of great importance in the days of old and are mentioned many times both in the old and new testaments. Solomon was referred to as being "their vine" and in St. John 15:1 Christ said "I am the true vine, and my Father is the husbandman". So we see why the admonition is given as to not sowing divers seeds in the vineyard. Thus it is seen that Christ, in a spiritual sense, is our vineyard if He is the true vine, and likewise He, is the head of the church or the rock upon which the church was built, to be tended by the Father. Therefore, the strong admonition against sowing divers seeds in the vineyards, which if done, would defile the fruits of the seed sown and of the vineyard too.

There is evidence in the Old Testament that the old Kings and Israel

strayed from the right way and sought to use "divers weights and measures", as it were, and as it is recorded, "they did wrong in the sight of the Lord". The Apostle Paul ran into these same divers weights and measures in the form of false teachers and false doctrines, and repeatedly warned the church against them. In Hebrews 12:1, he said, "Let us lay aside every weight, and the sin which so easily besets us", which divides or separates the weights from the sins.

There are other references to "scant measures" also being abominable, as in Micah 6:10, and in St. John 3:34 we find — "God giveth not the Spirit by measure".

As I am led to see it, in these later times, there has been a great increase in the "divers weights and measures" in a spiritual sense. When we stop to enumerate the hundreds of different sects, creeds, churches and forms of worship thruout the world, they all offer something a little different from the others, and some vastly different; and how in recent years they have "modified" or re-written the Bible so that — in their words, "even a little child can read and understand it", it seems that more and more "weights and measures" will be brought into use by the worldly churches.

It has been my lot in the past to attend several services in Roman Catholic churches, particularly funeral services. To see the priest resorting to the numerous "weights and measures" was truly an awakening . . . Many millions are resorting to this type of worship and belief. Other millions follow the teachings of the Mormon Church, founded by a man who allegedly found certain tablets of stone in one of our Eastern states. Generally, they follow somewhat the lines of the Roman Catholics, with various weights and measures.

Coming to the Protestant worldly churches, we find many that boast of their worldly wealth in schools, colleges, hospitals and various institutions here and abroad, and their mode of "bringing

people to God and the saving of souls", as they term it, includes various "weights and measures". We find that the hundreds of lesser denominations also resort to all sorts of "weights and measures" to hold their place in the spiritual world. We have but to listen to their pleadings over the radio and television, and to see their workers going from door to door offering religious tracts and begging to come in to show you what they can do for people spiritually.

In following the local newspapers and other publications in late years, it is interesting to note the trend of thought among the high-up church leaders in this country and over the world. Most local papers carry "News Of The Churches" columns as covered by feature writers and reports of various large conferences. They now generally admit their failure to Christianize the world, and have come to the realization that they must bring into focus and realization, numerous additional "weights and measures" to offset their failures. They are admitting that their churches are not getting over to the people the spiritual messages, and not saving the souls they should, etc. Among the various "weights and measures" they propose, are the use of drama and theatrical effects along with their sermons; the elimination of sermons altogether in their worship; the forced teaching of religion part time in our public schools; and many other "gimmicks" too numerous to mention. This comes mostly after their putting out the so-called modified Bible and new versions in recent years, which would, in their words, "make the Bible so simple and easy to read and understand, even a little child could so do". In ending this subject, I can't refrain from referring to an article in a world wide publication in June, 1962, by a Rector of a very old and large famed church in New York City, titled "What Are Churches For?": and in commenting on what goes on in their (Protestant) churches today, which they are prone to congratulate themselves upon,

he said, "If viewed as the sole ends for which our parish exist, is repugnant to Almighty God". Many timely statements were made in the article, which, when summed up, shows they themselves find their various "weights and measures" abominable to themselves. This same publication in its September, 1962 issue carries another similar article by a noted minister and writer, heading one of the largest Protestant churches in New York City, titled "Can Protestantism Be Saved?". It is another scathing indictment of their own and other similar churches for their failure to come forth with effective spiritual worship. He quoted one of their writers who said, "Protestantism today is losing ground, not so much in numbers as in spiritual effectiveness. It has lost faith to the point where the gasoline in the tank is half water and you can't run a car that way, and you can't run a church that way".

So, taking their own statements as criteria, they are falling apart, as it were, and their various or "divers weights and measures" must be very abominable to the Lord, since they are becoming abominable to themselves. Their various types of works have failed them. They have somewhat of a solution or cure, just more of their own works and the teachings of their man-trained ministers. Their resorting to merging several denominations into one is under way. The "weight" of several will do more than their separate "weights", they believe.

I am led to believe that all these things fulfill that Scripture as quoted — Deuteronomy 22:9, "Thou shalt not sow thy vineyard with divers seeds; lest the fruit of thy seed which thou has sown, and the fruit of the vineyard be defiled". The fruit means that which comes from or results from the crop grown, and surely the fruit or results of the worldly churches sowings are defiled. We can see that they are being "prevailed against" by some strong power. I ask, "Is it not by the gates of hell?" I know of no other power that could be doing

the prevailing.

Again in August of this year, I was blessed to sit in with the good people who gathered at Riffe, Washington, for the 1962 annual three-day meeting in the little church there. Brothers, sisters and friends came in from Vancouver, B. C., Canada, to the North; from North Idaho and various places in Oregon and Washington to be with the good people at Riffe, and to hear Elders D. C. Davis and Ernest Attebery preach the true Gospel as set forth in the Scriptures, feeding the little ones there assembled with the "Bread of Heaven". They did not come forth with "Divers Weights and Measures", but preached that there is but one true Gospel and but ONE way to worship our Lord, and that is by and thru the Holy Spirit that He alone must "put into our hearts and write in our minds"; and that all other forms of worship, without such, is but vain and of no effect. Elder Davis, tho nearing his ninetieth year of life and not in good health, was wonderfully blessed and strengthened to stand before us each of the three days and preach forcefully. There certainly was no evidence of this little church being prevailed against by the gates of hell. There was no evidence that "divers seeds had been sown in the vineyard" for the fruit was most perfect and far from being defiled. I hope to be enabled to attend many more of these annual three-day meetings there, and that it may be my lot to be there as one of the members.

I find that I have written far more than I intended. I do not want to take space in the **Signs** that can be used by others who are blessed with the ability and understanding so far superior to poor me, to offer their talent to the scattered flock who, in so many cases, have to rely on the publication for their main guidance and reading, due to being far removed from churches, and thru distance and infirmities.

These thoughts are submitted by one with but little understanding of the Scriptures, that is living in hope that he will be enlightened as time goes on,

and come into more light and understanding that can be given only by the Lord our God. In hope of eternal life after this time world ends.

Wm. O. Hall
P. O. Box 595
Mount Vernon, Wash.

SIN CONDEMNED IN THE FLESH

Weatherford, Texas

To the Editors, and Avid Readers of the *Signs of the Times*:

I am enclosing \$3.00 to pay for the *Signs*; and I may write a little, but if it is not worth any more than the writer, it should be donated to the wastebasket. This may be an experience of grace, or it may be another case of imagination — I have a lot of them.

A long while ago (43 years), I did not profess anything in a religious way; but went to hear any preacher that came into the community to preach. Not being a drunkard, not stealing, not being put in jail, not cursing hardly at all — maybe a little, and adding this all up together, I thought I was maybe better than the average. Anyway I thought I didn't need any advice or help in any way. I was just past twenty-one, so why couldn't I do as I pleased.

I found a new-made friend who wanted to trade for a horse — and I had a horse I thought needed trading off: a good horse, but balky. It wasn't long before he was willing to trade me a cow and calf, and the promise of \$30.00. He asked if the horse would work; and I told him, "Yes". I told his brother-in-law it was a good work horse. "Will it pull?" "Yes, it will pull good." I knew how by leading it a few steps first, it would pull good, if it had a light load; but not a heavy load.

After a few days the brother-in-law came to me, asking if the horse wasn't balky. "No, I can show you he will pull." He said that they could not get

him to pull any way they worked it. Then I asked him to take my horse out and put his in, and we did; and I led him a few steps, and got into the buggy and went on towards home. Then he told me that "Uncle Jack Larremore" said that if Bill Purdy said the horse would pull, he would pull.

I was already condemned worse, and felt worse than I ever did in my life. And "Uncle Jack" saying that made me feel "awful". What could I do? I guess for the first time in my life I felt condemned. All my goodness was gone, and my burden so heavy that my prayer was that if the Lord would get me out of this, I would never, never do it again. But God would not hear my cries: I felt he did not value my promises, nor gave me any consolation, day or night.

After such an insight of the "exceeding sinfulness of sin", I became willing to do anything to get out of this. But I did not like the impression God gave me. It was "You shall go to those folks and tell them what a big liar you really are." "No, I can't." "Yes, you shall; you'll have to." Such were the feelings I had.

I told Lum Montgomery (the brother-in-law) that I had told a point-blank lie all the way through this; and he said that he believed it all the time. So I was not hiding anything. The devil could get me to lie, but could not save me from the great reproach that was upon me. I told Lum that I would go to Mrs. Stroops and beg her to forgive me: (She was the widowed mother of the boy I had worked out of his cow and calf) and that I would bring the cow and calf back and cancel the debt. Lum said that it was the Lord working in me, and what I had said was enough, and that they would bring the horse back and get the cow and calf; and that's all there would be to it, — that he was glad the Lord would not let me get by with such as that. He then told me some of his own experiences . . .

Soon after that I went to hear a preacher in the community, and felt so

condemned. After preaching they said they would have a confession service; that if anyone felt to confess his faults and short-coming to the church, they could do it now. When they said that, I felt awful. A male member arose and told of his neglectful life, and asked that they pray for him, and forgive him; and two or three others did similarly. I felt worse than I had ever before. I knew I was not a member, and I thought it would be crazy for me to say anything, but I broke down and started crying very loudly. I thought I would get out in front and state that I had been sinful, and ask them to pray for me. But it did not work that way; when I got near the front, I could not hold my head up, and could not stand up, but fell over on the bench, making a loud noise. I was not hurt by the fall, but, Oh, from the exceeding sinfulness of sin I was suffering terribly.

My mother came to where I was, as I was turning over on the floor and crying for forgiveness. She said for me to get up and brush off my clothes. I noticed many in the house were crying. Then all my burden was gone. The preacher said, "Let's all pray; that's the way they were stricken down in olden times."

They offered to receive members, and I guess they thought I would join, but I had no desire for that. That night my mother was out to the barn where I was, and asked what was the matter with me that day. And I said, "I guess the Lord was whipping me." And she said, "You'll be my next hard-shell." She was a strong believer, and had one boy who was a member of the Primitive Baptists then.

Well, I must say that if salvation is by works, it was wicked works; for I was like Paul, doing wickedly when the Lord appeared to me. I contend that salvation is by grace; and that it is according as he hath chosen us in him before the world began. Without that choice, there is no salvation. When the choice was made, the Father, Son and

Holy Ghost were there, and no one else. After the elect were elected, the polls were closed, and none have been chosen since. If I had been there, and asked the Lord to put me in that everlasting covenant ordered in all things and sure; and He had done as I asked him, I would boast of salvation by what I had done. I was not there, but my Representative was there, or I will never be saved.

Will someone poor and cast down write poor and unworthy me sometime? Yours in hope of a world where the thorn in the flesh will be no more.

Elder W. C. Purdy

1356 Evelyne Lane,
Akron 6, Ohio.

Dear Editors:

You will find enclosed \$5.00 for which please renew my subscription to the *Signs* for two more years.

The *Signs* has been a great blessing and comfort to me for the past several years. It would be a great loss to not have it come to our home. We haven't failed to get a copy all these many years.

We have no Old School Baptists or church here, or near. Our membership is in West Virginia, where we meet once in awhile.

May you be blessed to continue on with the good old sound truth and doctrine as has been published these many years.

Yours in hope,
Gilbert Sears, Jr.

NOTE OF APPRECIATION

We are requested to express through the *Signs* the appreciation of Brother and Sister L. M. Johnson and family, of Hurricane, W. Va., for the many expressions of sympathy and contributions of furniture, clothing, etc., following the loss of their home and contents by fire, in which their twelve-year-old son was burned to death; and in which brother Johnson was burned about the face and head. Their neighbors, friends, and brethren rallied to their help, and their appreciation is beyond expression.

They are getting settled near their old home and their address will be the same. — J. D. W.

CONTRIBUTIONS TO THE INDIGENT FUND

(To January 1, 1963)

Joe A. McLamb, N. C.....	\$ 3.00
Durwood Bradley, Tex.....	25.00
W. H. Dean, Ala.....	1.00
Mrs. C. B. Lilly, W. Va.....	5.00
Harry T. Vories, Calif.....	20.00
Mrs. Ora Cochran, Calif.....	10.00
Mrs. D. S. Reid, N. C.....	2.00
Mrs. Robert Watt, Canada.....	5.00

CONTENTNEA UNION MEETING

The Contentnea Union Meeting is appointed to be held at the New Bay Church the 5th Saturday and Sunday in March. New Bay Church is just off Highway 17, about 3 miles South of Jacksonville, N. C.

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

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

WORD OF APPRECIATION

The Nassaongo Church of the Salisbury Association, in Maryland, wishes to express sincere and heartfelt thanks to all our sister churches, and our friends and relatives, who helped so generously with their hearts and hands in preparing for the association. It will always be outstanding in our memory.

The meeting was well attended, and much love and fellowship was made manifest in the preaching of the Word, and in assembling together. We believed the omnipotent power of the Most High made it all possible by his working mightily in the hearts of his people. He works and none can hinder.

We were glad to see so many visitors, and hope all were comfortably cared for: we feel we were wonderfully blessed with both spiritual and natural food. We are humbled in love and fellowship.

The Nassaongo Church,
Mollie E. Fooks

CHANGE OF ROUTE NUMBER

The Post Office Department has changed our Route Number, so please address the *Signs of the Times*, and Elder Spangler, as follows: Route 1, Box 539, Beechwood Lane, Danville, Va. The use of the new address will speed our mail delivery.

Danville, Virginia March, 1963

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Danville, Va.

**EDITORIAL
FELLOWSHIP**

“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.” I John 1:3

God’s dear children are not of this world, the world will love its own, but they are chosen of God, and for their fellowship to be true, they do not choose him, but it is his work alone by God’s blessed Spirit. They were dead in trespasses and sins, and Paul says, “And you hath he quickened who were dead.” God’s Holy Spirit, the third person in the Trinity, convicts and reproves of sin, righteousness and judgment, and all who are born of the Holy Spirit are of one family. God is their Father, yet in this work the ones who are objects of God’s mercy are brought into the light in many and various ways, for

there are not two experiences alike; yet God’s work is the work of one Spirit but there are diversities of operations. God calls and it is an effectual call. It affected Matthew the publican as effectually as it did Peter, James and John, they left their fishing and Matthew left his tax gathering; when Jesus said “Follow me,” they rose up, left all, and followed him.

It seems that **THE WORD IS MADE FLESH**, for many who were good, as they thought, and who became religious to get better and better, are, under the Spirit’s influence, made to feel that they are vile and full of sin. The expressions of the family of God, under God’s teaching, become their own, whether it be Job’s “Behold, I am vile,” or Paul’s “I know that in me (that is, in my flesh,) dwelleth no good thing.” In fact, from the day that God reveals this truth to us, the flesh becomes an enemy that we shall carry about with us to our dying day; and we find it true, as one of the family said long ago, “**WHO CAN BRING A CLEAN THING OUT OF AN UNCLEAN? NOT ONE.**” Job 14:4. God called Abram alone, and does he not call each of this family alone? and the testimony in the written Word and in Psalms and Hymns is often a blessing to us. (God blessed Abram, and he blesses all whom he calls.) How sweet the hymn seemed to the writer years ago when he first heard it sung,

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

We have learned a valuable lesson when our Lord establishes the truth of God’s Word within us that “It is the Spirit that quickeneth; the flesh profiteth nothing,” to the end that we should have no trust or confidence in the flesh.

In this article we speak of **THE FAMILY OF GOD**. There can be no unity of this family as far as they stand in the flesh, there is nothing of a satisfying unity, but **DARKNESS, SIN, DEATH AND HELL**. “But ye are not

in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His." How cutting and testing such truth is to the soul to whom the flesh is a loathsome thing! Here we learn through the Spirit that God the Father hath ordained this to be so, that we should not trust in ourselves but in God who raiseth the dead. It is the indwelling of God the Holy Ghost that brings us into the fellowship of the Father and of his Son Jesus Christ. Paul speaks of this as the fellowship of the Spirit; and did not our Lord say while here in the flesh, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: — He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." John 16:13-15. God has chosen all his children in the furnace of affliction, and the world, the flesh and the devil are proven to be no friend to grace; and God has ordained that his grace, when manifested to his little ones, shall be tried. God tried Abraham, the word as given in Genesis 22:1 is, "And it came to pass after these things, that God did tempt Abraham."

We believe Abraham and all his promised seed, in the purpose of God, must be tried. Paul told the Corinthians, "There hath no temptation (trial) 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." Thus God's purposes are such that darkness, sin, Satan and death, while under his sovereign control, shall work together to bring us and keep us in this fellowship of God. No, there is no fellowship of light with darkness, nor sin with holiness, nor of Satan with God, for those of God's family have much grief because of sin, and knowing what the flesh is, they are

glad that God has made a way to escape, which is PRAYER, that they may be able to bear it.

There is a fearfulness when the soul is in a healthy condition, yes, they are afraid of themselves, of the flesh, of the world and of the devil. The devil knows that he has the world, and he would love to be in control of those in the heavenly family: he knows his time is short and he will get them if he can, but God is faithful, who will not suffer his dear ones to be tempted above that they are able. Such foes, when let loose, would soon make an end of poor sinners, but God has said, "Hitherto shalt thou come, but no further," and by the Spirit they learn to glory in tribulations also, "knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; BECAUSE the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." It is in this way that God's dear humble ones are brought to their knees, and by prayer and supplication they make known their requests unto God. Christ is glorified by the Holy Spirit's work in the soul, that in humility suffers patiently for the truth's sake. Those in this family who suffer much, love much; and knowing something of themselves they are made to submit to one another in the fear of God.

Philippians 2 is so bearing upon what we would say that we feel we want to quote it. "If there be therefore any consolation in Christ, if any comfort of love, if any FELLOWSHIP OF THE SPIRIT, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus." Though equal with God, he humbled himself, and became obedient unto

death, even the death of the cross. In John 13:14, He said to his own, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." To the writer, though he has never made light of those who choose to practice the literal washing of feet, there is much more in our Lord's example than that, for that could, if its spiritual significance be lost sight of, be walking in a vain show. Our Lord left us an example, that we should follow in his steps. "Who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that, we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

In this family, when one member sins, he sins against Christ, if a member be slighted, it is a slight against Christ. Individuals may err, as churches also may, and where they do, it is because they have followed after the flesh. Resting under the shadow of men brings results very different from what the bride enjoyed when she said, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." What is his fruit? In this fruit of the Spirit we have LOVE one to another, seeing ourselves as most unworthy of this fellowship, for we cannot see Christ in ourselves as we do in others of the family who have fellowshipped us in our low estate. We rejoice with JOY unspeakable, which also brings to light a PEACE that passeth all understanding.

Wherever this fruit is manifest, the effect of divine love (charity) is also seen and felt. Charity suffereth long and is kind, this LONG-SUFFERING belongs alone to this family in the fellowship of the Spirit of God. There is a gentleness that was so fully seen in Jesus while here in the flesh. "A bruised reed shall he not break." Paul could beseech his brethren by the meekness and

gentleness of Christ, whom Isaiah said would gently lead those that are with young. Gentleness therefore, as it is wrought in this family by the Holy Spirit, makes the children Christ-like. The poor unprofitable sinner who is writing this, was taught, as a child, to sing a hymn that has become very precious to him since the Lord undertook a work in him. The first verse is,

"Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to thee."

It has found its way into his prayers now he is old, but still needing that gentleness that comes only through God's Holy Spirit within. The first three of these nine fruits of the Spirit seem to set forth an establishment of an inward kind in the members of God's family, something that God, in his tenderness has made clear to them as theirs to enjoy in this wonderful fellowship; while the next three, LONGSUFFERING, GENTLENESS, and GOODNESS seem to be given them in their outward behaviour, especially to those of like precious faith, yes, and towards all men. This was seen in the early church, men perceived that unlearned and ignorant men had been with Jesus. What patience and gentleness we see in both Peter and Paul: Peter disowning any credit, power or holiness in the lame man walking. (Acts 3) Paul, the dear man, took an impossibly low place, saying that he was less than the least.

The last three are FAITH, MEEKNESS and TEMPERANCE. These wonderful fruits of the Spirit show in their attitude towards others in the family and before all men that these fruits are not gifts of which to boast, and when bestowed, will not cause the possessors to behave themselves unseemly, but rather their steadfastness will be to the glory of God and to the upbuilding of his cause. The faith of God which is the fruit of the Spirit, will be a faith that worketh by love. If it does not possess this mark it is as sounding brass or a tinkling cymbal. God's people, who

have made mistakes, and the Spirit of God has convinced them of these mistakes by the Word of God, which is the only rule of the household of faith, will be found today, praying to God, as Daniel of old, with his windows open towards Jerusalem, morning, noon and night, fearing neither friend nor foe. God enabled him to speak before the king, and God will enable his humble servants in this dark day to preach and live the truth, whether men will hear or forbear.

Meekness, as a fruit of the Spirit, cannot be put on like one's best clothes, God's family will easily detect that, but it is the result of much trial and temptation, of Satan's sifting, accompanied with many cries and tears. Their glorious leader, "Though he were a Son, yet learned he obedience by the things which he suffered." Hebrews 5:8. Our Lord, while in the flesh, often spent nights on the Mount of Olives. Joseph Hart sings,

"Gethsemane, the Olive press!

And why so called, let Christians guess;
Fit name! Fit place! where vengeance strove,
And griped and grappled hard with love."

In John 8, Jesus had spent a night there, and early in the morning he came into the temple, and those who hated him, thinking that they could trap him, brought unto him a woman taken in adultery, in the very act. The condition of this woman is that of God's whole family, brought by accusers to the spot where Jesus comes. It was here that Jesus stooped down, and acted as though he heard them not. When they continued asking him, he lifted up himself and said unto them, "He that is without sin among you, let him first cast a stone at her." His word was heard, they were convicted and began to go out from the eldest to the youngest.

A guilty conscience had shut them out, when our Lord addressed himself to her. What a solemn, yet glorious, place! In Isaiah 60:13, our Lord himself had said, "I will make the place of my feet glorious."

Our glorious Lord, in this fellowship,

said, "Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more." In this fellowship Paul says, "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." Every accuser is made ashamed of himself when God's word reaches the right spot.

May God bless and pity us today, enabling all of us who are of like precious faith, with his unblemished love, to embrace without question all who are of this blessed fellowship, that the last words of King David might be ours to see, "And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain." 2 Samuel 23:4.

G. R.

VOICES OF THE PAST

"He being dead yet speaketh"

THE UNPARDONABLE SIN.

Brother Beebe:—If not troubling you too much, please give your views on Matthew xii 32.

Yours in brotherly love,
JOHN K. JOHNSON.

Reply.—Such views as we have on the text proposed, we have given in former volumes of the "Signs of the Times;" and, we have no new light upon the subject. Still, as many of our present readers have not access to our former volumes, we will reassert what we have in substance written before. The thirty-first verse should be considered in connection with the thirty-second: they read thus:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall

not be forgiven him, neither in this world, neither in the world to come."

Recognizing the Son of man as one in the Godhead, according to 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." We know of but one sense in which a sin or blasphemy can be against the Son of man, and not be equally against the Father and the Holy Ghost; or how sins and blasphemy can be against the Holy Ghost, and not against the Father, and the Son, or Word. But while "these three are one, in the Eternal Godhead, it should be remembered that the Son, or Word, as the Son of man, sustains a relative and official position which is never in the Scriptures applied to the Father or the Holy Ghost. As the Son of man, Christ sustains a Mediatorial relation to, and identity with his people, in which, as their Head and Surety, all their sins, including all manner of sins, and all manner of blasphemy, committed by them is laid on him.

For the Lord has laid on him the iniquity of all his people, and he has borne them all in his own body on the tree; he has put them away by the sacrifice of himself; for he was delivered for their offences, and raised from the dead for their justification. He having suffered the just for the unjust, is now risen and exalted to be a Prince and Savior, to give repentance unto Israel, and forgiveness of sins; as it is written. There shall come out of Zion a deliverer and shall turn away ungodliness from Jacob. Therefore, all Israel shall be saved in the Lord, with an everlasting salvation. Repentance and remission of sins are, in the gospel, preached in his name. As the Son of man was held to law and justice for all the sins of his people, he has borne the penalty in his own person, and having made full and perfect satisfaction to law and justice for all the sins of all his members, they shall never be remembered against them. "Who shall lay any thing 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. 33, 34.

Some learned and popular commentators have attempted to classify the sins of men; and, to find some kind of sin more heinous than any other sins; and so bad that they can never be forgiven: and some have taxed their ingenuity to explain what the unpardonable sin is. It is said by some, It is a sin committed with light in the head, and malice in the heart, &c. And some of God's dear quickened children have been dreadfully alarmed from fear that they may have unconsciously committed that sin which can never be forgiven. But where is the child of God who has been brought to see and feel the exceeding sinfulness of his nature, who does not stand self-convicted of sinning with malice in his heart and light in his head? Was Saul of Tarsus free from malice in his heart when breathing slaughter to the saints? Or, were there other sinners of a still deeper dye?

But let us examine the words of our text. The sins which shall be forgiven unto men, and the sins which shall not be forgiven, are described by our Lord as being precisely the same. "All manner of sin and blasphemy shall be forgiven unto men." Are there any other manner or kind, than all manner? But the blasphemy against the Holy Ghost, shall not be forgiven unto men. The speaking of a word against the Son of man, shall be forgiven; but whosoever speaketh against the Holy Ghost, shall not be forgiven. The Son of man is not the surety of any but his own members — all the sins they have ever committed, were against him as their responsible surety; and the full expiation for them was exacted at his hand; and the sins of his people which he bore included all manner of sin and blasphemy, from speaking a word to the terrible sin of blasphemy.

But all the sins which men commit, for which Christ as Surety is not re-

sponsible, from the speaking of a single word against the Holy Ghost, to the sin of blasphemy, are absolutely unpardonable: not because the sins are varied in kind or enormity, but because there can be no remission of sins only through Christ. If our sins however small or great were not against Christ, and charged to or laid on him, then there is no hope for forgiveness or salvation; for there is salvation in no other name. If our sins are not righteously charged to and canceled by Christ, then they are against the Holy Ghost, or against God, as a Spirit; for God is a Spirit, and they that worship him, must worship him in Spirit and in truth. A spirit without a material or tangible body, is called a ghost, and when applied to God as a Spirit it is distinguished from all other manifestations of his eternal power and Godhead—he is contemplated only as a Holy, Eternal Spirit: everywhere present beholding all things, the evil and the good.

What we have written we give as our view of the subject; of course we hold none of our brethren responsible for our views. If we are wrong, we desire to be corrected; but we do not think our position will be controverted by our brethren that all who are in Christ, whose sins were laid on him, and who are redeemed by him, have or shall receive the forgiveness of all their sins; and, "though they be as scarlet, they shall be as white as snow: and though they be red like crimson, they shall be as wool." And that no sins, however great or small they may be, which were not laid on the Son of man, and expiated by him, shall ever be forgiven in this world or the world to come. Those whose sins are remitted, were by nature children of wrath even as others; and all feel and confess that they are the very chief of sinners: none of them claim that by nature or by practice they are in any wise better than those who perish—As the sins of Israel were laid on the scape goat and borne away to a land of forgetfulness, so they hope their sins were borne away forever by

the Lamb that was slain, who has redeemed us with his blood, through whom we have redemption through his blood even the forgiveness of sins, with whose stripes we are healed.

(Editorial by Elder Gilbert Beebe, June 15, 1874.)

ORDINATION OF DEACONS

The Harmony Church, Huntington, W. Va., met the 20th day of October, 1962. After singing a hymn, and prayer by Elder J. R. Lane, the church was called to order, and asked that the request of this church be complied with, by selecting a presbytery to examine Brother Lee Johnson and Brother Ben O. Campbell for deacons of Harmony Church.

The presbytery, with the following Elders present: J. R. Lane, Earnest Oakley, Wallace Smith, J. O. Conner, and Amos Hash; and deacons L. M. Johnson, Roy Simmons, and Henry Blalock, was organized by choosing Elder J. R. Lane, Moderator, and Elder Amos Hash, Clerk. Deacon L. M. Johnson, at the request of the church, was chosen as spokesman for the church. Elder Earnest Oakley led in the questioning, followed by Elder J. O. Conner.

It was moved and seconded that we lay hands on the above named brethren. Elder Wallace Smith offered the prayer, and Elder Amos Hash delivered the charge. After which these brethren were delivered back to the church duly ordained Deacons, whom we heartily recommend to those of our faith and order.

Elder J. R. Lane, Moderator
Elder Amos Hash, Clerk

OBITUARIES

EARNEST H. BROADWAY

Brother Broadway was born December 23, 1893; and passed away at Monroe, La., November 24, 1962. He is survived by his widow, Mrs. Emogene Broadway, of Monroe, La., and by the following children: Mrs. Dudley Odom, Winnsboro, La.; Mrs. Earl Schultz, Monroe, La.; Mrs. Alvin Sidney King, West Monroe, La.; James L. Broadway, West Monroe, La.; Calvin Broadway, Owensboro, Ky. Surviving also are one sister, Mrs. Joe Williams, Farmerville, La.; thirteen grandchildren and two great grandchildren.

Our precious brother was sorely afflicted for several years, and was very dependent upon others. He was a wheel chair patient for a long time, but was very patient and humble, and reconciled to his afflicted and feeble condition. He attended a meeting at Liberty Hill Church in his chair several years ago, and

when an opportunity for membership was given, he related very feelingly his experience, and was unanimously received; and the writer and a deacon baptized him in a chair.

His handicapped condition prevented him from attending his meetings much, but he always enjoyed the visits of his brethren and friends, and was very interesting in his conversation, and seemed not to tire when he had someone to talk with about the glorious doctrine of Salvation by grace and grace alone.

Weep not for him dear one, he is much better off. His sufferings and troubles are over with. His body was conveyed to the tomb, there to await our Lord's second coming: when all His people will be changed and made like Christ's glorious body, and taken home to Heaven, there to praise Him forever.

His funeral was conducted by the writer and Elder Woodrow Hudson at Liberty Hill Primitive Baptist Church in the presence of a large and attentive congregation. Then he was laid to rest in the Liberty Hill Cemetery.

May God be with, and richly bless his heart broken widow, the children, and others who mourn his passing.

R. W. Rhodes

MRS. MARILDA FINSTHWAIT PEARCE

Mrs. Marilda Finsthwait Pearce, 88, deceased Dec. 6, 1961 of 246 Florida Ave.

The widow of A. V. Pearce, she was the daughter of George Phillips Hitch and Mrs. Caroline Finsthwait Hitch. She was a native of Laurel, Del.

Sister Pearce lived in Portsmouth most of her life, and was a member of the Primitive Baptist Church in Norfolk. She was baptized by Elder Joshua Rowe.

Surviving are a son Allen V. Pearce of Portsmouth, a daughter Mrs. W. I. Cousins of Baltimore, a sister Miss Lorena J. Hitch of Portsmouth; three grandchildren and three great grandchildren.

Elder C. N. Bunn, her pastor, conducted a very quiet grave-side funeral. He remembered on one occasion in her home she requested him to give her his views on Psalm 23, so he read same at her funeral, also Psalm 121 and John 14:1-3.

She was laid away in the arms of mother earth beneath lovely flowers. It was a very beautiful affectionate service.

The wise Master Builder Jesus Christ put His righteous robe of love on her. What love that reaches down to the grave and back to heaven and she is shining forth in all beauty, never to suffer again. She bore her suffering with noble and sublime patience. May it be our happy lot to meet her where God will light the city and all will be love and peace for ever and ever.

We can pay no higher tribute to her than this: That she lived true and faithful to her church, family and friends, also earnestly contended for the faith which was once delivered to the saints.

We extend to the bereaved family and her dear sister in the flesh, Lorena J. Hitch, with whom she lived, our heartfelt sympathy in the loss of one so dear to their hearts.

May the God of all grace and the Father of mercy comfort us all and reconcile each of us to His just and holy will and fill her absence with His presence.

The Lord giveth and the Lord taketh away; blessed be the name of the Lord.

Submitted by one who loved her so very much and I hope for Jesus sake.

Pearl Fickett

MRS. RENA EDNA POTTER CARAWAN

Mrs. Rena Edna Potter Carawan, age 66, deceased July 17, 1962. Wife of Thaxton B. Carawan, a native of Lowland, N. C. Joined the church 4th Sunday in May, 1919, and baptized by Elder E. E. Lundy, of Lowland, N. C. Brought her membership to Norfolk Church in 1938.

She was the daughter of James and Julia Whitford Potter, and sister of Marjorie Potter Kerman. Surviving are three daughters, namely, Doris C. Davis, Edna C. Hicks, and Catherine Carawan; also three sons: Jack D. Carawan, Reid H. Carawan, and James C. Carawan.

Her faithful pastor and fellow servant in the Lord, Elder C. N. Bunn, conducted a very quiet and affectionate Funeral Home service. He said some beautiful things to the family, and they were all so true of her. I believe Elder Bunn was made to feel these things by God's divine power. He has comforted the saint's hearts many times by his labors of love, and his hope in the Lord Jesus Christ. May the Lord bless him to carry on for a long, long time, and preach the gospel which feeds and comforts His people.

The blessed Lamb of God came for Sister Carawan and took her home to heaven. Jesus said, "As I live, you shall live also." God gave her something within her breast which was the most precious thing she could have possessed in this life; and she lived with it, died with it, and is now lying in the tomb with it; and on that great morning she will awake with it in His likeness, and be satisfied. She passed through some very fiery trials and sorrows during her life. Her road was too long and too hard to walk alone. God was with her, and spoke peace, and calmed her troubled breast; and gave her faith to press onward and upward to the high calling which is in Jesus. She suffered all the dear, good Lord gave her to endure: He enabled her to bear her cross and

losses. There was a need for these trials and fears, that she might prove her need for Him. He is still ruling and reigning on high, controlling the planets and holding them in their orbits; and completely takes care of his own.

Sister Carawan enjoyed meeting with the Lord's humble poor in sweet fellowship and love. She talked so beautifully to Sister Credle on the 70th Psalm. She would say, "Make haste to help me, Oh Lord: I am poor and needy. Thou art my help and my deliverer." We spent many pleasant hours together reading the Bible and talking on the great mysteries, goodness and mercies of an all powerful God. The tears of joy and rejoicing flowed from my eyes easily and freely. We were not ashamed to own our Lord; not ashamed to shake hand and call each other brethren; not ashamed to show His love, and say goodbye, because the everlasting love of God unites us in an unbreakable bond; and it comes through the suffering of God's blessed and only Son. How sweet the name of Jesus sounds! "Sweeter than honey and the honey-comb."

We extend to the bereaved family, and her dear sister in both church and flesh, Marjorie Potter Kerman, our heart-felt sympathy. We certainly do not grieve for her as we would for one who had no hope. She will be missed greatly by all the brethren that knew her, and by her family and neighbors; but most of all by her husband and daughter, Catherine, who has been afflicted for thirty years. No sacrifice was ever too great for her to make for her family. She tried so very hard to bring the children up in the way they should go: when they needed reproof, she employed it. Her prayers for them were that they take their places in the world, not with fame, glory and prestige, but with honor and humility.

The memory of her will ever be a "Bethel spot" in their lives. God is too wise to err and too good to be unkind, so we must say, "Rest on". Some sweet day we hope to meet her in glory-land and sing praise and redeeming love to our blessed Saviour. He alone is worthy.

Submitted by one who loved her so very much, and I hope for Jesus' sake.

Pearl Fickett

MRS. FANNIE DURHAM

It has pleased our heavenly Father to remove from our midst our beloved sister, Fannie Durham. May we bow in humble submission to the will of God, for we believe that whatever He doeth is right.

Sister Durham was born in Pittsylvania County, Va., September 12, 1905, and departed this life August 24, 1962, making her stay on earth fifty-seven years. She was the former Fannie Durham. Most of her life was spent in Rockingham County, N. C. Sister Durham unit-

ed with Dan River Primitive Church several years ago, and was baptized by her pastor, Elder D. V. Spangler. She was a faithful member and devoted wife and mother, she looked forward to the meetings at Dan River, and loved to hear the singing and preaching — a firm believer in salvation by grace. She was blessed with a kind and gentle way of expressing herself, and the writer was told that the last few words she spoke before departing this life, were kind and gentle words.

She is survived by her husband, Rufus Durham; three sons, Henry C. and Robert E., both of Reidsville, N. C. and David M. Durham of Greensboro, N. C.; one brother, Harry Durham of Reidsville; one half brother, J. R. Durham of Reidsville; one sister, Mrs. Mary Earles of Reidsville; one half sister, Mrs. Stella McGuire of Norfolk, Va.; and five grandchildren.

Her funeral services was conducted at Dan River Baptist Church, where she had attended for many years, by Elder D. V. Spangler. Her body was laid to rest in the church cemetery to await the coming of our Lord and Savior, Jesus Christ, who shall call her sleeping dust to come forth, and forever be with the Lord.

May we be submissive to the Lord's will who doeth all things well. We all miss her but feel that our loss is her eternal gain. May the Lord bless and comfort all who mourn. Done by request of Dan River Church.

Allen Carroll

WINFREE J. MURPHY

Mr. Murphy grew up in the vicinity of Eldorado, Arkansas. He was 54 years old, passing away in the hospital at Eldorado, November 17, 1962. He is survived by one son, Buford Raymond Murphy; three sisters: Mrs. Barry L. McMurrin, Mrs. Ira Honeycutt, Eldorado; and Mrs. Irene Murphy, Norphlet, Arkansas.

As far as I know, Mr. Murphy was not a member of any church, but went to Rehobath Primitive Baptist Church occasionally, and I was told by one of his sisters that he was a believer in the doctrine of God our Saviour. He manifested an interest in the preaching at Rehobath.

His funeral was conducted at the Pratt Funeral Home, in Eldorado, by the writer and Elder W. A. Speer, in the presence of a large and attentive congregation, which, with the nice floral offering, showed the great regard in which he was held by those who knew him.

We feel that through the grace and mercy of our God through Jesus Christ, he is better off, because Solomon says that better is the day of one's death than the day of one's birth. And we are told that precious in the sight of the Lord is the death of his saints. So if he was given to believe in the Gospel of God,

then there is every evidence that he is better off.

May the dear family be given to look to, and trust in the blessed Lord, who is the one and only glorious Saviour; and who said that he came not to do his own will, but the will of him that sent him; and this is the will of him that sent me, that of all the father hath given me, he should lose nothing, but raise it up again at the last day.

Burial was in the Rehobath Cemetery. May God bless the family who mourn his death.

R. W. Rhodes

MEMORIAL TO
ELDER W. R. DODD

"I have fought a good fight, 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 to all that love his appearing."

While these words were those of the Apostle Paul, they are applicable to the life of Elder W. R. Dodd, who, for over fifty years, proclaimed salvation by grace, and by grace alone. Wherever he went, he never faltered, but marched on, never losing faith in the One he loved so well.

Elder Dodd was born April 21, 1877, at Hinesville, Virginia; and departed this life August 26, 1962. His first wife, Florence Fleetwood Green Dodd, died July 14, 1947. To this union five children were born, three boys and two girls. He later married Miss Josephen Nuckols. He joined the church in 1911, and was baptized into the fellowship of the Strawberry Church; and was ordained in 1912.

He believed in salvation by grace, and had no confidence in the flesh; and was a strict believer in church order. He was the most patient and tender man I have ever known. He had been a peace-maker for more than fifty years, and always ready to help anyone in distress. It was never too hot or too cold, nor was he ever too tired to serve his churches. His wide knowledge of discipline caused his advice to be sought and given in churches and associations. He will be greatly missed.

He served Mt. Ararat Church for forty-seven years, and Strawberry Church for thirty-seven years; and was chosen Moderator of the Staunton River Association in 1937, and served until his death. In writing this, we remember the words of David concerning Abner, "A great man has fallen this day in Israel." To me, we have lost a great leader, and I have a sad and lonesome feeling as I write this Memorial. I had been going with him for several years, and when I find him not present, I have an empty feeling. It leaves us here, hoping that someday we will all be together again.

Written by a brother in hope,
S. A. Clark

SISTER AMY LEE RAY

"The Lord giveth and the Lord taketh away"; in the exercising of that sovereign right to do what He wills with His own, our heavenly Father has seen fit to remove our lovely sister from the walks of men. She was born July 7, 1917, and died July 13, 1962, making her stay on earth six days over forty-five years. She was the daughter of Mr. and Mrs. W. D. McNeese.

On an early date in life she was united in marriage to our dear brother, De Witt Ray, who, with the following children survive her: Mrs. Shelby Jean Shaw of Steens, Miss.; Mrs. Glenda Joyce Hamilton, Mrs. Amy Doris Heppler, both of Riverside, Calif.; Mrs. Jimmie Nell Cook, David, De Witt, Jr., Ronnie, and Deborah, all at the home address at Steens, Miss. One little girl passed away at about one year. Besides her parents she is also survived by one granddaughter, two brothers and two sisters.

Only those that have tread in a minister's path can know the anxiety, and yet the joy, as the children of God are brought into the fellowship of His sufferings. This sister grew up under the influence of the works of men in order to salvation. What a struggle it was as the Lord weaned her away from all that nature held by the ties of parental love, and a lovely family life. What a joy it was when she left all to follow the afflicted and poor people of God. Her virtues as a wife and mother and citizen were unexcelled, but it was in the church of the living God that the grace of God was made to show forth the matchless and boundless love of God. Everybody in and out of the church loved this noble sister in the Lord Jesus Christ; and it was in Him, and in Him alone, that she had any hope of a better world. She always wanted it remembered that she did not come into this knowledge by her will and effort, but that it was the Lord who removed from her every vestige of trust in man, and caused her to look unto the Rock for all her sustenance both natural and spiritual. She, with her husband, joined the Bethel Old School Baptist Church on November 16, 1952, and was baptized by the writer.

Our sister was sick a long time with that dreaded disease, cancer, but, while her sufferings were indescribable, her joy in the Lord for his mercy in life and guidance across death's dark stream, is unspeakable and full of unsullied glory to the praise of His saving grace. Elders H. M. Brock and Clydes Moon, with the writer, were called to the funeral, but, because of prior appointments, I could not attend. They spoke words of comfort to the bereaved, and talked of the glory of God which is to be fully made manifest in the resurrection of the dead. Her body was laid to rest

in the Bethel Cemetery, there to wait until the Lord has a desire towards the works of his hand (Job 14:15), when He shall call and the dead in Christ shall answer, and we that remain shall be changed and all meet the Lord in the air, there to ever be with Him.

W. D. G.

ELDER WILLIAM JASPER HARRISON

Elder William Jasper Harrison passed from this life Sunday night September 9, 1962. He was the son of the late John and Mary Harrison. He had been a member of the Primitive Baptist Church for many years.

He was near his sixty-seventh birthday when he was called home to be with the Lord. He was not sick when he went to be, but he suddenly passed away. He leaves his wife and six children, besides a host of friends and relatives, to mourn his passing. He had been married twice before his present wife. First, he married Ardella Tanton in August, 1920, and to them a baby girl was born; and Ardella passed away in May, 1921. Then he married Myrtle C. Williams in December, 1922; and to this union five children were born — two boys and three girls; and she passed away in August, 1948. On August 11, 1950, he married his present wife, Blanch Holiman, who administered to his every need, and assisted him in every way she could in his carrying on at home, and was always ready to go with him to the various churches where he was called to preach.

Elder Harrison was liberated August 11, 1957, and was ordained to the ministry March 8, 1958. He served two churches in his, the Western Primitive Association, and one in the Chipola Association; and they have a great loss in his departing this life. He served them well, and in all his churches there was peace. In his short ministry he baptized several. He believed in and preached a God of all power, who predestinated all events that come to pass, and who works his will in heaven and earth, and all deep places.

We feel that he fought a good fight; he kept the faith. We feel his spirit is with God that gave it, and his body is resting in hope, awaiting its change when the power that raised our dear Lord shall change his mortal body to immortal, in that great morning when all the redeemed of the Lord shall be called to their eternal home, ever to be with the Lord; where we will not have to part any more, but can praise His precious name in the eternal ages to come.

Written by H. T. Collins

SAMUEL P. KNIGHT

At the request of Sister Knight, I will give

briefly a few lines in memory of a life long friend, and a dear brother in the church.

Brother S. P. Knight was born June 3, 1887, and departed this life May 28, 1962. Making his stay here on earth 74 years, 11 months and 27 days.

He was married to Maggie Lee Warren November 11, 1906. To this union were born six boys and two girls. One girl preceded him to the grave.

Brother Knight and I joined the church the same day and were baptized at the same time. We joined in June 1923, and were baptized in July. We were very much like twin brothers. We were very close to each other. It would be hard for me to tell how much I miss him. But I can not wish him back. While there is a vacancy that will never be filled, yet, while we realize that so keenly, we can only say peace be to his bones. The church saw a gift in him shortly after he joined them, and they set him apart as deacon, and he served in that office the rest of his life. Being qualified, he filled the office well, never flinching from his sacred obligation. Always humble, he always greeted his brethren and friends with a smile and a kind word. Sure all of this we miss, but we desire to be reconciled to the most holy will of our God; we know that He knows best.

Brother Knight had a deep conviction in the doctrine of the sovereignty of God. He believed that God was omnipotent and did rule in all things supreme, and did work his will in the army of Heaven and among the inhabitants of the earth; and in so doing will bring many sons and daughters into glory.

The most praised part of his hope was in the resurrection from the grave. He firmly believed that Christ will come back here to claim the bodies of his children, and that he will raise them from the tomb and change them from mortal to immortal, from natural to spiritual; and that they in the change will be made like him. Oh, what a wonderful hope this is for poor sinners to have. We know that Brother Knight can not come back to us in the flesh but it will not be long before we can go to him in the spirit, to wait until the great day when all of the saints shall be gathered together to be carried home. There we will be able to sing perfectly a song of eternal praise to his holy name. So may we all be given strength and courage to press onward toward the mark of the prize of such a high calling, and look to Jesus who is our great Leader and King.

Sister Knight, I know that it is lonesome for you. You have the sympathy and I hope the prayers of all of your brethren. May God's richest blessings attend you to comfort you in your lonely hours.

Yours in love,
D. A. O'Bryant

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., APRIL, 1963

NO. 4

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 4/63
IT EXPIRES WITH THIS ISSUE

FATHER KEEP ME

Keep me, Father, close beside thee,
Though the storms of life betide me;
By thy Spirit safely guide me
Through this vale of sin and gloom.

Though the cannon roar and rattle;
Though be gone both field and cattle;
Thou art God of storm and battle;
Thou can save from wrath and doom.

Let the rivers quit their courses,
And the songs of birds lose their voices;
Let men hide in shame their faces:
Thou art God, and Thou alone.

Keep me, Lord, (O blessed keeping!)
When I'm shouting, when I'm weeping;
While awake, and while I'm sleeping,
Keep me, Father, all thine own.

Thou, the one who gave me being:
Thine, the holy eye, all seeing;
Keep me when thy foes are fleeing,
In the conflict and the strife.

Blessed Spirit, keep me near thee;
May I learn to love and fear thee;
Speak thy blessed words, — do hear me!
They are Spirit, and they're life.

O, thou Holy One, most precious;
Thou, all-wise and ever gracious,
By thy mighty rule, all-spacious,
Still the tumult, end the strife.

Closer now: I feel death drawing;
At my vitals it is gnawing;
Soon, O soon, I must be going —
Will it be for weal or woe?

O my God, my blessed Saviour,
Grant, please grant, dear Lord this favor:

Leave, O leave me never — never
In life's conflict, to the foe.

Once again, dear God please keep me:
I would one of thy dear sheep be;
Though, if needful, thou wilt whip me,
It will all prove to my good.

Soon must end life's earthly story;
But thy honor and thy glory,
This sweet theme, please keep before me:
Help me live, Lord, as I should.

And in heaven, all supernal;
Land of light, and love eternal,
Where no sin, or things infernal
Can be found, or ever dwell.

Just to have my Saviour near me,
And his loving voice to cheer me —
Master, speak! I'll gladly hear thee:
"All is peace, and all is well."

Elder J. L. Smith,
P. O. Box 631,
Spearsville, La.

"HE WALKS UPON THE SEA"

When tempests rage and billows roll,
And Satan's wiles beset my soul,
'Tis Jesus walks upon the sea,
To calm the troubled waves for me.

When He commands them, "Peace, be still",
The wind and waves obey his will.
To him for refuge will I flee:
For me He walks upon the sea.

'Tis He who soothes the troubled heart,
The while the burning tear drops start;
And He will undertake for me —
Yes, Jesus walks upon the sea.

Della Davis
Topeka, Kansas

LETTER TO THE SALISBURY ASSOCIATION

*The Salisbury Old School Baptist
Church of Salisbury, Maryland, greets,
in the Name of our Lord Jesus Christ,*

the churches composing the Salisbury Old School Baptist Association, meeting with the Nassaongo Church on Wednesday and Thursday, October 24 and 25, 1962:

Beloved Brethren:

By the keeping power and grace of our God, we have been spared to meet with you once more in an Association. It is good to meet with you at the Mercy Seat where God has promised "And there I will meet with thee and there will I commune with thee". God meets and communes with His human children in His divine Son who embodied His divinity in human flesh that He might give His life a ransom for His elect people.

While meditating upon what to say in this letter, the writer, having a blank mind, asked for divine guidance. Almost immediately the following scripture came with power: "Behold the Lamb of God which taketh away the sin of the world". Dear Brethren, the solemn question is, have we as a church and as individuals, been blest to behold Him as the Lamb of God who took away OUR sin? Have we been blest to see in Him all our salvation both for time and eternity? May we behold Him in this meeting, the Lamb of God, born in a manger of a Jewish virgin, a root out of dry ground, having no beauty visible to the eyes of men that they should desire Him. Behold Him living His life among the poor and needy, trudging the rocky hills of Judea and the shores of Galilee, having not where to lay His dear head, but always "about His Father's business". Behold Him baptized of John the Baptist, a dove descending upon His head and a voice from heaven saying "This is my beloved Son in whom I am well pleased; hear ye Him". Behold Him led of the Spirit into the wilderness to be tempted of Satan; hearken unto Him as He answers each temptation with a verse of Scripture. Behold Him on the Mount of Transfiguration, glorified, He alone remaining when all earthly figures faded

away. Behold Him wearily ascending Calvary's hill, bearing His cross. Behold Him nailed to that cross, hanging there the incarnate Son of God between two thieves, a spectacle to be mocked and taunted.

But, blessed Lamb of God that He was, "He opened not His mouth," bearing without a murmur the dreadful anguish of being forsaken of His Father, His holy nature writhing under the awful blackness of the sin He bore. Behold Him, His humiliation complete, taking the cup, drinking its awful bitterness and crying "It is finished." Behold Him dying, the innocent for the guilty, buried in Joseph's new tomb. But ah! now the scene changes and on the third day, behold Him arisen from among the dead: **ALIVE FOREVER-MORE!** Behold Him comforting His disciples with the promise that although He must leave them and go back to heaven, He would **COME AGAIN**. Behold Him caught up to heaven, back to the glory which He had with the Father before the world was. Behold Him now, a **GLORIFIED MAN** in the divine presence; and as we are blest to behold Him there, we may behold something of the glory awaiting us when, with bodies changed and fashioned like unto His own glorious body, we shall arise from the grave or be caught up to meet Him in the air at His second coming. This, my precious brethren, is the heritage of the Lord's people. This is **THAT BLESSED HOPE!**

Our meetings remain as heretofore and are generally well attended. Our membership is gradually declining, but the Lord knoweth them that are His and we must wait upon Him who will bring them in as it seems good in His sight; and may we always be mindful of the fact that divine approbation rests upon any church not in proportion to its numbers but in proportion to its spiritual depth and faithfulness.

We are most ably and faithfully served by our beloved pastors, Elders D. V. Spangler and W. D. Griffin, whose

theme as they come before us is Jesus Christ, the Lamb of God which taketh away the sin of the world.

Our yearly meeting this year was held on the fifth Sunday in April. We had with us our dear pastor, Elder D. V. Spangler and Brother Julian Daniels of Stem, North Carolina, and a goodly number of our brethren and friends from sister churches . . .

Submitted in love and fellowship,

Elder D. V. Spangler and
Elder W. D. Griffin, Pastors
Maude T. Laws, Clerk

Written by Sister Mildred Dykes

SERMON BY
ELDER D. V. SPANGLER
AT THE
PIGG RIVER ASSOCIATION
1960

"But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

"Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless when it shall turn to the Lord, the

veil shall be taken away. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." (2 Corinthians 3:7-18)

I know that if God blesses me to speak in connection with the subject I have read, I will only touch it: it is a wonderful subject whether I am blessed to expound it or not; for in the text, the Apostle Paul draws the line between the glory of the Old Covenant, or the law, and the glory of the work of the Spirit in the hearts of men. And Paul describes the ministration of condemnation as being a glory.

We would like, if the Lord wills, to show in what sense the ministration of condemnation of sinners has a glory. The Apostle goes on to show that the glory of the ministration of death engraven in stones, fades away into insignificance because of the excellency of the glory that follows. I think of the law that God gave to Moses on Mount Sinai, when He called him upon the Mount, as the law engraven in stone — the Ten Commandments. When God called Moses upon the Mount, the Israelites waited at the foot of the mountain; and it doesn't take anyone long to depart from the Lord, when the Lord leaves them to themselves. The nature of all of us is to go astray, and our feet are, "Prone to wander, Lord I feel it; prone to leave the God we love."

When Moses came down from the Mount with the Ten Commandments, his face shined because he had been in the presence of God; but when he saw what the Israelites had done, he threw down the tables of stone, and they were broken — showing that the first covenant, a covenant of works, has never brought salvation to a single sinner. The old covenant of works is all that Armenianism is preaching today: All over the land, it is works for grace. Every man that doesn't preach that all

the salvation there ever has been, or ever will be for a sinner, was treasured up in Christ Jesus — and that Christ obtained an eternal redemption for them, is preaching an Armenian doctrine.

Paul said, "I was alive once without the law." Had the law not been given? Certainly it had! I was alive once without it, though: I didn't know its demands; I didn't know where it came from; I didn't know that every soul that sins shall die; I didn't know that if we offend in one point, we are guilty of it all. I was alive once without the law, but when the commandment came — when God laid it in my own soul — sin revived. He had the sin all the time: "Sin revived, and I died." How did he die? He died so much that the earth became his praying ground; he died so much that he asked the one who brought the light into his soul, "Who art thou, Lord."

The ministration of condemnation is glorious. Why? because mortal man has never found any fault with the Ten Comandments: Glorious because it came from a Holy God. But its demands have never been met by mortal man — if he could keep one law, he could keep them all. Suppose a man that was a murderer, was brought into the courtroom, and his indictment was without fault — there couldn't be a flaw found in his indictment of murder: (there are but few cases that go through the courts of the land but that a flaw can be found somewhere.) A man dodged the electric chair for twelve years . . . but the thought I want to keep in mind is that all the laws of the land are fallible; that the judges are fallible; that the juries are fallible; and the administration of it is fallible. But in the court of God, I want to say that when that man is overtaken — (and how is he overtaken? By the Holy Spirit: he may dodge the eyes of men but he can't dodge the eye of God) — and the indictment is brought by the ministration of condemnation, (as a line laid

upon timber — not to straighten it but to show defects on it), that man will say, "I'm a guilty man."

The ministration is glorious as he's brought before the judge — the judge of the whole earth, who is holy and no man can deceive — when he is brought before him, the man stands trembling; and no one who has been brought before the bar of God with a convicted conscience, can stand up and say, "I'm not guilty."

The Pharisee will boast of his own works; he'll say, I'm better than the other man; he'll say, I fast twice a week, and that's all I need: I give part of all I have — and that's the rest of it. But when the convicting power of God reaches the heart of a sinner, he stands trembling before the bar of God. Have you been there, my friends? Have you stood before the judgment bar of God? and said, "If my soul be sent to Hell, his righteous law approves it well. I can't hope for mercy; I can't hope for grace: I see the terrors of His law."

Yet the man that stands there, is as Paul said, "We have the sentence of death in ourselves, that we should not trust in ourselves, but in God who raiseth the dead." That's why it's there; that's why He purposes it that way: the ministration of condemnation is glorious. The sinking beneath the righteous wrath of God is a glorious thing, isn't it? Why? because it speaks of Him who gave the law. If you find one numbered among the Old School Baptists who sins, and says, "God made me do it", you could have no fellowship for him; if you find one who hides behind this doctrine as a cloak for sin, you have no fellowship for him; but you can't draw the line, my friends, where the purpose of God ceases.

Elder Ayers told us this morning concerning the seed of the woman, that she should be saved in child bearing: Could one man die from Adam's day until Mary brought forth the body of the Lord Jesus Christ, to break the chain that would bring Him into the

world? If you are a child of God, you are a chosen vessel of mercy. Has there ever been a power that could take your life before God brought you into the world — or your father's life? Do we not preach a sovereign God? If he is not, who controls all these things? Is the Devil controlling us today? I find that the same power that binds him, loosens him for a purpose worthy of Himself.

The ministration of condemnation is glorious: for every man sinks beneath it. But only those upon whom the line has been laid by the Spirit, know the holiness of God.

But there is something that is more glorious: The ministration of condemnation is glorious, but it fades away in comparison with the glory of the work of the Spirit. You know, God made two lights to rule the world: the greater light, the sun; the lesser light, the moon. The moon to rule the night; and the moon is a type of the law. I am told, and I believe it with all my heart, that all the light the moon has ever had, was that the sun cast its reflection on it. And all the spiritual light that has ever been from Adam's day to the coming of the Lord Jesus Christ, the life of Jesus Christ was there upon it — the Spirit of Christ was there. Even among the prophets, the Spirit of Christ enabled them to prophesy of Christ, Peter tells us. What did it do? It signified the suffering of Christ and the glory that should follow; and that's all. All preaching of the gospel today, is preaching the suffering of Christ, and the great glory that will follow for his people: The great glory that I hope sometime to share; the great glory, my brethren, that I hope sometime to see you in, — to meet you there. Whatever there is in heaven that God has for his people, will be enough. I'll tell you what will make it enough: it is to see Him who wore a crown of thorns; to see Him whose side was torn for me; to see Him who bowed his head for me; to see Him whose love was so great that I can't tell you of it, — That will

make heaven. That's all the heaven we'll need: just to share in the glory.

If righteousness could come by the law to a single sinner, all the blood of Christ would have been in vain; you wouldn't have needed it. But it doesn't come that way. There is only one way that righteousness can come to a sinner: that's through the imputed righteousness of Jesus Christ. How much more is the ministration of the Spirit? Why, we hear it talked all over the world that the Spirit is striving and striving, trying to get somebody to accept it. Is that the Holy Ghost? Is that the third person in the Trinity? Is that the one that is called HE in the Bible; and not IT. Is it? Do we believe that Jesus Christ went back to heaven and sent a Spirit into the world, and the Spirit has not the power to save a sinner? Does anybody believe that doctrine? that He can't overcome a sinner. God pity a man who believes that thing. We have no right to criticise them, because I would believe it too, except for the grace of God; and you would too.

Either Christ obtained the complete satisfactory redemption of his people from every sin of theirs, or nobody is yet saved; and if nobody is yet saved, His blood was shed in vain. To preach otherwise is a dishonor to the God of heaven. I don't know when I will be called to meet Him — sometime I will; I would rather have a good conscience; I would rather feel that I am not afraid to tell you what this doctrine is to me, than to have the applause of everyone of you. I said last night, that, if God blesses me to be in that great number, there will be one of the greatest sinners there that I know of. Sometime you brethren believe you will be there, don't you? How do you believe it? by the ministration of the Spirit, that's how you believe it. It is more glorious because it reaches beyond what the law can do.

How much more glorious is the ministration of the Spirit in the heart of a man or woman! I would like to make

it clear. The condemnation stands forever, but there is such a thing as the ministration of it: laying the line. How much more glorious is the ministration of the Spirit! What does the Spirit do? How is the ministration of the Spirit? How effective is that which we are talking about? It is so effective that when Jesus went back to heaven, he said I will not leave you comfortless, but I'll send the Holy Spirit, and he shall take the things of mine and show them unto you. Do we believe that He is still able to do that: to show the things of Christ to the sinner? Yes, we do; and He does it! He does it, first, as new life; and in the new life one is given faith; and in that faith they are dependent upon God for every particle of it they have. You can tell people to have faith: You can talk till your head falls off, and they can't have a particle of it, — of themselves they can't produce one iota of it. The Bible says faith is a gift of God; faith is the fruit of the Spirit; faith is the substance of things hoped for, the evidence of things not seen.

I've seen times when my poor soul was sunk in sorrow; if I could have had an increase of faith, I would have given everything I possess for it; but I couldn't. I've seen loved ones suffering; and I've said, Oh, Lord, give me faith to pray; but I couldn't. I remember one night when I tried to pray; and the heavens were shut. The measure of faith comes as a gift of Christ, and God increases it in the heart of a sinner sovereignly at his will. What do they see by faith? They see the merits of Christ as a complete Saviour, for a complete sinner; they view all the merits of Christ, as theirs.

Isn't this a wonderful doctrine, my brethren? Does it make you love one another? Does it bring you to bear one another's burdens? Does it bring you to the feet of your dear brethren; and to esteem your brother better than yourself? Yes, it does! I can't do that of myself — God Almighty can enable us.

The ministration of the Spirit is more glorious because God has said that his people shall be willing in the day of his power. Not be made willing, but the very power that brings to them the assurance of the blood of Christ, brings to them a willingness; and there's an obedience that all the conditionalist preachers in the world can't bring about. "Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."

It's the beauties of holiness I'm talking about; and the Spirit is able to take care of a man, or reach a man in the jungles of Africa — anywhere he may be, He is able to reach the vilest man that ever lived, and turn him around, and teach him to know God. It's able to feed a man in the wilderness: He sent a raven to bring him food. Sometimes I am afraid that I am just a raven; and I get fearful about my preaching. You brethren may not get fearful about your preaching, but I am afraid that of all I am preaching, I'm not in it. But when assurance has come, I know that the things I am preaching will stand when this world is on fire: when the Saviour comes, I know that this is the doctrine of God — the only doctrine that will do a sinner any good. The ministration of the Spirit is glorious: — and the raven went to Elijah every day.

Moses' face shined: (the grace of God makes a man's face to shine,) but they could not see to the end because of the glory of his countenance. He represents the law. And it is said that when Moses is read today, the vail is upon their heart. When people look unto the old testament, the law, the vail is upon their hearts: but when it shall turn to the Lord: when the Spirit I am talking about turns it unto the Lord, the vail is taken away. Now we see through a glass darkly. I see something: I'm not a blind man. You brethren see something, don't you? but its like through a lattice. A lattice is made up

of crosses, — you see as through a glass darkly. But in the work of Sovereign Grace, wherein a man is brought to see all the merits of Christ as his, he is changed into the same glory as that which he sees. He believes that he has a part in the precious blood; he believes that the righteousness of Jesus is all that he will need to enter heaven; he believes that the intercession of Christ in heaven today will answer his prayers. He believes the second personal coming of the Lord of Glory, will be the fulfilling of his hope, when our vile bodies shall be changed and fashioned like unto his glorious body. It is called the resurrection of the dead: We hope to go home.

This meeting will soon come to a close, my friends. We feel we are on the way home today: We are journeying home where congregations will never break up, and Sabbaths never end. Where, as the poet says:

“When we’ve been there ten thousand years
Bright shining as the sun,
We’ve no less days his name to praise
Than when we first begun.”

In the righteousness of Christ, and in the perfect redemption of Christ, you sometimes can sing, “When I can read my title clear.” The title I’m talking about, is to heaven; a clear title: has never been clouded, and never will be; because it is according to the will of God.

“When I can read my title clear
To mansions in the sky,
I’ll bid farewell to every fear,
And wipe my weeping eyes.”

(The above is from a recording, and is somewhat condensed for publication. — J. D. W.)

LETTER TO SISTER STANLEY

Pippa Passes, Ky.

Mrs. Mildred Stanley,
Huntington, W. Va.

Dear Sister Stanley:

This morning finds me still thinking

of you, and those I met at the church, which has been my uppermost thoughts, and it was pleasant to dwell upon. The songs we sang, and the good words we heard from the two we feel have been called of God.

Elder Weaver’s text — Faith, hope and charity, but the greatest of these is charity. He made this so plain: charity, the love of God shed abroad in our hearts. If we have the love of God, then these others are added. As you remember, in his discourse he said that all these others would have an end, but the love of God, Charity, never fails. Where there be prophecies, they shall fail; and tongues shall cease. Yes, we know these things cease, but the love of God is eternal. What a strong consolation! It is not as the world teaches: You have it today, but can lose it tomorrow because of something you do. But we are told that it is not by works of righteousness which we have done but by the calling and washing of regeneration. Again Jesus said, “You have not chosen me, but I have chosen you.”

What a comfort it is to know that it has been done for us. Jesus is the end of the law. He said, “I came not to destroy the law, but to fulfill it.” If he has fulfilled the law for us, there is no longer a penalty hanging over our heads. I do not wonder at us feeling so unworthy, when we realize what we hope He has done for us: Our boasting is excluded, but we do desire to beg for his mercy.

Christ showed the difference in the two people, the Pharisee and the publican, when one stood and prayed and thanked God he was not as other men, telling all the great things he did; but the poor publican, who had been made to see himself, begged for mercy, and went down more blessed than the self-righteous Pharisee. Oh how lean we get when we try to live like the independents of the world! Yet, according to our nature, that is what we would do if left to ourselves, for we still have that pride that was a thorn in Paul’s

flesh. He asked for it to be removed, but was told: "My grace is sufficient for thee."

"Poor and afflicted, Lord, are thine,
Among the great unfit to shine;
But though the world may think it strange,
They would not with the world exchange."

How beautiful is your little church, compared with the great cathedrals of the world. For the last few years I have been in some of these buildings, trying to ease a longing by going to some of these places, but with you people I felt at home in the little house.

. . . Hoping to see and meet you dear people again soon,

Yours in hope,
Mrs. D. C. Turner

"NEARER MY GOD, TO THEE"

This morning I heard on the radio, "Nearer my God, to thee." And I was so overcome by the sweet thought of living near Him, I could not hinder an overflow of tears. I wonder how many people sing it with such feeling, or any feeling at all, — I have sung it many times without any spiritual feeling. But it is impossible to tell my feelings when such demonstration of the spirit is given me. My thoughts have been for some time on the joys of living near, and closely following, our Saviour. I wonder how many seriously think what it is to be near Him.

The writer said, "E'en though it be a cross that raiseth me, still all my song shall be, Nearer, my God, to thee." I am sure he had experienced the joy of being drawn near to Jesus, or he would not have known the joys of his presence; and desired to be drawn nearer. If I am not badly deceived, I know a little of the joy of being drawn away from the world, to feel His presence; and to be weaned from the world, so that I do not want any of its imaginary, fleeting joys. These things fade away when we are near him; and we are made willing to suffer anything He is pleased

to put on us, for His sake. The world has no attraction for us when we can live at His feet; and no matter how heavy the cross, it is a joy to bear it for His sake. We can thank and praise Him for, or in, our trials, when we realize they are for our good and His glory.

The thought that impresses me so much, is that we cannot live near Christ while we are living after the flesh: following the world in pride, worshiping worldly idols, and living so much like the world, that they cannot see that we differ from them very much. Neither can we live near Him without trials, sorrows, tribulations, persecutions, etc. We cannot live near him when left to ourselves, for the flesh is prone to sin, and will not — cannot come unto Him unless the Father draws us.

I have read hundreds, perhaps thousands, of Christian experiences; and there never was a faithful follower of Christ who did not suffer many things for His sake: things which were grievous at the time, but afterwards proved to be the richest of blessings; and they will filled with rejoicing and praise.

When a faithful one begins to feel at ease, he is fearful; for he knows he cannot live long in this condition, and escape the temptations, trials, etc., which must come, to draw him from the world. When a faithful one is living in ease, he knows he is in a dangerous condition. For, without the leading and protection of Christ, he is subject to temptation; and knowing by sad experience that he is not able in his own strength and wisdom, to fight the fight of faith, he begs God to restore unto him the joys of "thy salvation". He wants to be led in the right way, for he can do nothing without Christ; and to be protected from the undermining work of Satan.

As I grow older and nearing the home of rest, I hope, spiritual blessings grow sweeter, and so grand and glorious, and beyond my ability to tell as I would like, I have hesitated to try to write for several months.

I will close with the following copied from the Gospel Standard of 1868:

"In the path of tribulation,
Lacking wisdom what to do;
Tried almost without cessation,
Keep me with the crown in view.

Be my Helper,
That I may the way pursue.

Lord, thou knowest all my sorrow;
Thou wast once a man of grief;
Bid me trust thee for tomorrow:
Grant me day by day relief.

By my Helper,
And when needful send reproof.

Chooser of thy people's crosses,
Thou hast chosen mine for me;
All my gains and all my losses
Ordered are by thy decree.

Be my Helper,
"Till thee face to face I see.

In me, Lord, fulfill thy pleasure;
Work in me to will and do;
Be to me my chiefest treasure;
Lead me all this desert through.

By my Helper,
That I may the crown pursue."

Hoping for that crown,
George W. Jackson,
1884 Connally Drive,
East Point, Ga.

JOB

In this book of Job, it has pleased God to reveal to his children his purpose in their afflictions and sufferings in this life; Job being in some degree an example.

At the beginning of this account, Job appears to have been favored with wealth of worldly goods and a manifested favor of God's Spirit in him, for God said of him, "A perfect and upright man, one that feareth God and escheweth evil," which no man can do except God be with him in Spirit. Satan himself acknowledged that God had "Made an hedge about him, his house and all that he had on every side." Since Satan is the instigator of all sin and evil, he had not been able to touch Job. No doubt he had examined this hedge in his "Going to and fro in the earth." The presence of God's holy Spir-

it in His children is this hedge and only as God gives Satan power to afflict, persecute, rob and destroy can he touch them. This power God gave to Satan over Job. But notice, Satan does not have this power of himself, for he said to God, "Put forth thy hand now, and touch all he hath and he will curse Thee to thy face." God said, "Behold all that he hath is in thy power, only upon himself put not forth thy hand." Later God gave Satan power to afflict Job with sore boils.

Here it is plainly manifested that "There is no power but of God, the powers that be are ordained of God." That for any evil deed to be performed in this life by Satan God first gives him the power and a set time to accomplish it. This set time for the loss of all his possessions and the death of his children occurred in rapid succession, for the reports came to Job one after the other.

The purpose of God in Job's afflictions and losses was hidden from him and his three friends, and in searching for the cause we have one of the great debates of all time. In this argument, Job's reasoning passed thru three phases. First, his natural reaction. Second, the inspired portion. Third, his self-righteous claims in which he claimed as his own the righteous works he did, not honoring God for them, for it was God's Spirit leading him to do them.

His natural reaction at first was to wish he had never been born "Or as a hidden untimely birth I had not been; as infants which never saw light." And that now, "Oh that I might have my request, that God would grant me the thing that I long for even that it would please God to destroy me."

Then began his three friends to give their reasonings for Job's afflictions. In these reasonings, we have in substance the present day doctrines of man, though a more subtle form. Here are a few: "Remember, I pray thee, who ever perished being innocent?" "They

that plow iniquity and sow wickedness, reap the same." "If thou would'st seek unto God betimes and make thy supplication to the Almighty, if thou wert pure and upright, surely He would awake for thee and make the habitation of thy righteousness prosperous." "If iniquity be in thy hand put it far away, and let not wickedness dwell in thy tabernacle, for then shalt thou lift up thy face without spot."

The substance of all their reasonings was that the cause of all Job's sufferings and losses was a punishment for his wickedness, and that the only remedy lay in his return to God. "Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee." "If thou return to the Almighty, thou shalt be built up." Both the cause and remedy as proclaimed by the three were lies, for God, Himself testified, "And still he holdeth fast his integrity, although thou (Satan) movest me against him, to destroy him without cause." As for the remedy, Job had never departed; how could he return? For God by His Spirit had been in Job all the while, for nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

This Holy Spirit in Job gave him utterance, "Oh that my words were now written. Oh that they were printed in a book that they were graven with an iron pen and lead in the rock forever: for I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself and mine eyes shall behold and not another though my reins be consumed within me." God granted Job his request in that we have his words this day, and no doubt they will continue forever.

In the heat of the argument near the end, Job made the same mistake Moses made when the children of Israel complained bitterly to him about the lack of water in the desert Zin. God had

told Moses to smite the rock and the water shall come forth, but Moses in wrath said, "Hear now, ye rebels, must we fetch you water out of the rock?" Which made it appear that Moses had power by striking the rock to bring forth water. The Scriptures said that he smote the rock twice before the water appeared. No doubt the first stroke showed Moses' power; the second God's power which produced the water. Moses did not sanctify God in his speech, neither did Job in his final argument, in which he records about every dealing which the children of men have with each other, in which he affirms he had not transgressed or dealt with evil intent in any, but if he had, let a suitable punishment be placed upon him. In this, "He was righteous in his own eyes", not giving honor to whom honor was due, for no doubt he performed all these deeds, but it was the Spirit of God (Grace of God) that led him to perform them. Paul was careful to render to God His due, saying "I labored more abundantly than they all; yet not I but the grace of God which was with me."

God had but to speak to Job, when he said, "I uttered that which I understood not, things too wonderful for me, which I knew not wherefore I abhor myself and repent in dust and ashes."

In this book, God shows His children that the things they suffer in this life is not a punishment for their sins, for they were put away by the sacrifice of Christ. Even their chastisements are for their good, for, "Whom the Lord loveth, He chasteneth." Had Job been granted his desire, "Are not my days few? cease them, and let me alone, that I may take comfort a little", the memory of him would have ceased with the passing of his generation; but since God had His own way with Job, his memory will continue throughout all generations. He, like Abel, though dead yet speaketh.

W. L. Crowley
Gordo, Ala.

295 E. Princeton,
Pontiac, Michigan

Dear Editors of the *Signs*:

... You will find enclosed money for two years' renewal to the *Signs*.

I have been wanting to write to the editors for some time, but am a poor writer. I will try to write of some of what I have experienced. In 1928 I had a dream that my Dad and I were in hell, and in the room where we were there was nothing besides us and one stool about the size of a nail keg. All around us was a solid wall with one large, wide door. It was black, and had heavy latches on it. I knew that behind that door was where the old Devil was. I heard the latch click and the door open, and in walked the Devil. He was in the form of a man but about four times as large; and he talked with us just like a human being. When he left, going back through the door, he said he would be back in a few minutes. I pleaded with Dad to let's go before he returned; but he said, "No, let's stand our ground and see what he is going to do." I cried, and said, "Let us not wait until he comes back." But Dad just walked over to the stool and sat down.

I looked up, and saw a small daylight hole, — and something happened which I can't explain: I was picked up and went out through that hole, and was on top of the earth on the ground, and was scared. I started to run, but couldn't stay down on the ground, and was lifted up in the air and flew away. When I came down to the ground, I was so happy; but was in a large wilderness in a path just large enough to walk in. I met Dad's sister and she asked where he was; and I told her what had happened. She wanted us to go back and get him, but I would not agree, saying that I had tried to get him to come with me, and he would not. Then I was picked up out of that wilderness, and flew away; and was, Oh, so happy.

This was the first of my experiences, and I may sometime write more. The Lord is our life, and without him we can do nothing. This is his world, and he will do his will in heaven and in the earth, and in outer space. He is all in all: there is no power but of God: the powers that be, are ordained of God. He speaks and it is done; commands and it stands fast.

May the Lord bless you to keep publishing the paper. I love to read it, and get food from it. Where I live, we don't have anyone who preaches this doctrine, and this is the only preaching I can believe. I have tried very hard to believe in a doctrine in which I could help do something; but when I try I don't know what to do or say, and I am so helpless. "Lord I am not worthy of your notice; have mercy on me, or I am gone."

From a poor, unworthy reader of the *Signs*. Pray for me. My hope seems awful dim sometimes.

A brother in the Lord, I hope,
Larkin Jackson

"FEAR NOT, LITTLE CHILDREN"

There are, perhaps, a few of God's poor here and there, who have no opportunity to meet often with the household of faith, whose lot it is to dwell in a great measure alone, and who like their parents of old, are ready to exclaim: "By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Psalms 137:1-6)

To such I would say: Fear not, little children; the Lord is ever gracious, ever wise: Himself has engaged to teach you and to lead you about, to instruct you and to keep you as the apple of his eye. Your eyes may often overflow with tears and you be ready to halt; your heart may seem to almost break with sorrow and grief; your path may lead through gloomy deserts, and cloudy and dark days; you may be pursued upon the mountains and laid wait for in the valleys. It may seem, sometimes, as though God, even our own God himself were against us in providence. Satan, as a matter of course, is against us, doing all he can, (not all he would) to hurt our feelings, going about like a roaring lion, seeking whom he may devour. Yea, more! our own hearts condemning us, because we say, do, and think so many things that are not of faith, and whatsoever is not of faith is sin. Hence the sad lamentation: "O! wretched man that I am!"

These and many more of like trials may be brought to bear upon us. Still, my dear fellow pilgrims, beloved of God, this is the way God has marked out for you. "Walk ye in it." Ere long God will open your eyes, himself will wipe away your tears, and then you will be able to see Jesus, who indeed is engaged first and last in all your trials. This is the way of holiness. Christ has walked that way, and you, his followers are to follow him: you have the assurance that he will bring you safe home through every storm, every obstacle overcome, every foe conquered, every stumbling block removed and yourself washed, sanctified, and justified in the name of the Lord Jesus, and by the Spirit of our God. Then (oh! the blissful thought!) you shall come off more than conquerors through him that loved us. Then we'll cast our souls at Jesus' feet, and crown Him Lord of all.

Elder Bernard Greenwood

(Written in 1866 by Elder Bernard

Greenwood and submitted by Elder W. W. Hudson for publication.)

415 W. Lee Street,
Kingsville, Texas

Dear Editors:

Enclosed is money order to pay for the renewal of my subscription for two more years.

The *Signs of the Times* has brought glad tidings of great joy to my soul for over fifty years.

Mrs. J. O. Hobbs

NOTICE OF UNION MEETING

The Cross Road Primitive Baptist Union Meeting will be held with the Hillsdale Church, near Summerfield, N. C., the fifth Sunday and Saturday before in March. Commencing at 2 o'clock on Saturday.

We welcome all who can come and be with us.

R. D. Newman, Clerk

NOTICE OF UNION MEETING

The next session of the Skewarkee Union is to be held, the Lord willing, with the Briary Swamp Church, Pitt County, N. C., the 5th Sunday and Saturday before in March, 1963. The church is located one mile East of Stokes, N. C., on Highway 33. Elder L. H. Harrison was chosen to preach the Introductory Sermon, with Elder E. C. Harrison, Alternate.

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

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EDITORIAL

“PREDESTINATED UNTO THE ADOPTION OF CHILDREN”

“Blessed be the God and Father of our Lord Jesus Christ, who hast 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 unto himself, according to the good pleasure of his will.” (Ephesians 1:3-5)

This subject has been on our mind for quite a while, and even after using it as a text, it still lingers.

In this epistle of the Apostle Paul to

the saints and faithful in Christ Jesus at Ephesus, he blesses the Father for the spiritual blessings he has bestowed upon the saints; and states that their blessings were according as God has chosen them in Christ before the foundation of the world; that the consequence of their being blessed, was that they should be holy and without blame before Him in love; that they were predestinated unto the adoption of children unto God by Jesus Christ; and that all of it was according to the good pleasure of God's will.

So it is evident that these things had their beginning before the world began, and were for the praise of the glory of God's grace, in which the saints were made accepted in the beloved of God, as Paul says in the same epistle.

Since our chief desire now is to consider the subject of ADOPTION, we hope to show what is meant by the adoption; who the adopted are; and when the adoption takes place.

There is a very close analogy between adoption as we have it in the affairs of men, and as it is spiritually in the family of God. Truly it is a most interesting subject: When a person desires, (and it is always according to the person's own desire), to make a child his own which is not his by birth, he, by meeting certain qualifications of fitness, responsibility, etc., and with certain legal procedures, is able to make the child his in fact, and in consequences. It is the taking out of one family, (usually to the profit of both the child and the new parents), and receiving the child into another family: There is a separating from one, and adding to the other.

Now this is exactly what takes place in the Adoption we have under consideration: the child of Adam is taken out of the family of Adam, and added to, or adopted into the family of God. But it is so much more wonderfully done than it is in a natural adoption. In the first, the parents must meet certain qualifications; in the other, the child must be made suitable, or qualified to

come into the family. So, it is the way and manner in which the child is qualified to be brought into the family of God, that gives our subject the depth and importance it has.

The procedures of legal adoption are written in the statutes of our states; and, as pertaining to the spiritual adoption, they are written in the revealed law of the Spirit of life in the word of God. Yet the roots are so deeply embedded in "before the world began", that nothing but revelation can make its provisions and manner of accomplishment known to us. And it also requires a "being kept" by the power of God through faith, in order to receive the adoption. This is because the adoption in its fullness is not completed this side of the "deliverance from the bondage of corruption". The children are described as "being sealed with the holy Spirit of promise" after the "beginning of a good work in them"; which is the earnest of their promised inheritance.

We are treading in deep water, so we must be taught of the Spirit else we cannot understand, nor have assurance of our being "accepted in the beloved".

In order to understand why the adopted one **must be made suitable**, or qualified before he can be adopted, we must know in what an un-qualified condition he is.

In our nature we are children of the family of Adam, and are flesh of his flesh, being Adam multiplied in generation. Of us it is said, ". . . by the offense of one judgment came upon all men to condemnation." And it is declared that there are "none righteous, no, not one; there is none that understandeth, there is none that seek after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." etc. (Romans 3:10-12; and 14th Psalm) In our nature we are alienated from God by reason of our transgressions; and the Scriptures, as well as our own experience, show the impossibility of our making atonement for our sins, or in any way satisfying the righteous

demands of God's law. This is the **real condition of all men**, though many may claim much for themselves. But they do it in ignorance, not having been brought under the convicting power of God's law: even as Paul testified that he was alive once without that law.

"The soul that sins shall die." "Dust thou art, unto dust thou shalt return." Justice is inflexible, demanding perfect obedience. But there is no possibility of obedience in men, because they are dead in trespasses and sins. So obedience, and redemption and forgiveness of sins, must come from another source; and those who receive the blessings of God find that this is included in their being made holy and without blame before him in love; as the Apostle says in the 7th verse, "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." And as Peter said of them, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ. (1 Peter 1:2)

While we are about it, we should look at men a little further: they are wonderfully endowed for the life they now live in the world, — they are fitted to live and die in this element. They know as far as the limits of "the spirit of man" that is in them; they see, hear, and understand that far, but are unable to rise up and go beyond.

Yet the Scriptures declare that there is much beyond the comprehension of humans, — much that is seen and entered into by being born of the Spirit of God. And they declare also that there are those who are born of this Spirit, and see and enter into these things. The question is, Who are they? And the Scriptures declare that there are those who are redeemed from their sins, and saved from the wrath to come. Who are they?

Our text states that these are those who are blessed with all spiritual blessings in Christ, according as they were chosen in him before the foundation of

the world.

Who are they? Why these are they who were predestinated unto the adoption of children by Jesus Christ unto God; and of whom it is written that they have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will." So, we want to know more about them: we want to know what is further said about them. It is said that they are quickened: they were dead, but are quickened. They once walked according to the course of this world, according to the prince of the power of the air, the spirit that still works in the children of disobedience: They once had their conversation in the lusts of the flesh, and were by nature the children of wrath. But!!

Yes, "But God, who is rich in mercy, for his great love wherewith he loved them, even when they were dead in sins, hath quickened them together with Christ, (by grace are ye saved): and hath raised them up together, and made them sit together in heavenly places in Christ Jesus: that, in the ages to come he might shew the exceeding riches of his grace in his kindness toward them through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Something is done for them! They were first born of the flesh: they are now born again, — born of the Spirit. To understand this is of great importance; for otherwise an unscriptural position will be taken. To be born of the Spirit, or to be born again, does not mean that there is a re-birth, or that the flesh is re-made, or done over. Not that! But there is something begun, which is a part of the whole which shall be done for the sinner. Evidently the Apostle had this under consideration when he said, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." (Philippians 1:6) And we must faithfully say that this is not a "progressive sanctifi-

cation", as some have vainly imagined, wherein the person is gradually advanced in holiness until he is ready for heaven. There is no scriptural authority for any such thing, neither is it in the experience of the Lord's people.

Now this being born of the Spirit is a great mystery, both in its manner of accomplishment, and in its affect upon the one born. But it is real, — just as real as the natural birth. It is a mystery because it is something wrought in the person; not by him. It is beyond his immediate comprehension, — beyond his control. In his first birth, he has his natural life and existence; and it is evident that it takes his body, soul, and spirit to make up his natural, living existence; and that he must have these throughout his natural life. All that he is physically and mentally is born of the flesh, and remains flesh until death.

The best way we know how to state the matter, is to say, that, as this man is partaker of the nature of Adam in being born of the flesh, he is also, in his new or spiritual birth, partaker of that life he has in the vital union in which he was chosen in Christ before the world began. Thus, he has both the nature of flesh in himself, and the nature of the Spirit in himself, — in his one-self. One is completely distinct from the other: as distinct as the sources from which they come: one of Adam, and one of God. They are as opposite as light and darkness, truth and error, purity and sin. It is easy to see, therefore, what we mean when we say that it is not a re-birth; and it is confirmed by Jesus when he said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

That this is true, is evident both from the Scriptures and from our daily experiences. As long as this person is in the world, he has these two natures in him; and he well knows it, for there is conflict, — and he is the battleground. It may well be that he is the company of two armies, of which we read. The flesh lusts against the Spirit,

and the Spirit against the flesh: these two are contrary one to the other, so that he cannot do the things he would. (see Galatians 5:17) He well knows that he has flesh and spirit, old man and new man, outer man and inner man, flesh and mind, as described in the Scriptures.

With all this we want to know what is done for the sinner: What does it mean to the sinner?

First of all, in being blessed, those who are **predestinated** unto these things, are brought to the realization that they are justly condemned sinners — dead in trespasses and sins. And try as they do with all their might and desire, they are not able to make peace with their offended God. This is conviction; and it beggers description: He faces Hell, and eternal damnation is his sentence.

But, after a time of enduring this conviction, there comes a further blessing of God: There comes an amazing grace, the manifestation of God's mercy, in which the victory of the suffering and triumphant Christ is shown as accomplished for him; and Christ is become his Deliverer from all sins, and is in him the hope of glory. So that now he is, "In hope of eternal life which God that cannot lie, promised before the world began." He has not yet received redemption, but the sealing until the day of redemption. (Ephesians 4:30) He has not received deliverance from the body of his flesh (death), but he thanks God that he shall through Jesus Christ his Lord. (Romans 8:25) He has not yet received the adoption, but he has received the Spirit of Adoption, and is enabled to say, Abba, Father. (Romans 8:15) For the Spirit bears witness with his spirit of which he is born, that he is a child of God; and his earnest expectation is for the manifestation as a son of God. His vanity is subjected in hope, and he shall be delivered from the bondage of his corruption into the glorious liberty of the children of God.

The certainty of the fulfillment of his

hope is an amazing thing; for, after these exercises and belief, he is **sealed with that holy Spirit of promise**, which is the **earnest of his inheritance**. This means that he receives a fore-taste of the glory of his inheritance, into which he shall fully come. He has the earnest or the pledge which binds him in the assurance of the whole: And he has this until **the redemption of the purchased possession**. Surely it means something to the child to be, "begotten again unto a **lively hope** by the resurrection of Jesus Christ from the dead." (1 Peter 1:3)

What does this mean? It means that the elect sinner, loved of God with a love beyond description, is so assured that he shall be redeemed from his sin and condemnation by the sacrifice of the Son of God, that he receives a token of it while he yet remains in his mundane existence.

All of this adds up to the glorious conclusion that it is the sinner who is saved; that he who was made to mourn on account of sin, and to feel the condemnation of it, is the one who is saved; that the very one who received his hope in the pardon of his sins, is the one who is saved. The sinner, chosen in Christ and predestinated to be adopted into the family of God, is the recipient of all of God's blessings. He is the purchased possession that is redeemed. He is the one who now bears the image of the earthy, but who shall bear the image of the heavenly; he is the one that is sown in corruption, but shall be raised in incorruption.

Yes, he is the one. And though he must die before he receives it, he shall nevertheless come into his inheritance: He is waiting for **the adoption**, to wit, **the redemption** of his body. Jesus had to die before he could be resurrected as the conqueror of death for his people: so shall his people be raised conqueror through him. And in it all they shall be conformed to His image, for God has predestinated them to be thus conformed.

So, when all the things which God

has determined for his people, shall be accomplished for them and in them, they shall be completely freed from even the stain of sin, and shall be perfectly at home in the immediate presence of God, because they are sons of God: They are heirs of God, and joint-heirs with Jesus Christ. Their prospects are beyond all imagination. Perhaps John expressed their emotions best when he said, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. (1 John 3:1-2)

Thus we have tried to present our understanding of what is meant by the adoption; and have found that the blessings of God are upon his people; and that they have nothing in the way of rewards, or deserved credits towards eternal life. Indeed the whole gospel concept is entirely contrary to such contradictions of God's love, mercy, and grace.

If we have made our position clear, we have said that the adoption is not consummated until the resurrection: it being fully realized by each of us that we groan within, and are awaiting something, which is, ". . . awaiting the adoption, to wit, the redemption of our body." And we understand that our presence experience of the blessings of God, with all that they mean to us, is our assurance of the redemption of the purchased possession.

When we remember the cost of our redemption; the cost of making us heirs of God; the cost of giving us this inheritance, we are amazed at the love our Father has bestowed upon us. And knowing that it was the good pleasure of God's will; that it was for the joy what was set before him in the salvation of his people, that Jesus endured the cross, despising the shame, and is set down at the right hand of the throne of God, we are glad we know it is all

to, "The praise of the glory of his grace, wherein he hath made us accepted in the beloved."

J. D. W.

1168 High Avenue,
Topeka, Kansas

Dear Editors:

I notice my subscription is expiring, so am enclosing three dollars for another year of the Signs of the Times.

May heavenly blessings rest upon you that you may be enabled to continue its publication for the comfort and edification of all the readers scattered abroad.

I would like to mention that I have a number of the old Beebe Hymn Books, if there are any who might desire to have them. They were the only ones used in the three churches comprising the First Kansas Association for many years . . . As one time Clerk of the association I have them left in my possession, and would be glad to see them placed where they would be appreciated as they deserve, since the association is now extinct. We that are left are few and scattered, but we still love and desire the assembling of the saints of the household of faith.

In hope of a life beyond when done with the trials and tribulations of this tumultuous world.

Della Davis

(Those who are interested in these books, please write Sister Davis. — J. D. W.)

VOICES OF THE PAST
"He being dead yet speaketh"

Portland, Ind.
August 16, 1887

Dear Brethren Beebe: — I had thought for a long period of time that I would refrain from intruding upon your brotherly forbearance in the way of submitting anything for your patient inspection, feeling that your

watchcare over the subject matter that is given space in the Signs is a care that has many times been a grievous burden; for I often think that at many times there are submitted to your judgment many things that, were they printed, would not be just what the saints of God should have as healthy food. Now, dear brethren, if any doctrine or exhortation which I humbly submit to your inspection shall be found unstable, you will confer a favor on me if you withhold it from publication.

My mind has been led to reflect on the subject of God's certain foreknowledge of both the virtues and vices of men, of their good and evil practices, and of his foretelling such events, and also of foretelling how at a certain time men should do things rewardable and punishable. First. If God does not foreknow, he cannot foretell such events. To positively foretell is to positively foreknow. Second. If God does not certainly foreknow the future volitions or choosings of men, then he cannot certainly foreknow the consequences dependent upon those volitions and choosings of men. The knowledge of the existence of the one depends on the knowledge of the existence of the other, and the one cannot be more certain than the other. In other words, if God does not certainly foreknow the acts of men, how can he provide for the consequences? If he does not foreknow them, it is certain that he must be ignorant of all the consequences that follow. If we admit for a moment that he is ignorant of their acts, and the consequences of their acts, then we will be at a great loss for words and ideas to reconcile the following passages of Scripture: "But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause." Here Christ tells them that it was written in the Jewish law, or the Old Testament, just what those Jews should do. It was foretold; and if so, was it not foreknown? Yet who can say that it was a Christian act to hate Christ? Yet it was foretold; and who will profess that those

Jews did not follow their hearts' desire — the liberty of their minds?

Now, was this in the **permissive** decree? If so, why should such permissives, and such liberty of action of those Jews in hating the Lord, transpire at the time foretold, and also be wholly without a cause? Likewise Pharaoh's conduct, in refusing to obey God's command to let God's people go, was foretold. God said to Moses, "I am sure that the king of Egypt will not let you go." — Ex. iii. 19. Here God professes to know Pharaoh's future disobedience. God says, "But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt." — Ex. vii. 4. Here it is plain that God knew just what Pharaoh's mind would be, and how his heart would be inclined, and also told the consequence of Pharaoh's disobedience; and it certainly cannot be denied that Pharaoh did follow his own free will. It is here that I would have the reader notice that Pharaoh's will, and his desire, and his heart's pleasure, was the very thing that God had foretold; and in following his own carnal desires he fulfilled what God had foretold of him. His heart was inclined to its own lusts. Yet it must be noticed that in all he did, in binding burdens on the children of Israel, and all his persecutions, and his obstinacy, he only fulfilled a decree; and the consequence of Pharaoh's obstinacy was foretold as a thing that God knew, and not what he guessed at.

Then was it **permissive**, or was it decreed, "that I may lay my hand upon Egypt?" Likewise the cruelty that Hazael should be guilty of is foretold in 2 Kings viii. 12: "I know the evil that thou wilt do unto the children of Israel. * * * Thou wilt dash their children, and rip up their women with child." Yet Hazael seemed surprised to think he should ever be guilty of such cruelty, and he said to the man of God, "Is thy servant a dog, that he should do this great thing?" Yet, as much surprised as Hazael was at this prophecy concerning him, we find that when the time came for this prophecy to be fulfilled

Hazael's mind and heart were so set that in fulfilling his heart's lusts he then and there did do just what God foretold, to a jot. His free moral agency, as some would term it, did not vary in the least from following God's solemn decrees. — See 1 Kings xv. 16. Likewise the moral conduct of Cyrus was foretold long before he was born in his mercy to God's people, and his regard to the true God, in turning the captivity of the Jews and promoting the building of the temple. — Isa. xlv. 28; xlv. 13. It was foretold of Cyrus how his heart should be inclined at that time, and what he should do; and still he was not yet born. Now this was one of the great morals foretold, and also the consequences of it were foretold. Then can it be successfully denied that God does foreknow the future actions of men, and also the consequences of those acts, both of the virtues and vices? How many instances of the moral conduct of the kings of the north and south, particular instances of the wicked behavior of the kings of Syria and Egypt, are foretold in the tenth chapter of Daniel. Their corruption, violence, robbery, treachery and lies; and particularly how much is foretold of the horrid wickedness of Antiochus Epiphanes, called a vile person in that chapter; and also in the eighth chapter, verses 9, 14, 23, to the end, are foretold his flattery, deceit and lies; his having his heart set to do mischief, and set against the holy covenant; his destroying and treading under foot the holy people in a marvelous manner; his having indignation against the holy covenant, setting his heart against and conspiring against it; his polluting the sanctuary of strength, treading it under foot; taking away the daily sacrifice, and placing the abomination that maketh desolate; his great pride, magnifying himself against God, and uttering marvelous blasphemies against him, until God should destroy him.

Yet, with all the pride, liberty of action, and in fulfilling his heart's desire, it was foretold that he should do this. Then again in this event, when

whole nations were involved in this terrible ravishing of nations, when two hundred thousand Israelites fell by the sword of Nebuchadnezzar, in all these bloody years of wars and pestilence, I ask, did not the Lord's prophets foretell this? Did not also the consequences follow in line? If God both foretold the acts and the consequences, then what wisdom we see. Our God sees and foretells the events, and not one jot or tittle can fail, but all must be fulfilled. With all the moral conduct of the Jews on the occasion of this persecution, as predicted, it is foretold that he should corrupt many by flatteries (Daniel xi. 32-34), but that others should behave with a glorious constancy and fortitude in opposition to him (verse 32), and that some men should fall and repent (verse 35). Here both the virtues and vices are foretold.

Likewise Peter in denying his Lord, with its circumstances, and that great sin of Judas in betraying his Master, and its dreadful punishment, were foretold in like positive manner. — Matt. xxvi. 21-25. Here the conduct of Judas was specifically foretold, centuries before he was born; and when our Lord and Master was to be betrayed into the hands of wicked men Judas, as it was foretold of him, proceeded in the manner and form, with his heart set by the devil, as Christ said, "What thou doest, do quickly." I ask, did not Judas do just what his heart desired? Did he not use all the "free moral agency" that any Arminian could ask? Did he not follow his own will? Yet, I ask, did he not fulfill a decree as specifically and as pointedly, and with all the treachery that the man of God had foretold of him? The thirty pieces of silver that were offered by the Jews as the price of blood; was it not done with all the desire and heart's choice possible? Yet did it not fulfill a decree that had gone before? Also the accepting of it by Judas, as a free act on his part, and also the dividing of Jesus' raiment ("For my vesture they did cast lots"), were done with all the hatred that mor-

tal man could wish or desire; yet in all this was anything done that did not fulfill a decree foretold?

Then how much is gained by denying the absolute predestination of all things, if it puts us in any better condition to compromise with Arminians by saying, "Just so far as the church is concerned," or, "So far as the church goes?" Then that passage of Scripture which says that he "worketh all things after the counsel of his own will" should read, All things in the church; and where it says, "All things work together for good to them that love God," it should read, All things in the church. But as a believer in the Bible, I only wish to leave it as the Bible has it, unlimited. When the Bible is so full of the things foretold by God, both of the vices of some and of the virtues of others, and especially when he foretells how good some should act, and how wicked others should act, it certainly must be admitted that our God is wisdom. To foretell is to foreknow; and how can our God foretell or foreknow an uncertainty? Can he foretell a thing he does not know? If he knows it, is it not a fact? If so, are certain facts certain to come to pass? If so, are they not fixed? The happiness of the saints is firmly assured; and how can it be thus unless the opposers of their happiness have their bounds? To all those whom our Lord has called, and who have tasted the good things of God, if any shall think this Scripture hard to reconcile, I would say, I have realized that among Baptists there are a diversity of gifts. All is not an eye, all is not an ear. It is the same God who is rich over all things to the church; and while in this vale of flesh we are not a perfect body.

Seeing the Scripture foretold events of the future, and also that many of the events have already transpired, how necessary it is that we render due credit to the wisdom set forth by our God. Our God has in many instances foretold just the acts of certain creatures, and at many times whole nations, as in the interpretation of Daniel's dream in re-

gard to that great image whose head was of fine gold, whose arms and breast were of silver, whose belly and thighs were of brass, whose legs were of iron, and whose feet were of iron and clay mixed, each different metal to represent the overthrowing of the kingdom preceding it. In this were involved the acts of kings, rulers and their subjects of the different nations of the earth, which were to continue from Daniel, at the time of the Jews' captivity at Babylon, until the coming of Christ, which was that stone taken out of the mountain without hands, which should smite the image on its feet; which was a fulfilling of another decree, that the sceptre should not pass from Judah, nor a lawgiver from between his feet, till Shiloh come. The terrible slaughter of kings, rulers and their subjects was as specifically foretold as if it were then enacted. Now, who will assume that this was merely **permissive**, when it was an absolute decree? If all the acts of whole nations of men, with their minds so inclined that they all with one accord follow right in line with the things foretold by Daniel, how can it be mere permission or accident? How much is gained for Arminians, who claim liberty of action when they follow the dictates and inclinations of their minds, and do not in the least get away from the very things that were foretold of them? If they are allowed liberty of action, how much is gained by this liberty? Is it not in accord with that Scripture which says, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps?" — Jeremiah x. 23. Also that Scripture which says, "The king's heart is in the hand of the Lord." This we can realize as true when we look back at Daniel's prophecy in regard to what certain kings for centuries should do. Think of Nebuchadnezzar when it was foretold of him that his reason should depart from him, and that his dwelling should be with the beasts of the field, and that he should eat grass as an ox, and that his hair was to be like eagles' feathers,

and his nails like eagles' claws; which was all fulfilled as specifically as prophecy could tell it. Even his haughtiness and pride were foretold; and was it merely **permissive**? Yet his mind and heart were set to do the things which prophecy had foretold.

Now we will return to David, when he committed that noted outrage with Uriah's wife, and had Uriah put in front of the waged battle. It was then told David that God would surely visit his iniquity upon his own household; which was fulfilled by his own son Absalom lying with his father's concubines in the sight of the sun. Yet while this was so specifically visited upon David's household, can it be allowed for a moment that it was merely **permissive**? I count that such a conclusion is a mild form of compromise with those who are not able to realize that man in all his career has only been fulfilling some wise decree.

It is further to be observed that many things are spoken of by John in Revelation concerning the acts of men, both wicked and righteous, yet to come, when Gog and Magog shall be gathered to battle; and that great red dragon that is to be let loose in the last days, which shall deceive the nations of the earth, and shall cause all, both small and great, to worship the beast and his image; whose names are not written in the book of life. They are to encompass the camp of the saints, and make war against them, and overcome them. This is all to transpire in the future. Now, is this all to come by mere permission, or is it to come pointedly and in the very line as John tells us? Is there any question about it? Will not men's hearts and minds be so inclined and corrupted at that time that they will worship the beast and his image? Will not those whose names are written in the book of life be so instructed that they will worship the true God, and suffer martyrdom, and their camp be encompassed by the worshipers of the beast and his image? If this is all to be merely **permissive**, and yet so certain to come to

pass, what will those who advocate **permissive** decrees harmonize those things with that are certain, fixed and unalterable? John tells of this matter as a fixed decree, and that he was instructed by the angel. Likewise the prophecy of the bringing in of the Gentiles was foretold long before Christ was born of the virgin Mary. Then in the place where it is said, "Ye are not my people," they shall be called my people, or the people of God. The scattering of the Jews to the four winds of the earth, among the people of every nation, and the gathering together of them, was foretold in like manner.

So when the particular acts and conduct of men for ages to come have been so specifically foretold, how that some should believe on Christ and be saved, and that others should reject him, and that he should be wounded in the house of his friends, are things not to go unnoticed, but to be looked upon as the wisdom of him who created all things by himself, whether they be things in earth or things in heaven, whether they be visible or invisible. Can there be anything besides things in earth and in heaven, things visible or invisible? If not, God has made all these for himself, whether they be thrones, or dominions, or principalities, or powers; he made them all. — Col. i. As these things, which Paul claims God made or created, cover all creatures, what then is left out? Yea, he made all things for himself, even the wicked for the day of evil. There is no power but of God, and all the powers that be are ordained of God. If all the powers are ordained of God, and men's actions and minds follow to a jot in the very things foretold, how much of the way of man is in himself?

Brethren Beebe, you alone must be the judge as to whether this argument in proof of God's sovereignty will be profitable and edifying to that camp of saints who shall not worship the beast and his image, whose names are written in the book of life.

NEWTON PETERS

(The above by Elder Newton Peters is copied from the December 15, 1887 issue of the Signs.)

OBITUARIES

THOMAS DAMERON DODSON

God in his infinite wisdom and mercy came down to earth and removed from our midst our Brother and Deacon Thomas Dameron Dodson.

Brother Dodson was born in Pittsylvania County, Virginia, on May 12, 1874, departed this life August 13, 1962, making his stay on earth 88 years. Brother Dodson united with the church at North Fork the second Saturday in May, 1917. Brother Dodson was a farmer for many years.

The son of Joshua G. and Nannie Dodson, was married to Alzia Adams in the year 1900; who preceded him in death November 1, 1953. They moved to the Figsboro Community early in their married life where he united with Camp Branch Church by letter on April 21, 1918. Brother Dodson was made clerk of the church in August, 1919, and remained clerk 36 years, or until June 4, 1955, when he asked the church to accept his resignation due to failing health. Brother Dodson was ordained Deacon of Camp Branch Church July of 1925, and remained Deacon until God called him to rest. He had been in declining health for quite a few years.

He leaves to mourn his loss the following children: Roy Dodson, Jessie Dodson, Howard Dodson, G. T. Dodson and Herbert Dodson all of Martinsville, Virginia. Sgt. Robert L. Dodson of North Carolina, Mrs. Belva Wagoner, Mrs. Lottie Kirks, and Mrs. Doris Mason. Nineteen grandchildren and five great grandchildren.

We know and feel that the church, community, family and friends will miss him greatly since God saw fit to take him home to the Great Beyond, where pain and sorrow are no more. We deeply feel that our loss is his gain and that he is at rest with God waiting the resurrection, when God will say, as the Scriptures read, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Brother Dodson had requested that Elder R. A. May and Elder C. E. Turner preach his funeral, and had told Elder May if he had a mind he would like for him to use Scripture found in Revelation, Chapter 14, Verse 13.

His funeral was held at McKee Chapel at Martinsville, Virginia, August 15, 1962 by Elder R. A. May and Elder C. E. Turner. His body was laid to rest by his wife in the family cemetery at Figsboro.

Done by order of the church at Camp Branch, December 1, 1962.

Elder J. E. Burgess, Moderator
Elder Rufus Brown, Assistant Moderator
Nancy Haynes, Clerk

MRS. SABRA C. DAVIS

Mama passed away October 14, 1962, and was eighty-nine years old. Though she was helpless three weeks, she was so patient and did not complain. It seemed that everything done for her was just right. She had always visited the sick and shut-ins, sitting up with the sick many nights.

Mama's passing is the greatest loss we have ever known, but we feel that as the loss is ours, the gain is hers. Papa and Mama were married December 24, 1894. He passed away January 13, 1947, at the age of eighty-six. Surviving are three sons and one daughter: L. H. Davis, Raleigh, N. C.; L. J. Davis, Goldsboro, N. C.; Grover Davis, and Miss Grace Davis, at the home, Davis, N. C. We feel that we have much to be thankful for, since we had them with us so many years.

Mama was a member of the Atlantic Church, but Papa did not unite with the church, but was a strong believer in Old Baptist doctrine. They are laid side by side in the old family cemetery. Elder Carl Edwards conducted Papa's, and Elder Godwin, Coats, N. C., conducted Mama's.

A large group of relatives and friends attended, and there was a large number of the most beautiful flowers. The service was conducted at the grave, as the sun was shining so brightly. Written by her daughter,

Grace Davis

LELLA MAY BURKHALTER

Lella May Burkhalter was born in Stockton, Missouri, March 23, 1872, and died November 10, 1962, making her age more than 90 years.

She moved to Texas with her parents to near Simms, Texas and was married to Henry M. Burkhalter. They lived together for thirty-five years, when he passed away in 1922. She lived in Simms until about seven years ago, when she moved to Texarkana, Texas, to live with her daughter, Mrs. Ruby Richardson. She entered the hospital on October 3rd, and remained there until she passed away.

She was given a full life. She was the mother of eight children; five of whom survive: two sons, Willie B., and Johnie L. Burkhalter; three daughters, Tenny Collyer, Ruby Richardson, and Ruth Braley. Surviving also are, one sister, Miss Pearl Jennings; sixteen grand-

children, twenty-nine great grandchildren, and four great great grandchildren; and a number of nieces and nephews.

She united with Prospect Primitive Baptist Church in October, 1910, and was blessed to be with the brothers and sisters for fifty-two years, thanks to the Lord.

Funeral services were conducted by Elder Lloyd Wall and Elder Malcolm Burkhalter, a grandson, in Texarkana, Texas. The pallbearers were grandsons: Jack, Joe, Billy, Donny, Ricky, Braley, Winford and James Burkhalter.

Written by a grandson.

Elder Malcolm Burkhalter

CARY A. ROBERTS

Cary A. Roberts, son of the late Brother and Sister James B. Roberts, was born in Brown County, Texas, August 9, 1917; and passed away December 5, 1962. He was married to Miss Pauline Landers December 7, 1942.

To this union three children were born: two sons, Cary Douglas, and Loyd Jack; one daughter, Paula Jean. Besides his wife and children, he leaves to mourn their loss, two brothers, J. B., Jr., of Marfa, Texas, and Loyd R. stationed with the Air Force in Canada; and three sisters: Mrs. W. C. Cate, Odessa, Texas; Mrs. Wilburn Kinkel, White Oak, Texas; and Mrs. Claude Cunningham, Chickasha, Oklahoma; also uncles and aunts, nephews and nieces; the entire family of his father-in-law and mother-in-law; and I believe I can truthfully say, every old Baptist that ever knew him; and a host of friends.

Cary had for several years owned and operated Cary's Little Bear Grocery and Market, here in Coleman; and I believe all that knew him would vouch for his honesty and fair dealing. He never joined the church, but was a strong believer in salvation by grace, and the eternal purposes of God. A number of times he told me, "I wonder where my lot will be; I just hope it is yonder with Him." He was always ready to do anything he could for the convenience of the brethren and sisters. Many times he and his wife took my wife and I in his car several hundred miles to a three-day meeting. If he couldn't go, and wife and I did go, he would know about what time we would get in from church, and he would be here to learn about the meeting, and talk for an hour or two. We miss him more than the tongue of man can express.

Services were conducted in Coleman by Elder D. B. Wallace, of Athens, Texas, assisted by Douglas Robinson. He was laid to rest in Coleman Cemetery to await the second coming of our Lord and Saviour; when His people shall see Him, be like Him, and be with

Him forever. That was Cary's hope. Can we say more?

Written by his father-in-law, and I hope brother in Christ.

C. U. Landers

MRS. DORA WOODALL MILLER WREN

Sister Dora Wren was born May 30, 1898, in Cherokee County, Texas; and passed away September 1, 1962, in Baytown, Texas; at the age of sixty-four years.

She leaves to mourn their loss, one son, Bernard Miller, Baytown; six daughters: Mrs. Mondell Comar, Anchorage, Alaska; Mrs. Bur-nell Jones, Fort Worth; Mrs. Bertha Winkler, Anson, Texas; Mrs. Yvonne Sarter, Baytown; Mrs. Janice Day, Dallas; and Mrs. Bernice Mae Hardison, Baytown. Surviving also are four step-daughters: Mrs. Belle Sarter, Arlington, Texas; Mrs. Ronelda Sarter, Arlington; Mrs. Florence Fitch, Teague, Texas; and Mrs. Lela Woodall, Franklin, Texas; two sisters: Mrs. Lois Suttle, Freestone, Texas, and Miss Lizzie Woodall, Freestone; two brothers: Dan Woodall, Baytown; and Charlie Woodall, Franklin, Texas; and eighteen grandchildren and three great grandchildren. Brother Wren passed away in January, 1962.

Brother and Sister Wren were married in August, 1927, in Freestone, and moved to Baytown in the late fifties. They reared a family that you couldn't tell children from step-children, unless you knew them personally. They were Dad and Mother to all the children alike. Children are blessed to have such parents, and parents are blessed to have such children.

Brother and Sister Wren were members of the Fort Worth Church, where he served as deacon for several years. Sister Wren, we feel, manifested "the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which in the sight of God is of great price." For the children, the apostle says, "Sorrow not as for those who have no hope."

We, the brethren and sisters, desire to be reconciled to the will of our God, knowing that another member of our little church has passed on. May He grant us grace to trust in Him in all our tribulations. Services were conducted in Teague, Texas, by the writer, his pastor, assisted by Orville Barger, of the Missionary Baptists. She was laid to rest beside her husband near Teague; there to await the second coming of our Lord and Saviour, when His children will see Him, be like Him, and be satisfied.

Written and sent to the *Signs of the Times* by request of her children.

C. U. Landers

RESOLUTIONS OF RESPECT

WHEREAS, God in his perfect wisdom was pleased to call from time to himself, our beloved sister in Christ, Mrs. Vio (Thornton) Matthews Dolin. After severe suffering and a long illness, she peacefully and quietly passed away June 7, 1962. She was a daughter of the late William P. and Nancy (Bird) Thornton, and was born December 13, 1899, in Putnam County, W. Va.

She was first united in marriage to William Matthews, who preceded her in death, leaving two sons, Ovid F., of Arlington, Va., and William P. Matthews, Rose City, Ohio. Several years after the passing of Mr. Matthews, she was united in marriage to Lance H. Dolin — May 2, 1928.

After deep trial and weighty conviction for sin, she was given a sweet hope in Jesus, and was received and baptized into the fellowship of Providence Primitive Baptist Church on September 4, 1926, by the late Elder Isaac R. Greathouse. She lived a faithful life, filling her seat at the meetings when possible. She and her beloved husband resided at St. Albans, quite a distance from the church house, therefore she was not always able to attend the meetings. Her high joy was in the church meetings, and her rejoicing was great in hearing the proclamation of the gospel. She was steadfast in her convictions: salvation by grace was the theme of her song. She was widely known and esteemed by the Primitive Baptists in this section.

In addition to the two sons and her husband, she leaves to mourn four brothers: A. C., C. A., and R. L. Thornton, St. Albans, W. Va., and M. F. Thornton, Hurricane, W. Va.; four sisters: Mrs. Ida Hill, Phoenix Ariz., Mrs. Virgie Meadows, Mrs. Alma Spurlock, and Mrs. Agnes Cessell, St. Albans; and four grandchildren.

We, the church, keenly feel our great loss, but the stroke is softened in the sweet conviction that our sister is at rest in the glorious presence of her Redeemer God. May sustaining and reconciling grace be unto her husband and family. Funeral services were conducted by Elder V. B. Linn, and burial was in Cunningham Memorial Park, St. Albans. Therefore,

BE IT RESOLVED, That we bow in humble submission to the will of God, and

RESOLVED, That a copy of these resolutions be tendered the family, a copy be made a part of our church records, and a copy be sent the *Signs of the Times* for publication.

Done by order of the church in conference on Saturday before the 4th Sunday in September, 1962.

H. J. Bird, Pastor
H. L. Byrnside, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom has been pleased to call from our midst by death, our beloved brother, Deacon Waldo Oswald (Dora) Sloan, who quietly passed from this life April 27, 1962, after a long illness and much suffering. He was born November 7, 1873, in Franklin County, Virginia, a son of the late James Y. and Eliza (Hale) Sloan. He was united in marriage to Mary D. Wade December 29, 1892; and to this union seven children were born, five of which survive: J. H. Sloan and W. E. Sloan, Hurricane, W. Va.; Creed Sloan, Batavia, Ohio; Mrs. Sallie Johnson and Mrs. Eula Carpenter, Hurricane, W. Va. Mrs. Ethel Bird and Mrs. Georgia Bird preceded him in death several years. Surviving also are three sisters: Mrs. Lydia Hamilton, Mrs. Della Sumner, and Mrs. Bertha Traupt, all of Virginia; twenty-four grandchildren, and forty-nine great grandchildren.

In early life Brother Solan moved to Lincoln County, W. Va., spending the remainder of his life in this state as an industrious farmer. After travail and deep conviction of sin, he was given a good hope in the shed blood and imputed righteousness of Christ. He united with and was baptized into the fellowship of Providence Baptist Church more than fifty years ago. At his passing, the church has lost one of its oldest members.

He was ordained a deacon and served many years. He was also elected Clerk, and served many years in the capacity. He was an unassuming man, a good neighbor; and keenly feeling to be unworthy and unprofitable, his hope and faith was staid alone in Jesus. His wife, Sister Sloan, preceded him in death on January 21, 1953.

We, the church, have sustained a great loss in his passing, yet we grieve not as those who have no hope. We believe his spirit is wafted home to glory, the blessed portal of peace. In his illness and suffering he so often expressed his yearning desire to go home.

Funeral services were conducted at the church house by his pastor, the unworthy writer, and burial was in the family burying ground beside his wife, near his old home.

We desire to bow in humble submission to the sovereign will of our God; and desire sustaining and reconciling grace upon the family.

RESOLVED, That a copy of these resolutions be tendered the family; a copy be made a part of our church records; and a copy be sent to the *Signs of the Times* for publication.

Done by order of the church in conference Saturday before the fourth Sunday in September, 1962.

H. J. Bird, Pastor
V. L. Byrnside, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., MAY, 1963

NO. 5

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 5/63
IT EXPIRES WITH THIS ISSUE

"GOD HATH SHINED"

"Out of Zion, the perfection of beauty, God hath shined. (Psalm 50:2)

Zion represents the church of the Living God. "But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels," (Hebrews 12:22)

Will we do any violence to the text if we say that God hath shined out of Zion? Without God, she has no light. Zion cannot shine of herself. Christ said, "Without me, ye can do nothing." This reminds us of the moon and sun. The moon has no light of herself. But, the sun shines on the moon, and the moon gives her light.

When Moses came down from the Mount, his face was shining, and the Children of Israel could not bear to look at his face. (see Exodus 34:29-30) Isn't it true that God caused his face to shine? In other words, God shined through Moses. Moses was just as any other man, but God raised him up to be a prophet.

Notice the expression, "the perfection of beauty." This qualifies or tells what Zion is. So, Zion is the perfection of beauty. Now, how was she perfected? Was it by any of her deeds or merits? "Now the God of peace, that

brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, *make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.*" (Hebrews 13:21-22) God has perfected the Church. God works the will and the do in his people. God puts his spirit in his people and causes them to walk the right way.

By nature, there is no difference between the Church and the world. "By nature, ye are children of wrath, even as others." But, yet a difference is made, and it is made by God. ". . . that ye may know how that the Lord doth put a difference between the Egyptians and Israel." (Exodus 11:7)

Zion is something special, and is different from the world. "I have chosen you out of the world." "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 marvellous light." (1 Peter 2:9) Therefore, God hath called Zion out of nature's darkness, and shined through her. Christ said, "I am the light of the world", and "You are the children of light" Darkness hates light, therefore, Zion is hated by the world. (see John 3:19-21, 8:12)

Zion does not walk in her own light, but walks in the light of God. She does not have any light of her own. God hath perfected Zion and shines through her. Notice what the Church says in Song of Solomon 1:6, "Look not upon me because I am black." This is some evidence that God is shining upon her. She is made to realize her sinful condition.

We cannot realize our condition, until we are awakened and quickened by the Spirit of Almighty God.

"And ye hath he quickened." You were dead in sins, but God has quickened you and given you life. He has called you out of darkness. My friends, it takes light in order to see the darkness in your soul. God teaches you to know your sinful condition, and causes you to look to Him who is able to deliver you. Christ is our only hope. "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12)

"Out of Zion, the perfection of beauty, God hath shined." God shines in the Church. Since the Church is composed of members then we may say that God shines in each individual. God shines in his people. "But call to remembrance the former days, in which, after *ye were illuminated*, ye endured a great fight of afflictions." (Hebrews 10:32) You were illuminated by the light of God. Then you endured a great fight of afflictions.

God teaches his people to know his doctrine. "Ye shall know the truth and the truth shall make you free. First, you are taught to know the sorrow of darkness; and next you are taught the beauty of the blessed light of God. "For his anger endureth but a moment; in his favour is life: weeping may endure for a night, but joy cometh in the morning." (Psalm 30:5) You experience night before morning, winter before spring, and bitter before sweet, and weeping before joy.

When God first shines his light upon you, it exposes your sinful condition, and your eyes are opened to view the darkness that is in your soul. This is darkness that is felt. "Look not upon me, for I am black." It may be noon day naturally, but you find that it is midnight in your soul. You look for light but cannot find any. You find that your strength has failed you, and that you cannot deliver yourself out of this

condition.

All is darkness within. You feel the wrath of God and it burns like fire, and your soul is tormented. "How long, Lord? wilt thou hide thyself for ever? shall thy wrath burn like fire?" (Psalm 89:46) You realize that you are a guilty sinner in the hands of a just and perfect God. You know that you could not reply against God if your soul would be cast into hell, for you know it is exactly what you deserve. Justice demands death. "But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;" (2 Cor. 1:9-10) You experience the sentence of death, and then the deliverance from it.

Oh! How miserable it is when God hides his face from us! "In a *little wrath* I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer." (Isaiah 54:8) His smiling face is hid from you. The beauty of his glory cannot be felt nor seen. Oh! How terrible is the wrath of God! It burns into your soul! It brings you down. "Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord." (Obadiah 1:4) Your own light is put out and you lie down in sorrow. (see Isaiah 50:11) You find that you are in great trouble, and you cry unto the Lord. "Then they cried unto the Lord in their trouble, and he delivered them out of their distresses." (Psalm 107:6) The poor publican was made to cry out, "God be merciful to me a sinner." The Lord heard the cries of the children of Israel and delivered them. The God of Israel is the same God today. David said, "Lord, thou hast been our dwelling place in all generations." (Psalm 90:1) God hears your cries today, dear friends.

In due time, God commands the beau-

ty of his light to shine in your soul. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. (2 Cor. 4:6)

As you were first taught the sorrow of darkness, and then taught the beauty of this light, it is precious to you. You know that Jesus is altogether lovely. He is the root and offspring of David, and the bright and morning star. (Rev. 22:16)

You do not feel worthy of the wonderful things which God has done for you. Jesus died for you and shed his precious blood for you, my friends. He lay down his life for you, because he loved you. "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) How pleasant it is when these words are applied to us: "Thou art all fair, my love; there is no spot in thee." (Song of Solomon 4:7)

The light drives the darkness away and you view the beauty of Zion. But do not forget the source: God shines in her. Your eyes are opened to see the beauty of Zion. The fellowship of the Brethren is so sweet, and you desire a home with them. As Jesus said, "Go home to your friends and tell them what great things the Lord has done for you."

Again, let us not forget the source of the light. God has finished the work, and did not leave anything undone, and God will not divide his glory with another. All praise and honor and glory belongs unto the Lord.

Yours in Hope,
W. W. Hudson, Jr.
1508½ Country Club Road
Bastrop, La.

THE TWO OF US

Man is a strange mixture of contradictions, while he sojourns in this time world. His values change according to

the changes of the material things around him. The Adamic nature which he possesses from birth, teaches him to love all that is worldly. He knows nothing of the love of the Spirit of God.

How often we take pride in life as it goes on around us. Our children, our homes, and our companions are prideful interests of man at his very best in nature. These are temporal things, however, that pass away with time. Our eyes behold the pride of the flesh and we grasp it to our stony hearts. We live in an involved trap of material things that we see, hear and handle. We are satisfied in this condition until Something gets hold of us and makes of us dual beings.

Our old man or outer man continues on as long as we live; but the heart of stone in him is changed. That heart that knew only of the things we feel, see and hear, with the natural senses, changes. It becomes a heart of flesh, a new inner man, that wars on and contradicts the old man of sin, and behold, a new view is spread before us. Material things that meant so much to us before are brought to nought. This view is so wonderful and unattainable, naturally, we are made to know that we are looking at things not seen, with a new heart that is different, spiritual, eternal. We are never again content with the carnal man and the things that he loves. The new man looks for upper and better things. But Paul writes to the Romans, "For I delight in the law of God 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." He was a dual being just like all of the elect.

The natural man still draws our minds away from the things of the Spirit, so that the war within us gives us only partial views of things eternal. "Now we see through a glass darkly", but these glimpses renew our hope and strengthen our faith.

Paul wrote to the Corinthian brethren, "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are seen are eternal." Had the new man not been added to the old, we would never have believed we could *look* at things *not* seen. It is impossible for the natural eye to see "things that are not seen." The only things the natural eye, or outer man, sees are material things and will pass away with all the rest of "all that is in the world".

When you are permitted to look with an eye of faith, do you remember all the beautiful things you are allowed to see? These things cannot be seen, touched or handled by the outer man. Only the new man, when allowed through the grace and mercy of God, can see the spiritual things meant for his children, his elect, to see: Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. These things are not temporal but eternal. As fed by the Spirit, they quench the thirst and satisfy the hunger of the inward man.

The world knows them not, neither can they know them, for they are spiritually discerned. I believe them to be the "all things that pertain to life and godliness". How we do long to look at them and feast on them from day to day.

Faith pertains to life and godliness. It means to trust in God. It is the substance of things hoped for, the evidence of things not seen. Now and then we are led by faith beside the still waters, made to lie down in green pastures and while there, allowed to *look* at those things *not* seen. The flesh asks to feel the wound in his side and the nail prints in his hands. Doubts beset us and the beautiful scene is cut off. But while resting in the green pastures beside the still waters, He speaks, and the inward man says, "My Lord and my God." How wonderful is the sight, as beheld by the new, spiritual man,

when we have wandered in darkness so long. Through faith the new heart looks again upon the Lord and all doubts are wiped away. We do not have to use the natural senses of sight and touch to know that our Redeemer liveth. He speaks and it is done. He opens the eyes of the blind, so that they behold things that are not seen. Our new heart recognizes his voice, believes through faith, and is made to cry out with joy unspeakable, "My Lord and my God."

How soul cheering it would be if it were always thus with the little child of God. But because of the dual characteristics of the inward and outward man, "the flesh lusteth against the Spirit and the Spirit against the flesh." We are drawn again and again after the lusts of this world, and again made to thirst and hunger after righteousness. We are led to cry and beg in our despair for just a glimpse of the things not seen. When in mercy He answers our prayer and takes us under the wings of his love, we are permitted once again to behold beauties meant only for those with a heart of flesh, and our inward eye sees again through a glass darkly, heavenly sights that cannot be told. "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death, light sprung up."

This continuous warfare between the flesh and the Spirit, makes of his children beggars for mercy. They are poor and afflicted. They hunger and thirst after righteousness and are made to mourn under the curse of the outer man. They are taught by this dual personality to distinguish between natural and spiritual things. They know by this inward light, of the false doctrines, the little gods and the spiritual darkness around them. The child of God is taught by the Spirit of the inward man, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away and the lust thereof."

Even though the seeing eye of faith, the inner man, abhors the lust of the world, the outer man of earth and carnality clings on like a leech, till the man is released in death. Oh! to be rid of him, to be able to bask forever in the beautiful light of God's love, without these gloomy, starvation periods, when we are not allowed even a glimpse.

But we live by hope and our hope, if we know our heart, is to be led to "look at things not seen for they are eternal." They are the all things that pertain to life and godliness, the things not seen by natural man. We cannot practice any of them except the inner man be lighted by God's eternal truth, which is the Lord and Saviour Jesus Christ. He it is, who working in us, brings forth faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. At times, hope makes us bold to lay claim to these heavenly virtues and, through his name, to practice them. At others we stand afar off with the lowly publican and beg "God be merciful to me a sinner." These are the wars that toss us to and fro, but are so good for us, because they teach us from whence cometh our strength.

Through faith and hope we look for that bright tomorrow where time and timely things will be no more, where charity, as revealed to the heart of flesh, is the one attribute that goes beyond death and endures forever. Charity is love. It is so strong it leads men to forget jealousy, envy and strife. Through charity a brother forgives a brother and has compassion on his enemy. It leads us to put ourselves in the offenders place and ask the reason why. It is the strength that impels a man to lay down his life for a friend. However, charity is not practiced by any man save those who are dual beings; those who look by faith at things not seen. Blessed is he whose heart is filled with charity, for it is Christ, the truth and the light, the hope of glory.

"Eye hath not seen, nor ear heard, neither have entered into the heart of

man, the things which God hath prepared for them that love him." I believe this to mean that the natural eye, the natural ear and the stony heart of the natural man, have not sensed these things. This natural or outer man may be dutiful, upright and above reproach morally, as he walks before his fellow man, but until he is given this dual personality and his old stony heart changed to a spiritual heart of flesh, he will never be able to see, hear or know of those wonderful things "God prepared for those who love him."

Paul told the Corinthian brethren that, "God hath revealed them unto us by his Spirit." The us are those who have the new man. They are the ones who can look at the things not revealed to all of Adam's race, but only to the household of faith; the things which God hath prepared for them that love him.

As long as we live, we are burdened with this outer man. Like the "Old Man of the Sea" he fastens himself to our backs and we have to carry him wherever we go, no matter how tired or weary of him we become. "So then with the mind I myself serve the law of God: but with the flesh the law of sin." (Romans 7:25) However, we also have within us (if we are what we hope to be) "the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body," and "though our outward man perish, yet the inward man is renewed day by day."

We have nothing to fear if we are two in one; if we are troubled on every side, persecuted for his name's sake, perplexed in a world we cannot understand, cast down and afflicted. These are marks of God's children, chosen in the furnace of affliction, but with his promise that while here we are permitted to lie in green pastures, by still waters and to look at things eternal; things the world and the old outer man neither see nor care about. Hope for a togetherness with him in that future home, and faith in his promises, keeps the inward

man confident that he will shed the sinful man of flesh in that day. The warfare will be over. He promised that we would be shown the things not seen by the natural eye, when he went away. "If I go away I will send the Comforter, the Holy Ghost, who shall take things of mine and show them unto you."

Mrs. Cisco Barron
Spearsville, La.

TRIALS AND COMFORTS

Very Dear Brother Joseph Smart:

It has, for some time, been the desire of my mind to write you. At times, I have proposed sending you a long letter, believing you to be one of the Lord's tried, tempest-tossed children; and then again, under a sense of my unworthiness, I have thought that few words would better become me, as I am made to doubt your being benefited by anything I could write. For truly of all the saints, I am less than the least, and of sinners the chief; unworthy to be called a minister of Christ, since my heart and my mind, unfilled with the doctrine of redeeming grace, have often strayed after the vain, foolish things of the world, working in me that which is unworthy of my blessed Lord, and hurtful to the soul. But I am made to hope that I did it ignorantly. God did not allow me to continue that way. He set his hand a second and a third time to the work, and brought me to a feeling sense of my need of power and unction from the Holy One. And now I could wish to give you a faint view of what we have heard with our ears, and of which our eyes have seen, and our hands have handled of the Word of Life.

I know this will do my brother's heart good; for it has graciously pleased the Lord to make you manifest to my poor soul as a father in Israel as one through whom He has turned many to righteousness. And as I call to mind your labors of love, I would earnestly invoke Is-

rael's God to bless you with the choicest blessings from on High; give you beauty for ashes, the garment of praise for the spirit of heaviness. May the fragrance of the sweet name of Jesus perfume your heart and tongue, and may you long be enabled at times to sound forth the praises of our God.

From day to day I am made to feel more and more the richness, freedom, and sovereignty of God's grace, finding it in my straits just suited to my fallen and undone condition. From the ocean without bottom or shore, flows every stream of mercy and rill of comfort to the church of the living God, on their way to the kingdom of glory. From the treasury and storehouses of divine grace, what a sum of mercies have proceeded. From thence the first ray of divine light entered the mind; the first conviction of guilt stung the conscience; the first sense of condemnation filled the soul with terror; the first desire after reconciliation, the first home in God's mercy, and a sense of pardoning love, brought unutterable joy and peace to the quickened soul:

"Oh to grace how great a debtor,
Daily I rejoice to be"

This grace has been and is applied to quicken, to uphold, to support, to lead and comfort every subject of the entire "election of grace" on their way to the City, where they shall at length appear "to the praise of the glory of His grace." I rejoice to believe that it was by this glorious and reigning grace that I, even I, a vile, ungodly sinner, was enabled to hear the voice of the Son of God. By this Jehovah made me to tremble at His word. Grace convinced me of my sinful and ruined condition, and made me a subject of mourning, trembling and distress. O the sighs and tears and bitter groans, when first awakened to see my wretched condition! The pit of despair yawned before me, and the dreadful thought of dwelling with devils seized my mind while I was made to acknowledge God's justice in such a doom. Night and day for a long

season, sad complaints and groans were my only companions. Seeing only my evil and depraved nature, I felt ashamed, condemned, convicted and guilty. Many a time I felt tempted to destroy myself, but as often did grace whisper, "who can tell but what there is mercy yet;" and so I was rescued out of the mouth of the lion. Blind and ignorant, I knew not that it was God the Holy Ghost affording me relief, and ministering grace to keep me from sinking in despair.

At last I fell a broken vessel at the feet of Jesus, with a full conviction and desire that if I must perish, to do so at Jesus' feet; and, O wonder, grace had never left me! O sweet moments never to be forgotten! I cannot describe the glory I discovered in my blessed suffering Saviour. Was it for me He endured such agony upon the cross? for me His sacred hands and feet were pierced with iron nails, while from his wounded side the blood that cleanses from all sin gushed down his holy body on the tree? Was it for sins of mine he bore the curse, the wrath and vengeance of God's holy law, while his very soul, forsaken of God, poured forth in anguish his bitter cry? At such a view, I stood speechless and amazed. I wondered and adored. I was overwhelmed that such a worm should receive of his mercy, and yet I could not doubt. Sweet words of comfort cheered my heart; "Come unto me thou weary and heavy laden and I will give thee rest." Rest for my soul was promised both for this life and that which is to come; while joy, peace and hope were the welcome guests of my heart. I was filled to overflowing with gratitude, while tears of love streamed down my face. How can I tell the beauty I found, the wealth and preciousness of Jesus, the Pearl of great price? Blessed promises were revealed to me, and sweet views of the plan of salvation, embracing, as it does, sinners of the deepest dye. How dearly did my poor soul love the King of Zion, and dread the thought of sinning

against Him more!

But, O, my beloved brother, what can I say? Twenty and two years have passed since the time the Lord first appeared to me in pardoning love, and what am I now? Oh! woe is me! my vile-ness and proneness to sin are still the plague of my heart, and for this I often go mourning and bowed down, tossed to and fro until the dawning of the day, or until the Morning Star arises again in my heart. But adored be the Lamb slain; adored be God, Father, Son, and Holy Ghost, who under all my misgivings and unprofitableness in all my slips, stumblings, and falls, still remain the same. He cannot deny Himself. His poor Peters may deny him thrice in one night, but one look from Jesus will make them go and weep bitterly; His poor Davids may transgress, time and again, but the Holy Ghost will expostulate with them, and then their couch will be wet with tears. When his unbelieving Thomases *will* not believe he speaks, and they cry, "My Lord and My God!" When His sick ones are enabled to touch the hem of his garments, their health is restored. When His blind people cry, "Have mercy upon me," he speaks the word, and mercy flows from his dear heart and eyes. And what shall I say more? I have sinned against the best of brothers seventy times seven times a day, and seven times seventy times a day he has forgiven me. I have been sinking innumerable times, and Jesus has stretched out his hand and rescued me. I have been hungry, and he has fed me; in prison, and he has delivered me; sick and he has visited me; wounded have I been, yea, my soul has been torn in sunder by the hand of the terrible enemy sin, but Jesus has healed me. I have been an outcast by the highways, but Jesus has sent his angel and brought me to his banqueting house, and spread over me the banner of love. When weak and wounded, he became my strength, and in mourning, my joy; and when almost sunk in despair, Jesus has entered the vessel and

immediately we were landed on the shores of sovereign grace.

Time would fail me to tell of all my distresses, and sorrows, and mournings on account of my sins against my blessed Master, and of the joy it produces when he makes himself manifest to me as he does not unto the world. But you, my brother, are no stranger to these things; therefore I write freely to you, feeling it a privilege to meet a companion on the way, whose exercises are like my own. There is around me much building of wood, hay and stubble, and but few pilgrims to share the field of gospel trial and gospel comfort, proclaiming Jesus the burden of the song.

I have often sat in darkness and sorrow having many ups and downs. I have been pursued upon the mountains, and laid wait for in the valleys. I have sometimes felt as if I were a brother to dragons, and a companion to owls; the old man, and Satan working thereupon, often cause the sad outcry "O wretched man that I am;" and, in the language of Paul, to say, "When I would do good, evil is present." Blessed be God, however in our worst moments, Satan cannot rob us of this *will* to do that which is good, for we are kept by the power of God unto salvation. Comforting assurance, we have not to keep ourselves nor yet salvation, but we are kept for it and it is kept for us, ready to be revealed in the last day. And now, dear brother, let me ask you to pray for me.

Your fellow pilgrim, a poor worm on earth

Bernard Greenwood

(Copied from *Dealings of God with a Laborer*, by Elder Bernard Greenwood, 1869. Submitted by Elder Woodrow Hudson for publication — J. D. W.)

Rt. 1,

Tennessee Ridge, Tenn.

Dear Editors:

Enclosed you will find check for two years subscription for the *Signs of the Times*. I am compelled to agree with

the writers and readers of the *Signs*. My wife and I both read and get so much comfort that we do not want to be without it.

My father and mother had been subscribers ever since I can remember, until my mother passed away January 21, 1950. My father is still here at the age of ninety-one years, passed. After that I subscribed for my father until he could not see to read. Following this, I have a friend and relative who gave me seventy-five or more copies, which I am reading at present.

In the Scriptures, Jesus spoke to his disciples, saying, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." In this quotation there is much comfort to me, for, if I am not deceived, I believe in the doctrine of Jesus Christ and him crucified; which I know is the doctrine the Old Primitive Baptists uphold. I believe it is the truth once delivered to the saints. The thing that worries me is, Do I believe? Have I been baptized of that baptism? The way I see it, that is a spiritual baptism.

When I go to church and hear that blessed word spoken by the precious ministers, I am fed on that Spiritual food. Sometimes, I feel that it is not for me, for I am so full of sin; and find that there is nothing I can do to help my condition. In the flesh dwells no good thing. There is no one good except the Father. I believe it is every person's duty to live the best they can in this world, but that does not help him hereafter; for Christ told Nicodemus, You must be born again: be baptized of that spiritual baptism in order to have a home in heaven.

I believe the doctrine of salvation by grace and grace alone, not of works. Salvation was predestinated before the foundation of the world: "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ

to himself, according to the good pleasure of his will."

In hope of eternal life,
Harvey Vick

ENJOYED ELDER LAMBERT'S
EDITORIAL

Rt. 1,
Jack, Alabama

Dear Editors and Brethren:

Tonight, as my wife and I sit with my dear old mother, who had a stroke and is in critical condition, I have been reading Elder Lambert's article in the April, 1962, *Signs of the Times*, on 2 Corinthians 7:10, "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

And I want to say that if I have ever had any experience, or have ever been taught of God, Elder Lambert has preached my experience in this piece. I believe if one has been blessed with a second birth, it will cause him to bring forth fruits meet for repentance. And I believe that the world will hate you, for you are not of the world, but are a new creature in Christ Jesus. It is not until then that one can go home to his friends and tell them what great things the Lord has done for him. We must be born again, and it is not of anything that we can do, for it is of the Father's good will and pleasure. If God works the will and the do in you, I believe it will show in your walk and talk.

I believe that God knew every one of his children from the beginning of time, and that everyone of them will follow him. He said, "My sheep hear my voice, and I know them, and they follow me." "A stranger they will not follow, but will flee from him: for they know not the voice of strangers."

I do hope and trust that I am in that number that hear his voice and follow him. If I am on the other side, I believe he is still just, and a righteous God.

C. D. Mobley

R. F. D. 3,
Greenville, N. C.

Dear Editors:

For a long time I have been wanting to write how much the *Signs of the Times* has meant to me, though I am a poor writer. I am so thankful that I can read your paper, *The Signs of the Times*, and that He blesses me with so much comfort from it. Brother Hails visited me often in the sanatorium, and said that I would get the paper regularly, and I am so thankful for it. I was in the sanatorium twenty months and was not able to get to church, so it was food for my hungry soul.

My dad was a Primitive Baptist minister, and my mother a faithful believer. They went to church when they were able to go. His name was Elder George M. Corbitt. I would take him around to his churches, but didn't get anything out of the preaching. Once I took him to church, and there was only one poor old lady there. He built a fire, and went across the road to get a pitcher of water; and I asked him if he was thinking of going on with the meeting. He said that Sister Smith came to hear preaching, and if the good Lord would bless him, he was going to offer all he had. He and she seemed to enjoy it, but it looked like foolishness to me. But after my mother and father passed away in 1942, I felt that the blessed Lord arrested me and killed me to the things of the world, and put a new song in my mouth and established my goings. The things I onced loved I now hated, and the things I hated I now loved, and they were precious to me. I have often thought of how happy dear old Sister Smith and my father looked at their little meeting. I feel at times that I have been fed a few crumbs from my great Master's table.

My dear companion and I have had to live separated for three years now. She is an invalid, has hardening of the arteries and had a heart attack, and had a leg amputated, and is now strick-

en with a stroke at our daughter's. I am here with my sister, and am just getting out a little after an operation. But I do thank my King of Kings that he has been with me through all my trials and tribulations, and made me strong enough to bear them. I read that we shall have trials and tribulations in this life, but He always gives us grace sufficient for our needs. Through Him we can do all things. I beg of him each day to have mercy on my dear companion and I, and I believe He has given me to see some of his great power. God has worked wonders for us. He is able to raise the dead, and to move mountains; and I hope I trust in him from whence all my strength must come. I would give him all praise and honor, and pray he will continue his blessings upon us all.

I can only hint at the great joy my Lord has shown me through all my trials and sorrows, and how much I enjoy reading the *Signs*. I believe it stands for the truth that was once delivered unto the saints, and I thank you again and again. I desire to be at the brethren's feet, for I feel to be the least of all. I know I am not worthy of the great blessings He has blessed me to see and feel. Many times I try to pray, and it seems He is clean gone forever: Then I see a little light shining, and I want to praise and honor his name.

May our God guide and direct all the Editors, and all pertaining to the *Signs of the Times*, for it is sound and contends for the truth. When any of you are at the throne of grace, please pray for my companion and me. May God bless you many more years in your labors.

George T. Corbitt

Stockdale, Texas

Dear Brethren and Sisters:

I am writing to renew my subscription to the *Signs* for two more years. It brings glad tidings to my soul each month . . .

And I want to tell you of our good meeting we were blessed with the second Sunday in February. As some of you know, we are few in number in this part of Texas, so the members of the church at Weslaco, Texas, came to be with us this time. It was about two hundred and fifty miles, and we were over-joyed to have them with us. We hope to return the visit soon.

I want to again invite any and all who love the Old Baptist doctrine to visit with us whenever they can. Our meetings are held on fourth Sundays and second Sundays and Saturday nights before in the church house near intersection of highways 87 and 123. Elder Gerald Shipman is our beloved pastor.

In hope of the saving grace of God.

Lela Culpepper

NOTE OF APPRECIATION

I wish to express through the *Signs* my appreciation and heart felt thanks to the many brothers, sisters and friends who were so thoughtful to write and send cards to me during my seven weeks' stay in the hospital.

It was a great comfort to both my companion and me in receiving the messages of love and fellowship, and best wishes, from those we love for the truth's sake, believing as I do that God directs the minds of his people. Praise his Holy Name!

From one who feels so unworthy — if a brother, one of the least.

Arthur Merigold,
Whitefield, Maine

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CHURCH NOTICE

The Pleasant Valley Primitive Baptist Church of Kingman, Kansas, meets with Mrs. Verda Machesney at 516 E. Avenue C, every second month — January, March, etc. on the first Sundays.

W. A. Winfrey, Pastor

Danville, Virginia **May, 1963**

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

EDITORIAL

ZECHARIAH 11:7, 9

“And I will feed the flock of slaughter, even you, O poor of the flock. And I took me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock. Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.”

Prophecy is delightful when the spirit of it dwells in us by the work and presence of the Lord Jesus Christ. Favored indeed is that reader that is able to read it and find Christ hid in its sacred pages; still more favored is that worshipper who is able to read the prophecy fulfilled and see in the fulfillment Jesus Christ. Methinks that all of the wonderful dealings of God with his people will be found in counterpart in the dealings of Jesus Christ with his blood bought people. If any of the things written in the Old Testament do not pertain to the Gentiles, then, by all means, we should dispense with talking about types and shadows, anti-types and substances.

Perhaps I do not know anything about what it is to be spiritually hungry; perhaps I do not know anything about feeding the flock, or, for that matter, about being fed. However, there are some things that mean a lot to me — they mean everything to me. The most important thing to a hungry citizen is that some one feed him. The hand that furnishes it is not so important; the manner of administering the food is not as important as the quality of it. To God's dear children, there is nothing as good as wholesome food. On the other hand, nothing can be as demoralizing as a long hard journey to make and no food at hand. Thus, my brethren, that gospel which talks about food for the weary and hungry child of God is precious to me. When blessed with the leadership of the Holy Spirit, no fatigue of this fading and perishing body is enough to deter one from going forth among the Lord's people proclaiming the good news of the gospel; and when one is hungry he or she will forget every earthly care to be in attendance when the living word is proclaimed.

Often we speak of the law dispensation as though none of them enjoyed the fulness of God's love to them. However, if sought carefully, there is always a remnant all the way back that

can be found. God's denunciation of transgressing Israel was rigid and exacting, but underneath them all there were a few that had not "defiled their garments." The text under consideration shows the fury of God against the sins of Israel, but threaded through it is a sweet smelling savor that would lead the hungry to seek food and water in the midst of it all.

It is the Lord that feeds the flock. His methods may not suit the ones that have a full larder. One who is not hungry will find a lot of fault with the husbandman's method of feeding, and this fault finding will spread until it covers all the poor and needy that eat at the feeding place of the sheep. How well I remember a picture and story in an old reader of childhood. The dog would not let the toil worn ox to the hay. Without are dogs, and how true it is that their nature is put forward sometime in the kingdom as though it was *all* right to keep the sheep from the fold and the food. Before we are through, the Lord willing, we will see more of this. Suffice it is to say just here, that it *is* the hungry that are fed. None others will be found hungering and thirsting, except those that are hungry and thirsty. The feeding of sheep carries with it a strong suggestion that the sheep are hungry. In this feeding of the flock, God is not circled so that it must be done a certain way and place and time. The Lord often feeds his people when there is not a minister in miles of them. They may be in the field laboring; they may be in an office running machines as fast as the eye and hand can move; they may be on a bed of affliction; and it may be a thousand ways. He may feed them while they are silently reading the word. He may feed them by the publishing of the truth on the printed page. Often they are fed by the ministers that he sends forth among them.

"I will feed the flock of slaughter, even you, O poor of the flock." Gather around saints. Here is that wine and

that honey and that milk that flows in Canaan; here is meat and drink for every season; here is that Bread, even the Bread of life, that comes down from heaven; here is the water of life flowing in an inexhaustible stream. God feeds his flock in season, and I want to say once and forever that the season of hunger and feeding comes at the Lord's bidding. The hunger can not be created, and when it comes they that are hungry can not feed themselves. This flock is killed all the day long for his sake; this flock is counted as sheep for the slaughter. And God does the counting. You need not come at me with that Ashdod doctrine that I can escape the slaughter if I will get acquainted with God; you need not come at me with that Bildad doctrine that God's children have done something mean and that the slaughtering will cease when they get rid of the golden wedge. They are a flock of slaughter, counted as sheep, and yet the Lord feeds them all the times that they are fed.

Subject to being killed all the day long; subject to be counted as sheep for the slaughter. *And yet they are fed.* They do not have any say so about the being killed. If they did, who would be killed? Did David perpetrate a false premise on the church of the living God? Did he say that we are killed all the day long, and God calls somebody today to tell us that it is needless to come to this death? Were David and Paul both wrong (Psa. 44:22; Rom. 8:36)? No, they were right, setting forth the gospel truth that God's people are poor. Ah, drink deep dear child of grace. Let thy soul delight itself in the sweet promises of God. In this life you will be brought to face death and slaughter by tribulation, distress, persecution, famine, nakedness, peril, and sword, but God will feed you.

"And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock." It does not read, I called for help to take

two staves; it does not say, I asked somebody to get the gospel food to them. Whatever else may be said about the two staves, the fact remains that God handled them, and that he fed the flock, using them in some wonderful way. Many interpretations have been given about the two staves, they having been applied to many things. Let us remember that the Lord has always fed his sheep; that the food is everything to the flock of Jesus Christ; that it is varied to suit the lambs and the full grown of the flock; that it is well balanced, the Lord being a strict dietitian in administering the food to the flock. There are not any cases of malnutrition in the flock of Christ; there are not any cases of spiritual indigestion. In Paul's charge to Timothy he is told to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." This is preaching the whole counsel of God, and it takes the full gospel to feed the church of God. If the Lord used Beauty and Bands in feeding the poor of the flock in the long ago, unless he has changed, he is still using them. God's little flock need that shepherd that has both a rod and a staff. From a natural standpoint, a shepherd has only a staff, but the Good Shepherd has both. This taking of two staves shows conclusively that God is sovereign over his church and people. He feeds them in due season as it pleases him, for he does as it pleases him in heaven and in earth. He rules them by his rod and his staff; he feeds them on heavenly food.

The two staves are not, as has been suggested to me, parts of a barrel with which he ruled and fed his people. The word "staves" is plural for staff. One staff is Beauty; the other is Bands. The meaning in Greek for the word Beauty is pleasantness, and I can not think of anything any more like the gospel than that word. This is the gospel day, that is, it is the gospel day, if we have gotten through the practice of law. If

we are not weaned from the law; if we are not made wise unto salvation to know that we can not argue law before the court, but that our only hope is through mercy by the court of Jesus Christ, it is as much a day of legalism as it was with any of the lawyers and doctors under the law dispensation. Before Beauty was used in governing Israel, the law held full sway. It said do this and get the good of the land; do that and be cut off from the good of the land. But when Jesus Christ arose from the grave, he sent men to preach the gospel of grace. That good news; that ruling principle of Beauty, it now going forth by the mouth and pen of those sent of God. Behold them go. And as they go, listen at the beauty that falls from their lips. Watch ye well their walk, for as they go, they preach, yes, may I suggest that they preach with their feet as they do with their hands, for "how beautiful are the feet of them that preach the gospel" and "none shall ascend unto the holy hill of the Lord save he that has clean hands." This gospel ministry is God's gift unto his people, even the poor of the flock (the poor have the gospel preached unto them), and this ministry is made able by the grace given according to the measure of the gift that is in Christ. It is well balanced, well administered, well sent. In the use of this beautiful staff there are many gifts of the spirit. Jesus did not, as is often quoted, give some apostles and prophets and teachers and evangelists. But to some, he gave apostles; to some, he gave prophets; to some, he gave teachers, etc., and had as an object that the flock, even the poor of the flock might be fed. This gospel sent down from heaven; this Beauty which sprang forth in the morning of the church, yea, in the morning of our experience (2 Sam. 23:4, 5), is for the perfecting of the saints, for the edifying of the body of Christ until it (we all) come in the unity of faith, and of the knowledge of the Son of God, unto a perfect man,

unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things which is the head, even Christ, from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. (Ephesians 4:11, 16)

The Jews boasted that they had many things, including the oracles of God, delivered unto them. This was not enough for them to know Jesus when he came into the world. But when God took Bands and bestowed them among his people, it will comfort and feed the children of God when carried out. The ordinances of the church, baptism and the Lord's supper, will assure the church of somebody to feed and something to feed them. This ordinance of baptism was tossed out by one faction of the English Baptist some time ago, and we see the advocates of that same thing in this country rising and growing and daring to set bounds for the true worshipper, the poor of the flock. The poor of the flock know that baptism is the only entrance into the church of Jesus Christ, and I feel to encourage them to obey their Master in submitting to baptism, seeing that Jesus was baptized. The poor of the flock also know that the ordinance of the Lord's supper belongs to the flock, the baptized in Jesus' name. These poor are waiting on the Lord to feed them in this way by giving them the benefits of Bands, but the rich, the high, the noble are trying to get into the militant kingdom some other way than by Bands.

"Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me." Many commentators have ventured to tell

what the three shepherds were, and how long the month. The question comes up like this: What was cut off? What is being condemned all the time? Who did Christ denounce from time to time? What system of religion did he drive out of the temple? What ended when the midnight of the law dispensation came? What had to end before victory could come? Who was it that was triumphed over openly? The princes, the prophets, the priests of the law were. All of this took place in the month of Nisan, the time in which everlasting righteousness was brought in (Daniel 9:24). The bringing in of everlasting righteousness brought to an ignominious end the tempting, the challenging, the boasting, the jeering of the Pharisees, the Sadducees, and the Essenes. Truly it could be said that Christ loathed them, and that they abhorred him.

"Then said I, I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off." The assertion that God will not feed them is as strong and positive as his assertion that he will feed the flock, even the poor of the flock. There is not any compromise, there is not any yielding, there are not any exceptions. There is none of the anxiety in God that we hear the world allude to so often. It is not that he *wants* them to get right with him; it is not that he *wants* them to come to him and to let him feed them. God's people are commanded to fret not themselves because of evil doers (Psalms 37:1); the angel left a clear record as to the unjust and the filthy (Revelations 22:11). Just let them be. He that is to be cut off, let him be cut off.

"And let the rest eat every one the flesh of another." For they that die there is not any provision for them. There is not any antidote given for this death. God is the God of wrath; he is the one to take all vengeance. No mercy is shown, no meetings are arranged, no overtures are made. Let them die. They that are to be cut off, do not have an avenue left open. No way

of escape is made, no leniency is promised, no mercy is shown. But what grace and mercy are shown to the rest! God cuts off them that are not heirs with the chosen people. Regardless of what it is: idols, silver and gold, wood, hay, stubble, or any such thing, be assured that God will cut it off. He took away the first, that he might establish the second; and in the taking away of the first, he cut off all that go with the first. Everything and everybody that makes for a lie, he will cut it off. What lies have been told in the name of God's law; how many of the poor of the flock have been tantalized by lawyers and doctors using great swelling words, coming to them in the wisdom of men, deceiving them by taking God's law out of its true setting and putting it into a law of their own; how these same Scribes and Pharisees, princes and prophets and priests, howled over the precious Redeemer, mocking not only the law, but mocking Him that came to fulfill the law. Ah, yes, let them die, let them be cut off. Let Ishmael and all of the offspring of the bond woman be put out from the household of faith; give not any place for appeasement, yield not to compromise, make not a league or confederacy with any of them.

As Samson slew more at his death than he did in his life (Judges 16:30), just so did Jesus, by his death, forever cut off from any future reign all that would bring the tidings of Job's three conditional friends. The Rock of Israel has spoken many times; this rock is perfect in all of his work. In the death of Jesus Christ he triumphed over the three shepherds (a full and complete number) openly; he forever cut off all Pharisaical religion (paying tithes, fasting, etc.); he by his death, put to open shame and utter confusion all that would advocate a doctrine, which, when carried to its final conclusion, would put to open shame his death on the cross. (Hebrews 6:6) That is not all that was done by his death. As well as

that was done, something else was done equally as well. (Ezekiel 18) Jesus Christ was the Bread that came down from heaven. He did not come as God; he did not come as man, but he did come as the Man Christ Jesus. (I Timothy 2:5) Only he could mediate the differences between the offender (God's chosen people) and the offended One; only he was prepared in body to do this; only he was made manifest as God in the flesh; only he could die to cut off (destroy all false religion); only he could come from heaven and unseat Satan from the seat of authority that he thought he had; only he could be the Offering and the Offerer; only he could be the Samson that put to death and cut off more in his death than in his life; only this well bruised corn (Isaiah 28:28; 53:5, 10) is given to the children of God.

They can not live on the things of their own preparation; they can not produce anything by the works of their own hands; if they had been left to themselves, being like unto all men (Ephesians 2:3), they, too, would have died, they, too, would have been cut off. But God prepared Jesus Christ as their food and drink. 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), and this world is the "rest" that were to eat the flesh of another. "I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever: and the bread that I will give *is my flesh*, which I will give for the life of the world." (John 6:35 and 51)

"Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh and

drinketh my blood, hath eternal life; and I will raise him up at the last day, for my flesh is meat indeed, and my blood is drink indeed." (John 6:53, 56)

"And let the rest eat every one the flesh of another."

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

REMARKS ON JOHN XIV. 1-3

"Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also."

The last solemn Passover supper that was ever to be eaten by divine authority, had just been celebrated by our Lord with his disciples. The last lingering moments of the legal dispensation were ebbing away. Judas had received the sop, and Satan had entered his heart and taken the helm of his covetous, traitorous, perfidious mind, and he was at this moment negotiating with the priests and rulers of the people to betray the Son of man. The hour beyond which Divine Justice could defer his claim for vengeance no longer, had arrived. The lowering clouds had gathered thick and darkly around the dear Redeemer; his soul oppressed with sorrow was bowed within him as the sin-bearing sacrifice now about to be offered. Yet, painful as was the bitter anguish of his holy soul, his thoughts were turned to his disciples; and amidst his stifled groans for what was now crushing his own soul, he said to his disciples, "Little children, yet a little while I am with you." And that little while the golden moments were closely occupied in fortifying their minds for the dreadful scene which they were about to witness. Every moment

was fully occupied from the eating the passover and institution of the supper, to the time of his arrest, in instructions to the disciples, and in communion, prayer and intercession to the Father. The substance of all these instructions and prayers are recorded in the xiii, xiv, xv, xvi, xvii, and xviii chapters. Let them be often read and solemnly considered by all who love the Lord and hope in his salvation.

On such an occasion how deeply interesting and vitally important are the words which we are about to consider. Never was there such an occasion before; never can there be again, to try the faith and confidence of the saints of God. How suitable and how consoling the words: "Let not your heart be troubled." Although these words were addressed to the eleven, and through them to all the church of God, but one heart is recognized; he does not say *hearts*, but *heart*, for the primitive disciples were of one heart and one mind. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith and one baptism; one God and Father of all, who is above all, and through all, and in you all. Not the heart of stone on which the Sinia covenant with Moses and the whole commonwealth of Israel was written, which was the centre of their national vitality, by which they were embodied in distinction from all other nations; but that heart of flesh which was given to the mystical body of Christ, for Christ in his church is the centre of spiritual vitality, of love, of unity, and identity. He is the life and immortality of the church, which is his body. This spirit of Christ in the members of his church is but one spirit, or heart, sending its vitality to every member. This heart was to be assailed by a dreadful trial which was now about to fall with such crushing weight upon them. But, as though at once to let them know that he was fully aware of the approaching trial, and to give them a comforting assurance that it should result in their

good and his glory, the kind, sympathetic words of encouragement are graciously spoken, "Yield not to despair; let not your heart be troubled.

"Ye believe in God, believe also in me." The trial now approaching was peculiarly calculated to test their faith in him as the true Messiah that was to come. Although it might not shake their confidence in God, or lead them to fear that there is no God, was it not calculated to make them fear that Jesus was not the Son of God and Savior of his people, as they had understood him to be? It certainly did have that effect. They said, despairingly, "We verily thought it was he that should redeem Israel;" but alas! that confidence was shaken when they saw him crucified, and his lifeless body laid in the grave. Still, though fearing that they had been mistaken in regarding him as the Son of God, they betrayed no lack of faith in God. Now these words of assurance seem to imply that there was in all they should witness, if properly understood, nothing that ought any sooner to be allowed to shake their confidence in him as the Meditorial Head of the church, than to shake their faith in the eternal Father.

Again, the same faith which recognized the Father; also must necessarily recognize the Son of God as one with the Father, for none can know the Father but by revelation of Christ, and none can come unto the Father but by him. Our faith cannot be so divided as to believe in God and disbelieve in Christ, for there is but one faith, as we have proved, and he that has by that one faith seen the Son, hath seen the Father also. For the Father is in him, and he is in the Father; he and the Father are one.

"In my Father's house are many mansions." This is the affirmation of an existing truth, and a most glorious truth. And his ability to describe his Father's house was in evidence that he was the Son of God. A stranger could not describe that house which is made without hands, and which is eternal in

the heavens. But Jesus is the Faithful and true Witness. No man hath ascended up into heaven; but the Son of God has come down from heaven, and reveals all that is necessary for us to know of the house of God, and if there were anything more concerning his Father's house which his children ought to know, he would have told them. The house of God is his dwelling place — his place of permanent abode, where he makes his home. His house is figuratively set forth in types and shadows of the Old Testament, as the Tabernacle in the Wilderness, as the Temple in Jerusalem; and in a more spiritual manifestation made to the patriarch Jacob, when in rapture he exclaimed, "Verily, God was in this place, and I knew it not; this is none other than the house of God, and the gate of heaven." The gospel church and kingdom of Christ is called the house of God. Ye are God's building. — 1 Cor. iii. 9. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God, by Jesus Christ." — 1 Pet. ii. 5. The house of God is frequently mentioned in the Old Testament scriptures, as Gen. xxviii. 17, Josh. ix. 23, Judg. xviii. 31, and xx. 18, Psa. xlii. 4, lv. 14, lii. 8, lxxxiv. 10, Isa. ii. 3, Mic. iv. 2, and in very many other passages. And yet we are informed that the Lord dwelleth not in houses made with hands. Figuratively he was said to dwell in the tabernacle in the wilderness, in the temple at Jerusalem, but all these were types, pointing to Christ and his church, or body, as the true spiritual dwelling place of our God. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread." — Psa. cxxxii. 13-15. "His foundation is in the holy mountains. The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God." — Psa.

ixxxvii. 1-3. Therefore the holy psalmist could say, "I was glad when they said unto me, let us go into the house of the Lord." — Psa. cxxi. 1. "How amiable are thy tabernacles, O Lord of hosts! Blessed are they that dwell in thy house: they will be still praising thee" — Psa. lxxxiv. 1 & 5. The psalmist exulted in the certainty of dwelling in the house of the Lord forever, because the Lord was his Shepherd. — Psa. xxiii. 6. This was the fullness of his aspiration. "One thing have I desired of the Lord; that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." — Psa. xxvii. 4. This is the house which our Redeemer calls "My Father's house," in which he says, "are many mansions." Many opinions have been expressed in regard to the figurative import of the many mansions here spoken of, and to our mind the precise meaning is not so clear as we could desire. The true meaning, whatever it be, must be important, as we infer from the words of our Lord, "If it were not so, I would have told you." A mansion, in the modern application of the word, is a dwelling place, sometimes applied to a house, and sometimes to apartments or rooms of a house. In our text a distinction is implied between the house and the mansions. "In my Father's house are many mansions." The mansions are many, but the house of God is but one. So when other figures are used to express the same idea — one body and many members, or one city and many inhabitants, "There is a river, the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." — Psa. xvi. 4. In the text last named the city of God, which is but one, contains many tabernacles of the Most High. The same idea is expressed 1 Cor. xii. 12-14. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ. For by one spirit

are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit, for the body is not one member, but many." "But now hath God set the members every one of them in the body as it hath pleased him. And if they were all one member, where were the body? But now are they many members, yet but one body. — 1 Cor. xii 18-20. In changing the figures which represent the same kingdom or church, from a house to a city, what in the former would be appropriately called mansions, in the latter would be more clearly expressed as houses, or tabernacles, and when a body is the figure, members of that body convey the same meaning. This to every citizen of the city of God is an appropriate dwelling, for Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David." — Psa. cxxii. 3-5. There is in the house of God a place or mansion for every member of the household of God. Thrones of judgment to be occupied by the apostles to sit upon, judging the twelve tribes of Israel. The sons of Zebudee could not change their allotted mansions or positions, so as to sit one on the right and the other on the left hand of the king, when he should come into his kingdom. And as members of Christ, God has set each one in its appropriate place in the body of Christ as it hath pleased him. In the types of the ceremonial law the inheritance of each tribe was distinctly marked out and secured to each by an inalienable title. And so also in the positions assigned officially to patriarchs, prophets, priests, levites, captains, kings and subjects. These types all pointed to the order of the house of God under the gospel dispensation, for in them were exhibited the patterns of the things of the heavenly kingdom, and although

they were all confined to the worldly sanctuary and carnal ordinances of a fleshly or carnal Israel under the law, undoubtedly prefigured the heavenly places in Christ Jesus, under the gospel dispensation in the true tabernacle which God has pitched and not man.

The question may very naturally arise, if this be the sense in which our Lord spake of the many mansions of his Father's house, why this special mention should be made of them on this most solemn occasion? All the words of our divine Lord were fitly spoken, well timed, and full of vital interest to the saints. The organization of the gospel kingdom was now very soon to be manifested. The law and the prophets were until John; from the coming of John the kingdom of Christ was preached, that it was at hand, but the places in the gospel kingdom could not be attained until the last jot and tittle of the law should be fulfilled, until Christ should do and suffer all that was written of him in the law and in the prophets and in the psalms; for he must suffer and then enter into his glory, in coming into which he would ascend his Mediatorial throne, and when the Son of man should sit on the throne of his glory, the apostles who had followed him in the regeneration should also sit upon their twelve thrones. The deliverance of all his people should then be effected, and each should receive the mansion which was prepared for him in the house of God. Fully with Christ in his death, all his members were quickened together with him, and they were raised up together and made to sit together in Christ Jesus. But, in all this, as in all things, Christ must have the pre-eminence. He must go before them in sufferings and death, must be the first fruits of them that slept in his resurrection, yet by vital union and identity of spirit "bearing his sheaves with him." Hence the suitability of this solemn occasion to speak to them of the mansions, or heavenly places so soon to be occupied by them, when he should remove the bars of

death by abolishing death, and bring immortality to light in his resurrection — when at his command the everlasting doors should be opened, and the everlasting gates should lift up their heads, and the king of glory should come in with all the trophies of his deathless victory, and by his triumph prove that to believe in God, is to believe also in him, and that the throne of his kingdom should be as firmly established and forever continue as unshaken as the throne of his eternal Father.

"If it were not so, I would have told you." They had been led to expect this, and he would certainly have undeceived them if it were not so. Notwithstanding the terrible scenes immediately before them, which should so much try their confidence in him, the gloomy night of trial would soon be terminated, and the sable shades of darkness should be driven from their skies by the bursting light of his resurrection and the establishment of his kingdom and government as the Prince of Peace.

"I go to prepare a place for you." From the explanation which he gave the disciples in this connection, we learn that he was going to his Father; for he said to them, "And whither I go ye know, and the way ye know." And in reply to the inquiry of Thomas he said, "I am the way, the truth and the life: no man cometh unto the Father but by me." This agrees with what he said unto Mary after his resurrection, and commanded her to tell the same to his brethren: "I ascend unto my Father, and your Father, and to my God, and to your God." — John xx. 17. He had also informed them that he was going to receive a kingdom, and to return again unto them. "And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on the thrones judging the twelve tribes of Israel." — Luke xxii. 29, 30. This kingdom, which was appointed unto him of his Father, is the place which, according to our understanding, he was going

to prepare for his disciples. Although as an inheritance of the heirs of God, and joint heirs of Christ, the kingdom of heaven was prepared for them from the foundation of the world, according to Mat. xxv. 34, yet its manifest redemption and gospel organization awaited the resurrection and ascension of Christ. The God of heaven was to set it up in the days of those kings of whom Daniel had prophesied. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." — Psa. ii. 8. "For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee," &c. "But unto the Son he saith, Thy throne, O God, is forever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity, therefore God, even thy God hath anointed thee with the oil of gladness above thy fellows." — Heb. i. 5, 8, 9; Psa. xlv. 6, 7. Thus it was written, and thus it behooved him to suffer and rise from the dead on the third day, and then to enter into his Mediatorial glory, as the King eternal, immortal and invisible, the only wise God our Savior.

"And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." The *if* in this case is not to express doubt or uncertainty, for he had told the disciples that it was expedient for them, and that he would soon go away, and that his object in going away was to prepare a place for them where he would dwell with them uninterruptedly forever. "Yet a little while and ye shall see me no more; and again a little while and ye shall see me." Whither I go thou canst not follow me now, but thou shalt follow me hereafter. It was necessary that he should first suffer, and be the first to rise from the dead, but he assures them that he will come again and receive them unto himself, that where he is there should they also be. True and

faithful to his words of promise, he came again unto them, after his resurrection, and abode with them a sufficient length of time to demonstrate his resurrection, and after his ascension he came unto them by his Spirit, on the day of pentecost, organized his kingdom in its gospel order, and into it received his disciples to go no more out forever. And again will he come to them in the clouds of heaven with power and great glory; and, in their final resurrection in his image will he receive them to himself, that where he is there they may be also. It is the will of the Father, that of all he has given to Christ he should loose nothing, but that he should raise them up again at the last day. And this is also the will of the Son, who in his intercession has said, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory," &c. — John xvii. 24.

(Editorial by Elder Gilbert Beebe May 1, 1865)

CHRIST AND HIS CHURCH

(Matt. 16:18; Eph. 5:25-27)

I love the Church that Jesus built;
She is all glorious within;
He took away her dreadful guilt,
And washed away her sin.

To redeem and clothe His bride,
Whom the world doth hate,
He laid His robes of glory aside
And became incarnate.

By the flesh His glory was veiled,
That He might suffer death;
To the Roman cross He was nailed,
And ceased to draw life's breath.

But death could not be the cessation
Of His own life Divine,
And He arose for the justification
Of a favored royal line.

They are indeed a royal priesthood,
As the Bible doth declare,
And being washed in Emmanuel's blood,
A change of raiment wear —

Raiment of needlework so bright,
Clothing of wrought gold,
Of fine linen, clean and white,
As in the Scriptures told.

This is Christ's robe of righteousness,
In which the saints appear,
The wedding garment, the glorious dress,
Wrought by the Saviour dear.

'Twill be worn by the glittering bride
At the marriage supper of the Lamb,
Whose sacrificial death was typified
By the offering of the ram.

From the foundation of the earth,
He stood as a Lamb slain;
Before His elect were given birth,
He engaged to remove their stain.

Oh may I be found in glory at last,
Among the blood-washed throng,
With no more clouds to overcast,
And never more do wrong.

There Zion's King doth reign supreme,
"Which is blessed for evermore;"
His praises there shall be our theme,
While His beauty we adore.

Blessed is the church triumphant's state,
For she's sheltered within the veil;
How joyous 'twas once to contemplate
Her joys which never fail —

Ineffable joys of a land Elysian,
Where all is unfeigned love —
Paradise bliss of the beatific vision —
Direct vision of Christ above.

He's fairer than the children of men,
Indeed, He is exceedingly fair;
How truly great to be His near kin,
And with Him a joint-heir.

With Him the saints all things heir,
And reign in endless light,
A crown of righteousness to wear
With rapturous delight.

By His presence and intercession,
He prepares the heavenly home;
For His bride He has taken possession,
And for her He will come.

Yea, with a shout, He shall descend,
And the saints, at His word,
Shall rise to meet their dearest Friend,
And ever be with the Lord.

C. W. Vass
Elizabeth City, N. C.

"THY WILL BE DONE"

So hard to say "Thy will be done"
When clouds so gray obscure the sun —
When things go wrong, and won't go right;
When loved ones fade and lose their sight,
With breaking hearts and tear dimmed eyes,
We turn our faces toward the skies.
With outstretched arms we plead with God
To merciful be, and spare the rod.
When all seems lost — our faith sore tried,
Within His loving arms we hide.

The storms they rage, the billows beat
Upon our craft so incomplete:
Then a voice saying, "Peace, be still",
And storms and waves obey His will.
Troubles and cares just melt away
When we see the Master's way.
Then we can say, like the dutiful Son:
"Yes, dear Father, thy will be done."

Mrs. Lillie M. Colburn
(Submitted by Mrs. A. M. Tipton,
Hollister, Calif.)

OBITUARIES

ELDER ZEB RHODES

It is in sweet memory, yet with a sad heart that I attempt to write a little memorial of Elder Zeb Rhodes, a long time friend and a fellow yokesman in the ministry.

Elder Rhodes was born in Stokes County, December 28, 1885. He departed this life November 23, 1962. Thus making his stay here on earth seventy-six years, eleven months and twenty-five days. He had lived the last thirty-seven years of his life in High Point. He was a wood workman by trade. In his early life he was united in wedlock with Grace Pearl Taylor. To this union were born six children — one preceded him to the grave, leaving five to mourn their loss together with his dear wife.

Elder Rhodes was a gifted minister. He was able in doctrine and faithful to the cause, never turning down his brother when he was called upon. He was always ready to spend and be spent for their comfort. A great soldier has fallen on the battlefield, in honor to his captain and to the government of his King.

Elder Rhodes joined Snow Creek Church in Stokes County in the year 1919. The church shortly after saw fit to ordain him to serve as deacon. He served in this office until he manifested a call to the ministry. The church having felt his gift again called a presbytery and ordained him to the full work of the ministry in June, 1939. He served his brethren faithfully until he was called home by his Heavenly Father. He was serving Sardis Church and Lexington Church at the time of his death.

Elder Rhodes will be missed greatly by all who knew him, especially by those that enjoyed hearing him preach so much. I most surely will miss him more than anyone else. I have been serving his Church twenty-nine years and always looked forward to meeting him there every fourth Saturday. His presence was of great strength to me, but I can not wish him back. We all desire to be resigned to God's will, and wait until we can meet him on the banks of sweet deliverance together with the whole family of saints to join in a

song of eternal praise to our precious Lord. Elder Rhodes was a humble man, mild tempered, and the same every time you saw him. He wore but one face: he was the same person to one and all. I am sure that he did not realize his value to the Church and how much he was esteemed by the church. I, together with all of his friends, wish to extend our deepest sympathy to Sister Rhodes and the children in their bereavement.

Written by request of Sister Rhodes, his dear wife.

D. A. O'Bryant

MAY HILL SCARBOROUGH

Sister Scarborough was the widow of Mr. Elliott Scarborough who died several years ago. She was a member of Liberty Hill Primitive Baptist Church, and a lovely Christian. She loved the doctrine of sovereign and saving grace of God, and was deeply exercised of the Spirit. She was lovely in the eyes and esteem of the brethren, and as long as she was able, she was a regular attendant of her meetings. Several years ago she was severely stricken and became a wheel-chair patient, suffering much until she passed away January 20, 1963.

She lived with her daughter and son-in-law, Brother and Sister Haywood Taylor, of Farmerville, La. Surviving also are two other daughters: Mrs. Woodie Albritton, of Farmerville, and Mrs. Ira Mathews, of Marion, La.; and by four sons: George, of Bastrop, La.; Shady Lee, of Marion; B. J., of Ponte Vedre Beach Florida; and Sim, of Los Angeles. We feel that our great loss is her blessed and glorious gain in heaven. Surviving also are twelve grandchildren and eight great grandchildren.

Her funeral was conducted by the writer, assisted by Elder J. L. Smith, at Liberty Hill Church, in the presence of a large congregation, though the weather was very cold and disagreeable. There were many beautiful flowers, which showed the love and respect in which she was held.

May the dear Lord richly bless her dear family, and the brethren and friends who will miss her very much; may He comfort them in their great loss.

R. W. Rhodes

IN MEMORY OF ELDER W. R. DODD

It has pleased our Heavenly Father to call from our midst, our dearly beloved Pastor, Elder W. R. Dodd, whom we loved so very much.

He was very faithful, always stood firm for the doctrine and faith of salvation by grace. I had the pleasure of being with Brother Dodd a lot. Just to know him was to love

him.

He was highly esteemed among his brethren. His advice in Church matters and doctrine was very sound. We miss him very much. His place can never be filled. He loved his church and always filled his place unless hindered by sickness, and the Lord blessed him with very good health until near the end.

According to Brother Dodd's faith, we believe our loss is his eternal gain. He believed that God rules all things according to the council of his will, and asked not the council of men. I believe Brother Dodd preached every sermon God intended for him to preach. He often made that remark. I believe God revealed that to him.

I visited him just as he was preparing to leave for the hospital. He quoted this scripture to me. 2nd Timothy, 4th Chapter and 5th through the 8th verse. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

Elder Dodd was born April 21, 1877, and departed this life August 26, 1962. He was first married to Fleetwood Green, December 26, 1899. She passed away July 14, 1947. To this union were born six children, 4 boys and 2 girls. He later married Josephine Nuckols, whom he left to mourn his passing.

Brother Dodd joined Strawberry Church, August 5, 1911, and was ordained minister in a short time. He served Strawberry Church as Pastor for 37 years. I feel this church will long miss and never forget his loyal and sweet fellowship.

He was chosen moderator of Staunton River Association in 1937 and served until his death. In this place he will always be missed. For he always stood for the doctrine that was once delivered to the saints.

Elder Dodd's funeral was conducted by his Pastor whom he loved very much, Elder Raymond Payne, and was laid to rest in the family cemetery at Hinesville beneath a mound of beautiful flowers.

May the Lord bless and comfort and give reconciling grace to his dear wife and family.

And may we all be submissive to the Lord's will, for he never makes a mistake. He gives and He takes away, at his appointed time.

By the Order of Strawberry Church, January 5, 1963.

Written by a brother and sister in hope,
P. L. Holley and Wife

ALVIS SYLVESTER ROWE

As the sickle of the grim reaper is thrust forth into the army of the Lord, we once again are made to feel its universal sway over the sons of Adam in the removal by death of our brother in Christ. He was born January 6, 1882, the son of the late Elder Joshua Tillman and Ella Harrison Rowe, and passed from the shores of time on November 6, 1962.

He was married to Elisabeth Wilson on September 19, 1908, and to this union five children were born, to wit, Joshua Wilson Rowe, Miss Ella Rowe, Mrs. Mary Elisabeth Brown, Mrs. Hannah Wilson, all of Baltimore, and Mrs. Sarah Kelly of Long Island, all surviving, with their mother, also his step-mother, our sister Mamie W. Rowe.

Our dear brother joined Ebenezer Church, in Baltimore, about 1910. As the old church book is in the historical archives at Annapolis, we were unable to ascertain the exact date. He was baptized by his father, who was pastor of the church at that time. He was chosen clerk of the church in 1911, and remained so until his death. It has been my privilege to examine many church records in my time, and I have never seen as well kept books as he kept of church transactions. His interest in Ebenezer did not wane as age approached. But few knew anything about how many trips that he made in the interest of the welfare of this little church. He often visited the sick and the needy. When I moved to Baltimore, he knowing the city for more than sixty years, we would go to see many of the afflicted that could not get out.

In addition to the widow and the children, he also left three brothers, to wit, John I., of Baltimore; William H., of Durham, N. C.; Charles A., of Dallas, Texas; one half-brother, Joshua Tillman Rowe, of Richmond, Virginia; one half-sister, Mrs. Mamie Rowe Marshall, of Danville, Virginia; and eleven grandchildren. Two sisters, Miss Frances B., and Mrs. Ada Gahill, preceded him in death.

Funeral services were conducted in Baltimore by Elder P. E. Thompson, after which his body was deposited in the grave at Black Rock Old School Baptist Church, there to await the summons in the morning of the resurrection of the dead. May the Lord comfort all that mourn, giving us another faithful clerk in the church, being a father unto the children and a husband unto the widow.

Written by his pastor.

W. D. G.

RESOLUTION OF RESPECT

The Church of Christ of the Primitive Faith

and order at Ebenezer in Baltimore, Maryland has sustained a loss of magnitude to us in the death of our clerk, Brother Alvis Rowe.

We, the church, desire to express our sorrow at the passing of our brother, and to send this Resolution of Respect to our family paper, a copy to the family, and to enter it on the pages of the churchbook.

BE IT RESOLVED, That we bow in humble submission to the will of our heavenly Father, realizing that we will often have to face the loss of our fellow travelling companions, but that the loss is accompanied by the gracious promise that God will not leave himself without witnesses. Our hope and trust is that our brother has entered into the joys of the Lord, and that shortly, we, too, shall join all the blood washed through, ever to be with the Lord.

Done by order of the church while in session on the 3rd Sunday in December, 1962.

Elder W. D. Griffin, Moderator
Sister Emma Parker, Clerk

ELISABETH LEEDOM FETTER

Our dear sister in Christ was born into the realm of earthly existence on June 20, 1877, and died on November 26, 1962, making her stay on earth eighty-five years, six months and six days. She was the daughter of our late kindred in the Lord, George and Elisabeth Leedom. She was a member of the Old School Baptist church at Southampton, Pennsylvania, having joined August 14, 1892.

She was united in marriage in early life to our lamented brother, Casper G. Fetter, who preceded her in death by eleven months and one day. This union left two children, to wit, Claude and Mary, who live in Trenton, New Jersey.

Our sister had a precious background of Old Baptists in her family life. This did not make her an Old Baptist, but it was a delightful home for a child of grace to dwell in. Our sister had a wonderful insight into spiritual things, and in earlier years had written many fine letters and articles on spiritual subjects. She lived the greater part of her life at Southampton Church.

It was my favor from the Lord to know this dear couple in the last seven years of their life. When asked how she was getting along, she would always reply, "I am all right", although she suffered intensely the last few years of her life. I visited her in the home a few days before her death, and although the body was weak because of the ravages of disease, her faith was strong in the Lord.

The funeral was largely attended in the funeral home in Southampton where the writer spoke words of comfort to her children and other relatives, together with the kindred in

the Lord. Then all that was mortal of our sister was planted in Southampton cemetery there to wait until the glorious scene depicted in I Thessalonians 4:13, 18, becomes a rapturous reality.

W. D. G.

SISTER DELLA BOYD NEWMAN

Our dear Sister in Christ, Della Boyd Newman, was born September 25, 1892, and was called from our midst January 10, 1963, — called from this sinful world of toil and suffering to the arms of her loving Saviour, to rest and praise his holy name in that bright world which shall never end. Her toils and sufferings were more than most are called to endure, still she was enabled by her Heavenly Father to rear her family of eight children to be fine examples of the high standards she believed in.

She was given a desire for a home in the church of the living God, which she asked for September 24, 1944. She and her brother, Albert Boyd, were received into Mt. Olive Church Stockdale, Texas, and were baptized the same day by Elder E. B. Ault.

Sister Newman did not have the privilege of her church meetings often, but enjoyed them very much when she did. Only a few weeks before her passing, we received a letter from her saying she wished she could be with us and hear more good preaching.

She was united in marriage to Chester Newman, and to this union eight children were born. Surviving are: Maurice, Thomas, Chester, Jr., Percy, Richard, Nathan and Don Newman, of San Antonio; and Mrs. Nell E. Lee, of Enterprise, Alabama.

THEREFORE BE IT RESOLVED, That we of Mt. Olive Church thank our Lord for the gift of this lovely sister, and pray for grace to bow in humble submission to His holy will; and be it further

RESOLVED, That we extend our heartfelt sympathy to her sorrowing family, and send them a copy of these resolutions. Also that we enter a copy on our church records, and send a copy to the *Signs of the Times* for publication.

Read and approved by Mt. Olive Church in conference the second Sunday in February, 1963.

Elder Gerald D. Shipman, Moderator
Lelia Culpepper, Church Clerk

SISTER KIM JONES

Sister Kim Jones was born January 2, 1874, and died June 9, 1960, at the age of eighty-

six. She moved from Georgia to Arkansas at the age of six, where she lived the rest of her long and useful life. She was married to Mr. Kim Jones January 2, 1890, her sixteenth birthday.

She is survived by the following children: two sons, Murl Jones, Mineral Springs, Ark., and Jester Jones, Malvern, Ark.; seven daughters: Mrs. Eva Nutt, Mrs. Lois Parish, Mrs. Blanch Burrow, all of Malvern; Mrs. Nancy Sawyer, McCamey, Texas; Mrs. Edith Williams, Sheridan, Ark.; Mrs. Grace Fitzhugh, Little Rock, Ark., and Mrs. Kathleen Billings, Helena, Ark.; and by thirty-seven grandchildren, eighty-four great grandchildren, and two great, great grandchildren.

Sister Jones, though a firm believer and contender for the faith, and faithful in attendance and support of the church and ministry almost all her life, was not enabled to join the visible church until after she was eighty years old, when she united with Good Hope Church, DeQueen, Arkansas, while on a visit; later transferring her membership by letter to Macedonia Primitive Baptist Church (Predestinarian), Malvern, Ark., of which she was a member when she died.

Though her life in the church consisted of but a few years, she seemed to reap more joy and comfort from it than anyone I ever knew for that time. She enjoyed church services and the fellowship of the saints so much that it showed in every feature; and she was a great help to her pastor, who many times while speaking felt destitute of the Spirit and should sit down, feeling that no one was feeding on his discourse, would glance at Sister Jones, and find her face beaming with joy, which encouraged him to speak on; for as long as we know we are feeding one of God's sheep, we know we are not preaching in vain.

Funeral services were conducted by Elder J. T. Everett, who baptized her, assisted by Mr. Sawyer, one of her sons-in-law, amidst a large congregation of relatives and friends; after which her body was laid to rest by the side of her late husband who died January 9, 1953, to await the coming of her blessed Saviour and the glorious resurrection of the dead, when she shall awake in the likeness of Jesus, and, with David, be forever satisfied.

Precious sister, how we miss thee
On this rocky road of time,
But we hope and trust to meet thee
In that sinless home sublime.

There in Jesus' glorious image
We shall praise Him and adore;
Nevermore to sigh or sorrow,
On that happy, golden shore.

By her unworthy pastor,

C. B. Britt

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., JUNE, 1963

NO. 6

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 6/63
IT EXPIRES WITH THIS ISSUE

THE DECREES OF GOD

Elder J. C. Sikes

If Jehovah is infinite in all His ways;
Giving life to man and numbering his days,
Who dares to impeach Him if in His wise plan
He gave shape and direction to the ways of
man?

If He in His wisdom did all things create,
Should He turn the helm and leave things to
fate?

Did He not have the right in His sinless decree
To mark out the ways both for you and for me?

If He did decree just what we shall do,
I cannot arraign Him; Say, brother, can you?
Before whom will you try Him as judge of
your court
Who will act as your clerk and make your re-
port?

If all things are in the decrees of His will,
And all things are working the same to fulfill,
Who but a vile sinner too wicked to bow,
Would call Him in question, or say what do'st
Thou?

If He did decree the death of His son,
The sinless, the righteous, the most holy One;
And this did not make Him the author of sin,
To make Him the author where will you begin?

Will you start with Judas, whose act was fore-
told?
And as was determined, his Master he sold;
Did not the dear Saviour say: Woe to that
man,
I go as determined in God's holy plan?

If Pharoah be one you think would no doubt
Prove that God's purpose was not carried out;
Did not God command him by Moses you know?
Saying "Thus saith Jehovah, let my people go."

Yet will I harden, yes harden his heart,
That He shall refuse and not let them depart
Till I bring my just plagues on all your foes,
And thus get honor on him and hosts.

But sinners most wicked will oft Him arraign;
Against His just counsel they often complain,
And say, "If He decrees all things to the end
Then He is unjust, and the author of sin."

The heathen may rage and imagine vain things,
The lowest, the highest; yes even their kings,
And shout till the world hear the sound of
their din:

The author, the author, the author of sin!

His saints will still praise Him and shout as
they go:

Jehovah most holy, dost all things foreknow;
His counsel did settle just how they would be,
So shout on you heathen, you don't disturb me.

We learn from an angel that time shall soon
end,
And saints shall be welcome by Jesus their
Friend;

This all is established by holy decree:
For thus it is written and thus it shall be.

If all things are certain, then how came they
so?

If things are not certain, how could God fore-
know?

Were all things to which foreknowledge relate
Made certain by the old heathen goddess of
fate?

We surely all know at a thought or a glance,
That things are not left to haphazard of
chance ;

Then some one please tell me, that I may once
see,
How things can be certain, yet uncertain be?

Now, while you are thinking, I'll come to a
halt;

If you don't see the point, it isn't my fault:
But brother, please tell me how this thing can
be

All things were made certain without a decree?

(Submitted by C. B. Britt for publication.)

EARMARKS OF
GRACE ABOUNDING

Dear Friends and Loved Ones:

It seems I must try, the Lord willing, to tell some of the blessings I have received at His Hands.

I am such a poor, feeble soul who, it seems, has always been a backward child. I never seem to be able to talk or act as I would like to. Ever since just a small child I have had the feeling that I didn't belong: I wasn't able to join my friends and companions in their activities, though I greatly desired to be popular. Even at a very early age I would read my father's Bible in secret, for I didn't want anyone to see me. I do not know why I felt that way. I would sit and listen to my elders talk on the Scriptures, but didn't want anyone to know that I was interested.

I have always felt that the Primitive Baptist people were a chosen people, but I thought I was as good as anyone else, for I had never done anything that I thought was such a great wrong. But, bless your souls, there is one who can show us just how far from good we are. It was in my late twenties that I was made aware of just how sinful and lowly a creature I was. I was reading my father's Bible one day, which I had read many times before, when it seemed I saw myself a lost soul, doomed, and without any way to turn. Oh, what a terrible feeling it is to become aware that you are standing naked before God; and to know that there is nothing in this world that you can do about it!

I thought perhaps that if I would go to church, I would find some comfort; but not so. I tried reading the *Signs of the Times*, and opened to where someone had written about the prodigal son, but, instead of comparing myself with the prodigal, I saw myself as the brother. I even thought that if I were just a dumb brute, Oh, what a blessing it would be. I suppose I was envious of the dumb beasts of the fields who have no soul to go down into Hell.

All I could do, was to think, Lord be merciful to me a sinner; I could not open my mouth. Oh, I thought, if only I could fall down on my knees and pour out my heart to Him who was all power, then surely I would find relief; but I could not open my mouth.

This feeling of dread and doom stayed with me for some time — it seemed longer to me I'm sure than it really was. Then, one day just as this terrible feeling had come upon me, it left, and a wonderful peace came over me. I went around with a song in my heart, but, just as I hadn't been able to open my mouth in prayer, neither could I sing. But I thought, Oh, to be able to sing His praise from the highest mountain! For I was persuaded it was He and He alone who had helped me, for the arm of flesh had failed.

Since those days, I have had wonderful feelings of rejoicing; then there are times of great doubt and fear that perhaps I have imagined it all. This is the reason, I suppose, that I have been fearful of telling anyone: for fear that I am deceived and trying to deceive. I can only hope that God will keep me by his power, for, if left to myself I shall surely fall. I feel to know that poor, beggarly man has not the power to stand of himself.

I don't know why I have written this, but it seemed that I should tell others.

Unworthily,
Lena Mae Johnson

(We do not have the address of the above writer, but are glad that Elder Bird sent it to us to share with our readers. — J. D. W.)

SERMON BY THE LATE
ELDER A. B. AYERS
PIGG RIVER ASSOCIATION
1960

I will read to you the third verse of the fifteenth chapter of Romans: "For even Christ pleased not himself; but as it is written, The reproaches of them that reproached thee fell on me." The

word "me" here implies Christ himself, as we understand. The Psalmist uses almost the same language in the 69th Psalm, 9th verse: "The zeal of thine house has eaten me up; and the reproaches of them that reproached thee are fallen upon me."

As we understand the word fallen and the word fell, both signify the past tense as to when the "reproaches fell on me." We read also in 1st Timothy where the Apostle said that Adam was not deceived, but Eve being deceived, was in the transgression, but she should be saved in childbearing.

Now the question is, When did the reproaches fall on "me?" My mind goes out to believe with all sacredness of heart and soul that in the garden of Eden, when there were but the two, there was the transgression. And in thinking about it, a thought is formed in my mind that there never was but one transgression, and that was in the garden of Eden; and that transgression has been multiplied as the human family has been multiplied. My thought is that in the transgression there was every conceivable sin that has ever been practiced by mortal man. The Apostle tells us in the 4th chapter of Ephesians that there is one Lord, one faith, one baptism. There is one salvation; and that salvation was prepared in the Son of God, upon whom the reproaches fell in the transgression. This woman, was in the transgression, yet she shall be saved in childbearing. Now to me, in the transgression the church was figuratively in Eve; and the seed of the woman concerning whom God spoke to the serpent, was the salvation of his people: "It shall bruise thy head, and thou shalt bruise his heel."

The Apostle Peter tells us that He stood a Lamb without blemish from the foundation of the world. Christ has been without blemish from the foundation of the world; yet there was the promise that he should bruise the serpent's head; and there was the promise that she shall be saved in childbearing.

Well, what child is under consideration here? It didn't say, In children bearing; but in childbearing. The very child, to me, brethren, the very child, the seed of the woman that was promised there in Genesis, is the very one in which Abraham received the promise that in his seed this child should come forth, "For in Isaac shalt thy seed be called." And in Isaac Jesus did come forth, that is, in the genealogy of Abraham, Isaac, Jacob, Jesse, David, Solomon, etc., — the genealogy right on down, did the seed of the woman come forth, on whom the reproaches of the transgression fell. That is, "All the reproaches have fallen on me."

Therefore, he stood as a Lamb without blemish and covered every transgression of the household of faith — of the church of the living God. The old prophet Zachariah tells that, "In that day", (a specific day, which to me is the very day in which the seed of the woman was crucified,) "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." "And it shall be in that day, that living waters shall go out from Jerusalem: half of them toward the former sea, and half of them toward the hinder sea." That was the blood that had the atoning power in the day of the crucifixion of the blessed Lamb of God, upon whom all the reproaches had fallen. He came at the appointed time of the Father, as we are told in Galatians: "When the fulness of time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."

What a blessed promise, brethren? The promises of God can't fail: never have, and never will. If the promises of God could fail, then none of us would have salvation, nor eternal life. What a blessed promise we have in him, that he should bruise the serpent's head. All the promises were based on him. In Hebrews the Apostle wrote, "What is man, that thou art mindful of him? or

the son of man, that thou visiteth him?" He did visit the Son of Man. The man that is under consideration is figurative of the church; and here we have the Son of Man whom God visited with the wrath that we deserved — that the church deserved in their transgression, because the whole church went down in that transgression and was never able to lift itself up. You can't lift yourself up by your own boot-straps; you can't lift yourself up with nothing to cling to, but He has the power to lift us up. The Psalmist declares that He brought him up from the horrible pit and the miry clay, and placed his feet upon a rock.

Brethren, friends, and neighbors, do you have your feet upon a rock this morning? If so, what rock are you standing on? Not the common rocks that I see in the land and soil up here, but the Rock of Eternal Ages. That is the bed-rock. That's God's salvation and eternal truth, who arose from the dead, and became the first fruits of them that slept.

So the reproaches of them that reproached thee have fallen on me. Now can you fathom the greatness of God: his mercy, his love, and his truth and salvation that he has in store for all his people that love him. All of us were in the transgression, yet He chose the church in Christ, for he tells us in 2nd Timothy, "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ Jesus before the world began."

So, brethren it can't fail. There was your promise that all the reproaches of them that reproached thee have fallen on me. Yet he stood in that capacity from the foundation of the world; and before there was a people God made this covenant of redemption with the Son. Can you fathom the greatness of that mercy that God had on you, knowing what would take place? There is not a sin or shortcoming that you have ever come through in life's journey that

was not known to God from all eternity.

He knows how vile and depraved we are today. But the question is, do we believe by faith? The Apostle John tells us, "He that believeth that Jesus is the Christ is born of God." Do we believe this morning that God the Father from all eternity did embrace that grace in him, and send him forth at the appointed time? Can you conceive that all the salvation of the whole church of the living God, coming in the very small package, in the oneness of that infant babe that was born in Bethlehem of Judah, and wrapped in swaddling clothes and laid in the manger. Can you conceive that there was a sufficiency for every child of promise, every heir of promise, every child of grace in every age, from the creation to the final consummation, he standing as a Lamb without blemish from the foundation of the world, and the reproaches of them that reproached us are fallen upon him? Brethren, if you can conceive that, then you have something that is far beyond the capacity of the mind. I have thought about it; and the more I think of it, the more it becomes a sea without bottom, without brim, without shore: The greatness and mercy of God, and what we call eternity; and to live through eternity in the bliss and splendor of the Son of God, clothed with the garments of righteousness that will never fade, never decay.

It is said by a propeth of old, "Let the foundation be strongly laid with three rows of great stones, and a row of new timber; and let the expense be given out of the king's house." Oh, brethren, here comes your expense again: that one that the reproaches fell upon. He is the expense of the king's house; and here is the foundation strongly laid: the Father, the Son, and the Holy Ghost. And there is life in every one of those layers of stone. Let the foundation be strongly laid of three rows of great stones — and they are great stones, brethren. It is the very

foundation upon which the church of the living God is built. Every house must have a foundation, a good foundation, otherwise the building will soon fall and decay.

But I assure you, brethren, if we have faith to believe that Jesus is the Christ, then we are born of God; and he that is born of God doth not commit sin, because his seed remaineth in him, as the Apostle tells us. Who is it that is born of God? It is not this corrupt man here; it is not this earthly body of ours, but it is the Spirit of God born in you. That is the new birth to me: When he sheds abroad that quickening power that brings us to the knowledge of how vile, how sinful, and how lost we are, and how depraved we are; and, with that, always gives the knowledge that there is power that is able to save the most vile sinner. If he was willing to reach my case, that was always my thought, for mine is an outstanding case; if he was just willing to reach down that mercy to me. I believe he has brethren, because I have a precious hope that is superior to me to all the hopes of this congregation. I wouldn't give you mine this morning for all of yours, because it wouldn't do me any good. But this blessed hope is that all the reproaches not only of the whole church of the living God, but this poor servant, was embraced in that same promise of covenant grace there, and redeemed by that blood. And I want to give you, in my way of seeing and understanding, the full assurance that none of you will ever enter heaven and immortal glory, only through the merits of that blood that streamed from the side of him that said, "The reproaches of them that reproached thee are fallen on me": Just the merits of that blood, and the sacrifice of that body.

When he came into the world, he didn't come as the other high priests did, offering the blood of bulls and goats as sacrifices. He, being the High Priest himself, did not have to offer for sin for himself, as the other priests

did: for all the Levitical priesthood had to offer sacrifices for themselves and not for the people only; and that had to be every year. But once in the end of the world, the Apostle tells us, He made one sacrifice: and by one offering he hath perfected forever them that are sanctified, because the reproaches of them that reproached thee are fallen on me, and the zeal of thine house has eaten me up.

Brethren, what a wonderful God this is, that made a promise that can't fail. Abraham his servant received faith to believe that the promise of God could not fail, when the Lord said, "Take now thy son, thine only son Isaac, whom thou lovest . . . and offer him for a burnt offering." He had faith to believe that though I go and slay him, he is coming back. He testified to that when he said to his servants, "Abide ye here with the ass; and I and the lad will go yonder and worship, and come again unto you." He is coming back, though I go and slay him. Brethren, here is your resurrection from the dead. He is coming back with me! That is a glorious thought with me — the resurrection from the dead.

This life here is such a short span, its just a few days. The servant of old said, "A few days, and full of trouble." If we live to be four score years, we soon pass on just the same. There is no time limit with God, but we must all go the way of the earth. But the blessed thought is that there was a day coming when this one that all the reproaches were laid upon should come forth, for the Lord said, "Thou shalt bruise his heel, but he shall bruise thy head." That is to me, brethren, when the reproaches, the one sin that has been multiplied that was committed in Eden, like a tree that comes forth from the seed — just one seed brings forth the tree, fell upon him. Here is a figure, that one sin back there has been multiplied, and all of us have been bitten by that same poison, and that same poison will cause all of us to wither. If

you chop around a tree and break the sap and bark, you will soon see it wither; and it will soon die. So sin has been multiplied, and caused us to wither in body, to wither in mind and thought, and this old body will go back to the dust. But the thought is now, that He has borne the reproaches — they have fallen on him. He was bruised for our offences, buried for our iniquities, and arose for our justification.

What a blessed thought, that death couldn't hold him! Neither will it hold you. Because just so sure as Jesus came forth from the dead, just so sure there will be a resurrection day. Abraham saw that when he was assured that, I will slay him, but he will come back with me. I have thought of that many times: "While we go yonder and worship" What was he going to worship? He was going to take the life of his son, but that unfaltering faith and the all abounding love of God was so strong in him that he saw the resurrection there. And when he went to perform the very thing that God commanded him, there God placed a ram, — which is a figure of this one that bore the reproaches. There the ram was slain, and Isaac went free. Again here is a pertinent figure of the church: Isaac went free: the lamb was slain.

Here is that blessed Son who knew no sin, who bore the reproaches of sin of all his people, the whole church of the living God. He was bound upon the cross. God delivered him there, and withdrew himself from him, that he might die and pay the ransom price. Your purchase price is the blood of Christ. Your passport, if you enter heaven and immortal glory, has been written in the Lamb's book of life with that blood; because the blood of Jesus Christ cleanses us from all sin.

"For the reproaches of them that reproached thee are fallen on me."

(The above is from a recording, and is somewhat condensed for publication — J. D. W.)

ENJOYS THE SERMONS

Titusville, New Jersey

Dear Brother Wood:

The recordings you have published of sermons have brought glad tidings of great joy to me. I do not get to Associations, which make them especially precious to have and to read. It is like having the privilege of being among these venerable brethren.

The publication of these sermons is a wonderful thing for those readers of the *Signs* who seldom hear the preached word. And to all those who are faced with adverse situations, whose suffering in body and spirit is known only to the Lord, they are much needed to keep alive the spirit of the love of God in the heart. They are like messengers of glad tidings coming to the "one here" and "one there" who feel to be standing alone in their doctrinal belief.

Yes, these sermons and articles give those who are hungering for righteousness a richer understanding in the gospel as they grow in grace and the knowledge of the truth. It gives them a peace that passes all understanding, because peace is a divine gift. "He is our peace", says the Apostle Paul, "and coming He preached peace to you that were afar off and peace to them that were nigh; for by Him we have access both in one spirit to the Father."

May this gift of peace give each and everyone of the dear readers of the *Signs* an awareness of the increasing light from the Sun of Righteousness. For in His light is a constant newness of life. Just as Christ came among the people and worked miracles, died and rose again to glory, so the called of God do not experience life and glory without knowledge of the truth. They know the joyful sound. Liturgical services may attract many of the people today, but they who walk the way of the godly have beauty in the heart, and their countenance is like the light of the gospel.

In your efforts to bring these beautiful sermons and articles to the readers

of the *Signs*, may you, God willing, be given both strength and joy. May the Lamb of God who always had a predilection for all the little ones in the church, the humble ones, and the fearful ones, keep them in the way, the truth and the life, and give them peace. May there be more sermons and articles to overcome the barriers that divide brethren, more of the written word to strengthen the bonds of brotherly love, to sympathize, and to pardon, so that the little ones, the humble ones, and the fearful ones, may unite in the Saviour's name, and in His peace experience triumph, that the God of peace may be with them.

May the Lord bless you.

Sister Mary Hellings

WHERE ART THOU?

"And the Lord God called unto Adam, and said unto him, where art thou?"

One of the differences between the doctrinal belief of Old Baptists and all other faiths of the world is, they believe man to be totally depraved; that he is wholly corrupt and can do nothing at all to extricate himself from his fallen state in Adam. He cannot in anywise fulfill the law, neither can he by any act within and of himself, obtain eternal salvation. He is destitute, lost and undone, without hope in this world or the world to come, except for the intervening love and mercy of the Lord and Saviour Jesus Christ.

Now when he had partaken of the forbidden fruit, seen his nakedness, become ashamed and hid himself; when the Lord called, "Adam, where art thou?", it was not to get information or learn something he did not already know. It was a question to cause Adam to take a good look at himself. Oh! what a pitiful, groveling, hell deserving wretch he saw, when he was forced to face himself. Do you remember? Suddenly he had fallen from the sinless state in which he was created, to a creature who was nothing and less than

nothing in the sight of God.

Not only did he fall from this happy state, but in his disobedience he incurred the wrath and anger of God and, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31). God in his wrath expelled him from the garden and decreed, through Adam, death on all mankind. "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) and also, "By the offence of one, judgment came upon all men to condemnation."

Following the fall and expulsion, God set a flaming sword to guard Eden, so that man could not enter again. This left him out in a world of sin, lost and without help, to face the wrath and judgment of a jealous God.

Then Adam learned so many things about himself. The forbidden fruit did exactly what the wily serpent had promised. It made him know good and evil, and the things he saw in himself were only evil. Satan was no help now, in saving him from the awful judgment into which he had led him.

Man learned that the Lord had formed him from the dust of the ground, which was a very humble beginning. He was shown also that he was made a little lower than the angels, who are servants of God. He learned that man at his best state is altogether vanity. He came to know that all nations are nothing, less than nothing and vanity, before this God with whom he had to do; that these nations are as a drop of of a bucket and are as the small dust in the balance. When *all* nations are as such, small, puny man looks really, totally depraved to himself, when asked by God, "Where art thou?"

As Adam stands before an angry God in judgment, words cannot describe the littleness of his feelings or his destitute condition. He tries to reach across the deep, awful chasm that separates him from safety, and knows a desperate, indescribable futility. His own efforts

to span the mighty gulf are in vain.

David asks, "What is man that thou art mindful of him? and the son of man that thou visitest him?" (Psalms 8:4) and James asks, "For what is your life?" and answers, "It is a vapour that appeareth for a little time, and then vanisheth away."

Adam feels that vanity, less than nothing, small dust of the balance, the drop of the bucket, and vapour are as small as man can get, in nature, but the law condemns him even lower than any of those things. It puts him in a devil's hell. So when man is really shown what he is in the eyes of God, he does not question, but that he is totally depraved. He knows that, "Hell is naked before him, and destruction hath no covering," and that, "The eyes of the Lord are in every place, beholding the evil and the good," so where can he flee?

God asked Adam, Where art thou? then left a record of many, many places where He found him. If you are a child of God, you have been in those places, and felt your own sinfulness and weakness at such times. You have looked here and there, and found no hiding place from his all seeing eye.

At one time man was found in a desert land and in the waste howling wilderness. Another time he was found in a horrible pit, in the miry clay. Jonah was in the belly of hell. One of the apostles was found on the way to Damascus to persecute God's children and another lied about knowing the Saviour. As an idolater Adam (man) threw the Hebrew children in the fiery furnace, and as a thief he was crucified on the cross.

These all faced God in judgment. Their sins were as scarlet, they were helpless, empty, famished, unable to help themselves, no matter what the sin or situation in which they were involved. They had sinned and were sinners, and the wages of sin is death. Their sin was ever before them and in their anguish they cried with David,

"There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin."

Unknown to Adam, God from eternity had set up a means for his deliverance. His anger and justice were tempered with mercy. He sent his own Son, who was himself Manifested in the flesh, to be a mediator between God and man; to bridge the gap that was impossible for Adam to cross. "For there is one God, and one mediator between God and men, the man Christ Jesus." (I Tim. 2:5) This mediator was sent to satisfy and fulfill the law that Adam had transgressed. The Father gave all things into his hands. He came to seek and to save that which was lost.

All things given into the hands of the Son included judgment and justification. This mediator set things right between Adam and God, by taking all of Adam's sins on his own shoulders, and satisfying the law by dying in Adam's place. Only death would satisfy the law for the wages of sin is death. This delivered man from the transgression of the law and its dreadful consequences. "For as in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:22) And again, "Thou hast forgiven the iniquity of thy people; thou hast covered all their sin."

When at this point in his experience God asks, "Adam where art thou?" there is One who answers in his place. Man still knows himself to be unworthy, and will not lift his eyes, but can cry only, "God be merciful to me a sinner." He knows he is naked before God and begs to be hidden. He finds hope through promises made him by the great Mediator. He has a witness within him that causes him to hunger, to thirst, to beg for mercy, and to look forward to the deliverance of the body from this death.

He also finds in the scriptures, where those of like or similar experiences, were lifted up and delivered. The wanderer in the desert land and wilderness was led about and instructed. He who

was in the pit and miry clay was lifted up. His feet were set upon a rock and his goings established. Jonah was vomited from the belly of hell and preached, "Salvation is of the Lord."

Paul and Peter continued in his way, and were kept as fountains, through which his mercy and grace was preached to fallen man. Nebuchadnezzar, the idolater, praised and extolled him, after being shown his own weakness by the "Fourth man." The prodigal son returned, begging his father's forgiveness, and confessing his sins and weakness. The thief on the cross died with the precious promise, "Today shalt thou be with Me in Paradise." Adam in all these found mercy and grace.

All creation in Adam fell under the law, but we have written only of those, who are that portion of his posterity, for whom the Lord died. The precious chosen ones He redeemed from under the law and clothed in his own righteousness, after finding them naked and undone.

According to David, the wicked will not seek after God and they shall be turned into hell. But we hope to be one of that number found through his love, and made to answer his call, by begging for grace and mercy, and praising and extolling his wonderful name. He said, "I am not sent but unto the lost sheep of the house of Israel."

Once in the first Adam we feared Satan and all he could do, not knowing the bounds of the wicked serpent were set, as is all created things. Now, we trust that the second Adam found us lost and undone, taught us Godly fear and clothed us in his own righteousness. This is our only hope for that bright tomorrow, when He calls Adam where art thou; that the One who died for us, to wipe away our sin, our sorrow and our shame, will answer for us, Lord, here am I.

"And so it is written, the first man Adam was made a living soul, the last Adam was made a quickening Spirit." (I Cor. 15:45)

Mrs. Cisco Barron
Spearsville, La.

LETTER TO SISTER DeHART
DURING ILLNESS

Delmar, Delaware

Dear Sister DeHart:

I received a card from Sister Christine yesterday, saying you were in the hospital; and in addition to your other affliction, you were suffering from an attack of shingles. Upon hearing this news, my mind was directed to the 8th Chapter of Romans, verse 18: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

It is not necessary for me to relate the different kinds of suffering to which Paul was subjected, because I am sure you are well acquainted with them. We learn that he has reckoned, or added together, all his sufferings here in time, and that there is no comparison to be made with the glory that awaited him; and not only to him only, but to all who are awaiting the redemption of their bodies in the day of the great resurrection.

In verse 19, the apostle says, "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." But while we remain here in mortal flesh, we are saved by hope, says the apostle in verse 24. I understand the words "saved by hope" to mean we are saved during the hour of temptation, when Satan subjects us to his awful thoughts and suggestions. So hope is, indeed an anchor of the soul, both sure and steadfast. But those who are embraced in the covenant of redemption through Christ, someday will no longer hope, but will come into full possession of that for which they have hoped. Suffering is the lot of God's elect. All the Apostles except John were murdered. So it is through much tribulation that one enters the kingdom.

I could continue this writing, but I don't want to tire you, so will be brief.

And now my sister, (if you will allow me to so address you), when you have finished your allotted time here on earth, may that peace which passeth all understanding be with you; and may these words of Paul come sweetly to you: "I have finished my course; I have kept the faith."

Unworthily yours,
A. T. Benson

LETTERS FROM PRISON

Among us who read this, there may not be any who have had some loved one in prison. So, if we have never read a letter from one of our prisons today, we would not be able to fully comprehend the very hopelessness of such a letter. There would be the agony of the very thought of losing one's freedom. I imagine this thought that takes possession of one's heart eats like a cancer. The prison walls are a painful reminder that one has lost his freedom. Rebelling against this situation is not the answer, but where is the one who wouldn't rebel? Not only losing the very valuable prize of freedom, but having on the conscience the awful weight of guilt.

With all this in view, then what attitude would one take, for there must be some sort of avenue for the mind to follow. They do not just sit and look at the gray walls of the prison. It would be one of these two: they would become bitter, or they would repent of the wrong they had committed. Good and evil are set before us. In this case one must watch his conduct. Now I've written of one in prison, but my main object is to write on another case — of other letters from prison: those of the Apostle Paul.

This one said that in all things he could adapt himself. Now we know the prisons in those days were horrible indeed. We can imagine them cold and bare; without one sign of the flickering light of the sun. We do not feel it was total darkness, but the light must

have been faulty, the food poor, the hours long and lonely. In this last imprisonment there was not the slightest hope of ever being free again, only by death. Now what was the attitude of this prisoner? It was not hopeless, it was not one of despair, as one who had reached the road's end. It was one filled with bright anticipation; one that could look beyond prison walls to a brighter country. Even in this bleak and bare prison, there was sweet communion with God. David once said, "Whither shall I go from the presence of thy Spirit?" He goes on to say that wherever he went the presence of the Holy Spirit went with him.

So, then, some of the sweetest letters come from one in prison. We notice he spoke very little of himself, but told of the love of God to all the saints. To have drawn our attention to his sufferings, at the moment, would have relieved him somewhat, but his mind was not on things temporal, but on things eternal.

We find in Second Corinthians 4:17, some of the words of encouragement that must have filled his mind while in prison. Here it says, "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." Ah, how it would lighten our burdens to see the things eternal! It took a man in prison to tell us of the glories of these things. Earthly prison bars held him fast, but this did not dim his keen anticipation of a final release. I believe this prison life had helped him; and at first consideration, the question would be, How? We can answer this question when we contemplate our own life here. There are times when we all feel imprisoned; and, like David, there seems no relief. We could beat our hands upon these prison walls, but to no effect. It's when we find that God comes to us even in the prison of trials,

and a troubled heart, that we can see the joys set before the Apostle Paul. His were through the gates of death; but ours, oft-times through having the burden lifted. In contemplating his last prison term, we'd do well to visualize what he suffered there. There was probably no way of measuring time but by the flickering light that failed when the day was done. It must have been cold throughout the night and day. There would have been little companionship of anyone, maybe a guard now and then; but that too would be fleeting. One thing he had that we do not have: he'd been to the third heaven and saw such splendor that there are no words to describe it. He had viewed the eternal home of all the redeemed. In that cold dark prison those visions came back again to him.

We find him saying, "The time of my departure is at hand." Such confidence, such complete calmness of mind! We will fail to get any benefit from this, if we don't get off to ourselves sometimes, and just contemplate how we'd feel if we knew that our time here on earth was finished. Now we're not leaving a cold prison; no, not in the sense he did. Of course, I know this whole world is a prison that holds us here, and we all wait for freedom into the blessed eternal day over there; but actually, we do not have a natural prison wall around us.

From a natural standpoint, we'd think those outside these walls would be the ones to encourage the prisoner; but in this case, it's the prisoner that writes letters of encouragement. Oh, the unsearchable riches of Christ; and those riches come through the pen of one behind prison bars. These are some of the mysteries of God revealed to us. We often wonder why he let his servant go to prison; but there was a purpose in it, so we are not to question it. There have been thousands who have given their life for the sake of the gospel.

If ever we find ourselves so overwhelmed with troubles and disappoint-

ments, let us read those letters from prison to cheer our hearts. We will never have a heaven here, but we can read about one in those letters of a prisoner, who had already been there. In another place he says, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

The one main prison that holds us here is this body of clay; and how well we know this. We say, along with the Apostle Paul, "Who shall deliver us from the body of this death?" We see it dying day by day, but we have this hope within of one day having a body like unto His body. Our Lord says, "Let not your hearts be troubled: Ye believe in God, believe also in me." What comforting words to the troubled heart, the promise of eternal life given to all the redeemed. Along with these words from our Lord are also these comforting letters from prison.

Myrtle Cross
429 E. Chevy Chase Dr.
Glendale, Calif.

MR. GOSDEN TO ELDER HAYGOOD
Maidstone, Kent, England

Dear Mr. Haygood:

There is a very strong and I fear wide-spread movement among nearly every section of the professing church, called "Conditional Immortality," which teaches that only the righteous are raised; that the ungodly are annihilated at death. It is, of course, a terrible error and is really like a premium on sin. To handle it, however, is very difficult, seeing the whole subject is profound. Scripture is very definite, as in the parable of Christ concerning the rich man and Lazarus. So much literature is speculative, and the closer we can keep to God's Word the better. Only we need the Holy Spirit as Interpreter.

I feel it is probably an effort of Satan not only to deceive the world but to perplex and entangle even the Elect with a profound subject. It is far bet-

ter to be seeking an assured interest in Christ and eternal salvation by His death, than to be always considering the state of the lost. Satan's success when he deceived Eve, was to suggest against God's goodness and veracity: "Thou shall not surely die!". One great argument adduced against everlasting punishment is that it is contrary to a God of love. There is an attempt to stir up enmity against Him, if the doctrine of eternal punishment is true. But surely in the precious suffering sacrifice of the Lord Jesus Christ is seen the infinite evil of sin and the inflexible justice of God in punishing it, as well as the unquenchable nature of divine love and the planitude of divine Grace in permitting and providing a substitute capable and willing to sustain, suffer, and exhaust in His own sacred person, the penalty due to his people's sins. Surely God did not send his dear son into the world merely to save sinners from corporal death and annihilation!

Scripture gives us no warrant for the doctrines of annihilation or purgatory. "After death the judgment." The judgment is either to eternal life or to everlasting punishment. (Matthew 25:46)

It is given us through Grace not only to be saved from the "Wrath to come," but to obtain a fitness and title of heaven. Just now, I am not able to give the time needful to write adequately upon so deep and solemn a theme. The following scriptures among many which are worthy of consideration in relation to the solemn matter: Dan. 12:2; Matt. 10:28; Mark 9:48; Luke 16:22-26; John 5:24-29; 2 Thess. 1:9; Rev. 20:10-15; 21:8.

The errorists seem to me to pervert Scripture, and confuse Spiritual death in trespasses and sins with mortality.

May the Holy Spirit give us sincerity in seeking to receive the word of God, the fountain of truth. And may we be united to him who said: "Because I live, ye shall live also."

Yours very sincerely,
J. H. Gosden

P. S. We greatly need the Holy Spirit to guide us into all truth (John 16:26) and to defend us from our carnal reason, especially upon highly spiritual mysteries, and to deliver us from Satan's dreadful temptations.

(Submitted for publication by Elder W. W. Hudson.)

WALKING ALONE

7814 North Yale,
Spokane 52, Washington

To the Dear Old *Signs*:

Well my check is late again, but I hope you will renew my subscription to the *Signs* just the same. Sometimes I get so much good out of it; and again I hardly open the pages . . . It's been my spiritual experience, if I have one, that I cannot even desire spiritual food unless God gives me that desire.

I hope you don't think I am arrogant and boastful of these things. I suppose I would be except God in his infinite mercy and kindness, keeps me humble.

Last Fall, at our church meeting, my husband was taken sick, and my brother and I took him to the hospital; and as I waited all alone — no one knows how alone I felt to be: God, friends and loved ones all were gone, and I climbed the rugged, rocky hills all alone. And I believe it is in these cases where the spirit groans, and makes intercessions which cannot be uttered. Yet I know my loved ones were with me, and pleading with the Father to spare my loved one to me yet awhile; and I know God upheld me. These things I know, but I could not feel them, or accept them, for I was cut off; and God said, "This is the way, walk ye in it." And walk I did. I have always believed — at least it has been my lot that in our darkest paths we must walk alone. For only then do we realize the power of Almighty God.

But after my husband began to get better, as I stood alone looking at the evening sky, I was completely surround-

ed by the presence of God, and there was a flowing through me of love and compassion, 'till I was almost overcome. The only thing I can see is that surely He has to empty us before He can fill us; and when we have been empty so long, and the spiritual life flows again in our being, sometimes it is almost too much.

So once again I was made to rejoice, and Oh, how many time have I felt and thought: Oh that my soul might praise Him as it ought for his wonderful works to the children of men. I always think the scripture is so beautiful where the blessed Saviour says, "I am the root and offspring of David, and the Bright and Morning Star." How true this is: He started it all — the root; and He finishes it all — the offspring. And when our darkness has flown, as it does at His appearing: "I am the light of the world", how we are made to rejoice in Him, and can see nothing, and less than nothing in ourselves.

I hope someday to be at meeting again, where I hope we can kneel and worship at His feet; and if I do not enter that glory-world, I feel I have been so richly blessed that He has given me to know him here. And when I leave this time world and take the wings of the morning and fly to the uttermost parts of the sea of eternity, yea, He will be there. For by him, and of him, and through him we are: He is Alpha and Omega, the beginning and the end. Can we ask for more?

May our God bless and keep you, and keep the *Signs* as pure as man can make it, for we cannot look at the sun in all his noon-tide glory.

A sinner,
Mary L. Eckard

388 McPhail Street,
Lebanon, Mo.

Dear Brethren:

It is time to send renewal for another year; and I will try to write a few thoughts for your consideration. I

know I am not able of myself to say anything to the comfort of the Lord's people; and I don't want to injure the feelings of anyone, so desire to be careful what I say.

What I would like to write about is the Ten Virgins. Are there not two classes of people there? Now would it be right to say that one were law worshipers, and the other worshipers after the Spirit. As long as it was natural all ten lamps burned. Was not Paul's light burning until a brighter light shined — then his light went out. When the commandment came, the law light went out. It could shine in the sunlight, but could not shine in that light that was brighter than the sun. Paul was working against God with all his power, feeling he was doing God's service

So the five wise virgins were the ones that were saved in Christ from the foundation of the world, and had oil in their vessels. Now was not this oil the same as Paul received when on his journey to bind those that believed in salvation by grace. The five foolish could not see where the oil was. None know where that oil is except those who have experienced a change. The five foolish went to buy oil, but it was not the right kind. Read Luke 13:25-28.

So it is not by the deeds of the law, but by grace — something that was freely given us in Christ. By the deeds of the law none are justified. Read Matthew 7:22, 23. I would like for someone to write on this subject. From one who desires to know the truth.

W. W. Kenoly

CONTRIBUTIONS TO THE
INDIGENT FUND

(To April 1, 1963)

Mrs. Milton Tipton, Ala.....	\$ 2.00
Marie Driver, Can.....	1.00
C. C. Shreve, N. C.....	1.00
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H. F. Cate, Kansas.....	1.00
Harry T. Vories, Calif.....	10.00
Verna C. Allison, Fla.....	5.00

CHURCH NOTICE

LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH, at Altus, Oklahoma, has changed their meeting time from second Sunday to the fourth Sunday in each month, at 10:30 A. M., and Saturday before at 2 P. M.

C. M. Haygood, Pastor
Nina Stallings, Clerk
Rt. 2, Box 54,
Altus, Okla.

ANNUAL THREE DAY MEETING

THE BETHEL CHURCH of Riffe, Washington, will hold its annual three-day meeting the second Sunday in July, and Friday and Saturday before, at their usual meeting place in Riffe. Those who are able to meet with us will be welcome.

Elder E. J. Attebery, Pastor
Sister Opal Huntling, Clerk

CORRECTION

Please make the following correction in your copy of the April *Signs*: The second line of the third verse of Elder Smith's *Father Keep Me*, should read "And the song birds lose their voices:" — J. D. W.

ANNUAL MEETING

The **ANNUAL MEETING** of the **HARMONY PRIMITIVE BAPTIST CHURCH** will be held, God willing, all day Saturday and Sunday, June 29 and 30, 1963. Services to begin Saturday at 10:30 A. M., and Sunday at 10:00 A. M.

The meeting house is located one mile East of Huntington, W. Va. city limits, on Cedarcrest Drive; and about one-quarter mile off U. S. Route 60, at Eastern Heights Shopping Center. All lovers of the truth are welcome.

Elder J. R. Lane, Moderator
Mrs. Mildred Stanley, Clerk,
1046 Cedarcrest Drive,
Huntington 5, W. Va.

SULPHUR FORK ASSOCIATION

The **SPRING SESSION** of the **SULPHUR FORK ASSOCIATION** will be held with Pleasant Hope Church, 9 miles South of Atlanta, Texas, beginning on Friday before the 5th Sunday in June. Regret we won't be able to attend Brother Wall. — J. D. W.

Danville, Virginia

June, 1963

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SIGNS OF THE TIMES, INC.

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

EDITORIAL

ISAIAH 55:9

"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

While meditating upon God's mercies in opening the door of faith unto the Gentiles in the remarkable way in which he prepared his servants for the work he intended them to do, which is so wonderfully shown in the Acts of the Apostles, the above Scripture seemed to come, filling my soul with a sense of nothingness, and with it a desire to proclaim our God as God over all and blessed for evermore. Surely "THY WORKS shall praise thee, O Lord, and thy saints shall bless thee."

At the beginning of the Gospel harvest, when there were a multitude who believed, the twelve apostles called the brethren together and they chose seven

men of honest report, full of the Holy Ghost and wisdom, who should serve tables, while they desired to give themselves continually to prayer, and to the ministry of the Word. Acts 6:2-4. The first two of the seven set aside were Stephen and Philip; undoubtedly God had a higher calling for those two and it must have been clearly seen, for verse 8 tells us that "Stephen, full of faith and power, did great wonders and miracles among the people." How quickly enemies arose to resist him, but "Death and hell can do no more than what my Father please." When they brought him to trial, Acts 6:15 says, "And all that sat in the council, looking stedfastly on him, saw his face as it had been the face of an angel."

What a glorious testimony this dear man gave of the Sovereignty of the God of Abraham, Isaac and Jacob, of Moses also, in whom the Jews trusted. When he had a sight of the burning brush, representing the Church of God, with the Angel of God, the Son of God, in in the midst, he had to take off his shoes, for the place whereon he stood was holy ground. What a revolting picture Stephen gave of their forefathers, who slew the prophets, he accused them also of slaying God's only begotten Son. While they gnashed on him with their teeth, what a glorious sight he could witness to. "Behold, I see the SON OF MAN standing on the right hand of God." Such an one, after such a sight, could face death by cruel stoning, yes, and pray for his persecutors, kneeling ing as a victor, (just as Jesus did,) down before such a Holy God and cry—"WITH A LOUD VOICE, Lord, lay not this sin to their charge." How strange are God's ways! Stephen taken so quickly from a world of sin to a world of glory. Philip, though set aside by man to serve tables evidently had other work to do.

In John 4:4 it is said of Jesus, "He must needs go through Samaria," and we read in verse 39 that "many of the Samaritans of that city believed on

him for the saying of the woman, which testified, He told me all that ever I did." In verse 41 it is stated, "and many more believed because of his own word." It was not the pleasure of God Almighty that the saints should be crowded in one place, even though it must have been wonderful to sit down and eat at the same tables with godly brethren to wait upon them. He therefore raised up such a persecution, in which a man named Saul was a ring-leader, that the saints were scattered abroad. Was not this according to God's word? God stirred up Jacob's nest. Deuteronomy 32:10-11. This truth is often not seen at the time, for we are so ready to look at second causes. Moses, recounting the ups and downs of Jacob, could, at the close of his days, "View the landscape o'er," and testify that God's ways are above our ways.

Persecution seems to have forced Philip to leave his brethren and go down to the city of Samaria and preach Christ unto them. "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. — And there was great joy in that city." How long could that last? The next few verses of Acts 8:9-24 show. The case of Simon the sorcerer, exposed by a visit from the Apostle Peter to be an impostor, must have been very distressing to poor Philip. Yes, God's ways are above our ways, Philip must have been crushed so badly that he would perhaps not have a thought that there was a Judas among the twelve that Jesus chose. How good God is, without a doubt Philip would wish to be alone, but God's thoughts are higher than ours. "And the Angel of the Lord spake unto Philip, saying, ARISE and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." Poor Philip must have thought such a place was most suitable for such as he felt to be, and in his circumstances he needed little persuasion. Simon's case had brought him to the same spot where

many of God's humble servants are feelingly to-day, UNPROFITABLE. Let such take courage from God's tender dealings with Philip. "And he arose and went: and, BEHOLD, a man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had charge of all her treasure, and had come to Jerusalem for to worship," was then passing that way. The same God who said, "Go down to Gaza, which is desert," spake again to him and said, "Go near, and join thyself to this chariot."

Philip alone, yet not alone, ran thither and with a holy boldness said, "Understandest thou what thou readest?" Here he saw a man of great authority humbled before God's holy word, while he read of the Lamb of God being led to the slaughter. The same leader was leading him, but he knew it not. He had been up to Jerusalem for to worship, but the temple's gates would be closed to him, for he was of a different race, yet God was his instructor. David's God, who had long ago said, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye," guided Philip and the eunuch to that spot, and there Philip preached unto him Jesus, the Shepherd that leads his own flock, the One who had guided both of them to see Jesus the chiefest among ten thousand and the altogether lovely, the same person who looked upon Peter in his awful humiliation and guided him with his eye.

In Matthew 16:19 Jesus told Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." In Matthew 18:18, also in John 20:23, we see clearly that the gift was to all his apostles and to all his God-sent servants. These keys of the Kingdom of Heaven are manifest in a faithful ministry where one divides between the precious and the vile. The words

"The Kingdom of Heaven" appear many times in Matthew, one reason is that Matthew sets forth the Kingship of Christ. The wise men said, "Where is he that is born King of the Jews?" and in the last chapter of Matthew, Jesus told the eleven, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations." He did not give them the keys of the Church of God nor of the Kingdom of God, but of the Kingdom which in Matthew had wheat in it, which was sown by the Son of Man, and tares, which were sown by Satan.

In this kingdom it is the work of God's humble servants to loose some, just as Jesus said after he had raised Lazarus, "Loose him and let him go." John 11:44. Now this Ethiopian had gone up to Jerusalem for to worship, and we are told by Paul in Galatians 4:25 that "Jerusalem which now is, is in bondage with her children." God would not have sent Philip on such an errand without giving him the keys, for this Ethiopian eunuch was in bonds and needed to hear that it was Jesus, God's dear and only begotten Son, who suffered the just for the unjust. Philip, seeing clearly the goodness of God to himself, "like a hind let loose, who giveth goodly words," Genesis 49:21, began at the same Scripture and preached unto him Jesus. In his testimony he had to show why Jesus was led as a lamb, and no doubt the key fitted well, for "all we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all." Isaiah 53-6.

Preaching of the truth is what God's children need. The devil would say, "if you will let him" or "you have to accept him, etc." Those who believe and receive such lies are the tares that must be bound. It is evident that the eunuch needed nothing of what man must do, for Philip preached unto him Jesus. No wonder he desired his whole body to be buried in the liquid grave. Here then we see Philip open the door of faith

to the Gentile eunuch and we are told that after he was baptized he went on his way rejoicing. I am glad we are told that Philip was not left there, but that he was caught away by the Spirit. Some of us can witness to the same heavenly experience.

Now we desire to consider Peter, who had learned upon whom to rely, so that when he and John were going up to the temple and he healed the lame man, he would take no credit for it, but ascribed the miracle to Jesus, whom they had crucified. We see in Acts 9 that he also raised Tabitha, or Dorcas, from the dead. We are sure that Peter would lay no claim to any power of his own in this miracle, but as he did in healing the lame man, would assert that faith alone in Jesus Christ had raised up Tabitha to the joy and comfort of all those present. Soon after this it was God's pleasure that Peter should preach the Gospel to the Gentiles. One would expect that he was fully prepared after all we read concerning him, but Peter, a Jew, had been steeped in Jewish customs and traditions. For centuries the Jews had groaned under the heel of the Gentiles and there could have been little or no incentive for the early Jewish Christians to have ought to do with them, but God's ways are higher than our ways, and Peter must be prepared from above to go to the Gentiles, for let us not forget that this is the Kingdom of Heaven and "the preparations of the heart in man, and the answer of the tongue, is from the Lord." Proverbs 16:1. It is often said among us that the Lord works at both ends, Is there a eunuch seeking, there is a Philip sent. There is also a Cornelius, and we have a God who knows them that are his, who has known them from before the foundation of the world, and Jesus his Son said, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." John 6:37.

While Cornelius is being taught, God knew where Peter was staying and gave Cornelius correct instructions to send

men to Joppa for him. Peter in his devotions went up on the housetop to pray, and there God gave him a vision. He saw heaven opened and a certain vessel descending unto him as it had been a great sheet knit at the four corners and let down to the earth. In it were all manner of fourfooted beasts of the earth, and wild beasts, and creeping things, and fowls of the air, creatures of God presented in their own nature in Peter's eyes just as they were, yet in that vessel secure, so that none could fall out of it. We do not believe that there would be room for more if anyone tried to add to its number. A voice said, "Rise Peter! kill and eat." Peter knew that voice, he had heard it before, but looking at such a motley collection, he could even deny his Lord and say, "Not so, Lord." How many men like Peter have done the same since that day. His stomach turned at such a mixture, so common and unclean. The voice spake the second time, "What God hath cleansed, that call not thou common."

This was done three times and the vessel was received up again into heaven. How perplexed and frustrated Peter must have felt; such a vision carries a lesson that only heaven can teach the sons of men. While Peter thought on the vision, the Spirit said unto him, "Behold." Let us remind you that there was a "Behold" in Philip's heavenly guidance, as much as to say, "Pay attention." "Behold, three men seek thee, arise therefore, and get thee down, and go with thm, doubting nothing: for I have sent them." God owns and blesses his own work. Philip went on God's errand alone but Peter took certain brethren from Joppa with him. On the morrow they entered Caesarea and found Cornelius waiting for them, and he had called together his kinsmen and near friends. As Peter was coming in, Cornelius met him and fell at his feet and worshipped him. Peter could not stand that, he, who had a day or two before ignorantly said, "NOT SO, LORD," was now schooled enough to know to whom alone worship is due. Peter took him up,

saying, "Stand up; I myself also am a man."

As Peter went into the house, he found many like the many creatures he had seen in that vessel, how varied by nature, some feeling to say, "I am a worm and no man," others esteeming even their host and his visitor so much better than they felt to be. They could have used Asaph's words in Psalm 73:22. "So foolish was I and ignorant; I was as a beast before thee." There could not have been one creature in that vessel that felt he had a right to be there. Surely God had gathered them there as he also gathered the beasts and birds into Noah's Ark, and God had also gathered this company to meet Peter in the house of Cornelius. Here we see Peter making a confession, and today we need to do as James says, "Confess your faults one to another, that ye may be healed." "And he said unto them, ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but GOD HATH SHEWED ME that I should not call any man common or unclean." In this confession Peter sees himself as no better than the strange-looking creatures he had seen in that vessel, and in that humble condition he preached unto them Jesus. While Peter was speaking, the Holy Ghost fell on all them that heard the Word, to the astonishment of those who had come with him, for they heard those Gentiles speak with tongues and magnify God. There was not one who had come with him that could forbid Peter from baptizing those who believed.

We mentioned earlier that Philip was alone, he was Philip the evangelist, who was caught away by the Spirit and was found at Azotus: and passing through, he preached in all the cities, till he came to Caesarea. This evidently was his home town, for in Acts 21:8-9, Luke, the writer of Acts, says, "And the next day we that were of Paul's company departed, (from Ptolemais) and came unto Caesarea: and we entered into the

house of Philip the evangelist, which was one of the seven; and abode with him. And the same man had four daughters, virgins, which did prophesy." Peter and his company returned home to Jerusalem, and in Acts 11:2, we are told, "when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, thou wentest in to men uncircumcised, and didst eat with them." Peter recounted everything that had occurred, even telling them in detail his vision and the results. We are glad that they believed his testimony without the corroboration of those who went with him. "When they had heard these things, they held their peace, and glorified God, saying, then hath God also to the Gentiles granted repentance unto life."

Might I in closing this article relate an incident that happened over thirty years ago. The writer had become pastor in Canada and was visiting a sick member who spoke of a man and his wife who were excluded members. He said, "that brother goes out to all the funerals you preach to hear you, I wish you would call and see him." I said, "He doesn't come to meeting, I want first to visit those that come, before I visit those who do not," thus pushing the thought out of my mind. I bid him good-bye and was walking to my car, planning to make another call. Just as I stepped into my car the words were loudly spoken in me, "What I have cleansed, call thou not common or unclean." I turned my car around and went eight miles in an opposite direction from where I had planned to go. I got to that man's home, saw his wife and told her what had been said in me. With tears streaming down her face she said, "O, how glad my dear husband will be when he hears that those words were given to you concerning him. He has been so broken-hearted and down so low, feeling too unfit even to mingle with the people of God." They both came home at the next meeting, confessing their faults, humbled like those beasts and creeping things in that wonderful

vessel. Long since they have been taken up to heaven, to a better world on high.

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

REMARKS ON 1 COR. III. 10-15

"According to the grace of God which is given me, as a wise master builder, I have laid the foundation, and another buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as by fire."

As an apostle, Paul was a wise master-builder; and his gift for the apostleship, and wisdom in establishing the fundamental principles of the gospel among the Gentiles, was precisely according to the grace which God had bestowed on him to qualify him for the work. By the infallible inspiration of the Holy Ghost, as an apostle of Christ, he had, in all his apostolic teachings, presented doctrinally and practically, Christ as the only foundation; first, on which the eternal salvation of the church is built up, Christ having obtained eternal redemption for his people. Their deliverance from wrath, from guilt and condemnation, and their full, free and complete justification, is all founded on him. Secondly, and in the immediate sense of this text, he has shown that all the doctrine taught, all the works performed, all the hopes inspired, with every theory entertained by the saints, if not founded on him, must come to nought. If our faith should

lead us to believe what Christ by his word and spirit has not taught, it is hay, wood or stubble, that cannot endure the fiery ordeal that shall try every man's faith. What will it avail for a Christian to persuade himself or others to believe any proposition which is not founded on truth? For a time the theory may seem plausible, and pass for truth; but when tested by fire, the delusion is exposed, and all the labor and ingenuity that has been employed in its propagation is lost. In building up the saints in their most holy faith, the apostles have testified, that unless our faith be in Christ, on Christ, and the faith of the Son of God, it will be consumed in the day of trial. All the works also of the children of God must be wrought in God, and rest on Christ, as our Commander, or they will be burned up. Whatsoever he has not commanded us, he has forbidden. If then we do the works which he has commanded, these works are founded and rest on him; if they do not rest on him, they are without authority or foundation; for other foundation can no man lay; and if without foundation, they cannot stand. Read the concluding paragraph of Christ's sermon on the mount. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock." But quite the reverse is the case of those who hear his words, and do them not. See Matt. vii. 24-27. Whatever we may do religiously, if Christ's words have not authorized us, will be labor in vain; unprofitable, and subjecting us to loss.

We have an exemplification of these words of the apostle in the Corinthian church, to whom they were addressed. Paul had been laboring among them, and as a wise master-builder had preached Christ to them, as the only foundation. They had accepted his doc-

trine, discarded their former idolatry, and had in many things walked orderly; by conforming to his laws obediently, they had been building on that foundation; but they had also been building on the same Christian foundation many things for which the apostle reproveth them. That which they had done by the authority of Christ, was like gold, silver, and precious stones, which could endure the fire; but what they had done without his authority, was like hay, wood, and stubble, all to be burned, and all that labor lost. The churches also of Galatia, before whose eyes Jesus Christ had been evidently set forth, crucified among them, and run well, began right, had built on that foundation, gold, silver, and precious stones; but listening to Judaizing teachers, they, who had begun in the spirit, were so foolish as to suppose they might be made perfect by the flesh; and had been building with hay, wood and stubble. We have numerous examples in the present day.

Churches and individuals, who have once received Christ as their only foundation, have, in some instances, thought they could build faster, and get up their building quicker, and make it much larger, by working in some materials which will make a fair show, when there is no fire to try their works. See churches, gathering in front-bench converts, suppressing unpopular truth, embracing popular error, and construing their wonderful enlargement as evidence of divine approbation. All seems to go on well until the day of trial comes, when their works are tried by fire; then all that have come in by any other way than the door, go out without divine favor.

It is hardly to be supposed that their lives a saint on earth, who has not, in any way, at any time, been building on this foundation, to some extent, with hay, wood and stubble. But the admonition is, "Let every man take heed how he buildeth upon this foundation.

We take the inspired testimony and instructions of the apostles, as the bas-

is of our doctrine and practice. They, as wise master workmen, have preached Christ to us as our foundation; on the apostolic platform, or foundation, we go on to build. All our works which are supported by a "Thus saith the Lord," will stand the fiery test; but all we do without that authority will burn like stubble in the day of trial.

We have reason to fear that many of God's children have spent years in trying to establish theories, and works which shall at last be given to the flames, and they shall suffer loss. But although all the vain works, and unwise, unauthorized building of the children of God shall be consumed, and they shall suffer loss, yet they themselves shall be saved from themselves, from their works, and from their follies; yet so as by fire. He who sitteth as a refiner and purifier of silver, shall consume their dross, burn up their hay, and wood, and stubble, and bring them out of the fiery furnace like gold that is seven times tried in the fire. "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear; for our God is a consuming fire."

(Editorial by Elder Gilbert Beebe October 1, 1868.)

OBITUARIES

ELDER H. MATTISON BROCK

In memory of Elder H. Mattison Brock, who was born Feb. 23, 1890, and married to Mary Loftis Oct. 15, 1911. She departed this life March 6, 1923. On Nov. 29, 1923, H. Mattison Brock was married to Elsie Loftis. To these unions were born twelve children, of whom ten survive.

He joined the Church at Little Hope on the second Sunday in September, 1929, and was ordained elder on the second Sunday in December, 1936. He has served from four to seven churches ever since.

It is with much grief and sadness of heart that we try to write the obituary of our much loved and affectionate deceased brother, Matt Brock, who passed away Feb. 15, 1963. He was a life-long resident of the Covin community, Fayette County, Alabama. His fellow citizens elected him to serve for eight years as tax collector of his county. He owned and op-

erated a grocery store and service station at the time of his passing and had been doing so for many years.

Our highly esteemed Brother Brock served as moderator of the Hopewell Primitive Baptist Association for the past twenty years. At the time of his passing he was the pastor of six churches in the Hopewell and Buttahatchee Associations.

His body was laid to rest at Union Chapel Church cemetery in Lamar County under a huge mound of flowers. The services were held on the third Sunday in February and were attended by the largest congregation of relatives, neighbors, friends, and brethren we ever saw assembled at a funeral. The funeral was conducted by Elder H. C. Moon of the Five Mile Creek Association and Elder W. L. Norris of the Hopewell Association.

Elder Brock was well known throughout Alabama and in the sister associations with whom we correspond. He often visited the associations in Tennessee, Kentucky, Louisiana, Arkansas, Texas, and other states.

He will be greatly missed by everyone who knew him because to know him was a joy. He had a smile and a kind word for everyone. His passing has left us with a job that no one but the Lord can fill. He was well read in the Bible and highly gifted of the Lord to preach the unsearchable riches of Christ.

We want to say to the bereaved family: Look to the Comforter who is Christ the Lord, who can fill the vacancy. We know that our loss is his eternal gain. Weep not as those who have no hope. We feel that Elder Brock's spirit has gone to the Paradise of God, where sickness, pain, separation and heartache never come — the body lying in the dust of the Earth awaiting the second coming of our Lord and Saviour Jesus Christ. We believe that when the last trump shall sound and the voice of the archangel shall call that Elder Brock will be in that number to hear the Master say, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Let us conclude with these remarks to his dear wife, Sister Elsie Brock, and the children. Look unto Jesus; lean on His everlasting arm, and may the Lord grant us grace to be submissive to His will and purpose. The Lord giveth and the Lord taketh away; blessed be the Name of the Lord.

This is written at the request of Sister Brock and family who also request that a copy be sent to the *Signs of the Times* for publication, one copy be sent to the Little Hope Primitive Baptist Church of which he was a member, and that a copy be sent to the Brock Family.

Submitted at the request of Sister Brock by Deacon Bruce Sullivan and Elder W. L. Norris

of the Hopewell Association.

MRS. DAISY DAVIS DYE

Mrs. Daisy Davis Dye, of Reidsville, N. C., passed away in December, 1962, at the age of eighty-five years.

She is survived by four daughters: Mrs. Miller and Mrs. Arnold Phelam, of Indianapolis, Indiana; Mrs. C. V. Mathews, Stokesdale, N. C.; and Mrs. J. D. Fergerson, Danville, Virginia; five sons: H. L. Dye and G. O. Dye, Newport News, Va.; Z. W. Dye, Louisville, Ky.; H. S. Dye, Indianapolis, Indiana; and H. J. Dye, Madison, N. C. Surviving also are two brothers: J. M. Davis and R. B. Davis, Ruffin, N. C.; and a number of grandchildren and great grandchildren.

Sister Dye united with the Dan River Primitive Baptist Church in July, 1934, and was baptized by her pastor, Elder D. V. Spangler, in August of the same year. She was devoted to her church, and adorned her profession with an orderly walk and Godly conversation, manifesting to those about her that her affections were set on things above. While physically able, she attended her church services, and manifested a great love for her Saviour and brethren; which love is inseparable.

Her funeral was conducted at Pleasantville Church, where her husband, James D. Dye, who passed away in 1932, is buried. Services were conducted by her pastor, Elder D. V. Spangler, assisted by Elder H. W. Wray. Interment was in the church cemetery, there to await the coming of him who said, "I am the resurrection and the life."

D. V. S.

MRS. NANCY LENORA ALLIGOOD

It is with much sorrow and loneliness, but still with thankful heart, that we write the obituary of our dear mother. She was our mother by the ties of nature and Mother in Israel, we hope. She meant so much to her church — something she put ahead of everything else. Our vocabulary is too small to put in words the feeling of our hearts about her.

Mother Alligood was born in Scranton, N. C., February 13, 1890, and passed away October 7, 1962. She was united in marriage to W. P. Lupton in 1903, and to this union ten children were born, but God saw fit to call five of them home in infancy, leaving five to mourn her departure: Allen T. Lupton and Walker E. Lupton, Portsmouth, Va.; James L. Lupton, Hampton, Va.; David C. Lupton, Norfolk, Va.; and Mary E. Raburn, Swanquarter, N. C. Surviving also are one sister, Mrs. M. D. Carrow, twenty grandchildren, and twenty-four great grandchildren, together with several nieces and nephews. She was married to J. M.

Alligood in 1928, and he preceded her in death in 1960.

She united with Beulah Church, Scranton, N. C., in 1913, and was baptized by Elder E. E. Lundy. She was a faithful member for forty-nine years. She was acquainted with many troubles and trials in her life, but relied on her Saviour for strength to uphold her; and we believe He did until the end. She believed in an all powerful God that does his will in heaven and among the inhabitants of the earth, and none can stay his hand. She was made submissive to the will of God a good while before she passed away, for she would often say, "Son, I'm tired and want to go home." We believe she was blessed with that faith to live with, and faith to die with. The departure from this world means the end of sorrow and pain, for her poor body was so afflicted. We believe she is at rest with her Saviour.

Her funeral service was held by her pastor, Elder A. L. McKinney, and Elder I. S. Conner. We the church, and her children, loved her, and miss her so much, but believe God loved her best. May God grant us the faith to carry on, as He did her.

Written at the request of the church by her son and his wife.

W. E. Lupton and Beatrice Lupton

EZRA RANDOLPH FAULK

Ezra Randolph Faulk passed away in a hospital in Gladewater, Texas, on March 30, 1963, at the age of fifty-nine years, eight months and five days. He had been ailing for several months with a heart condition.

Ezra was born in Upshur County, Texas, July 25, 1903, the youngest son of John C. and Mary Faulk who preceded him in death many years ago. He is survived by his wife, Rubye, of Big Sandy, Texas; his daughter, Mary McDonald, and two grandchildren of Gilmer, Texas; and the following brothers and sisters: Philip Faulk of Marshall, Texas; John W. Faulk of Big Sandy, Texas; Hubert T. Faulk of El Paso, Texas; Houston Faulk of Hawkins, Texas; Pearl Smith of Pittsburgh, Texas; and Tura Bauman of Big Sandy, Texas.

The funeral service was conducted by Elder E. J. Lambert of Winnsboro, Texas, at Paron Church where Ezra's parents were members for almost a half century, and where Ezra attended services as often as he could. Only one month before his death he suffered an attack while services were being conducted by Elder Lambert at Paron. He never offered himself for membership in any denomination or church but with his walk and manner of life and living, he would have proved a most valuable member had he joined. The many

friends from far and near in attendance upon his funeral, gave mute testimony of the high regard in which he was universally held by all who knew him. He was for most of his adult life a strong believer in the doctrine his father and mother loved, and we have no doubt or fear but what he is now a member of that blessed congregation that shall for all eternity sing God's praises in the climes of eternal glory.

Elder Lambert delivered the sweetest funeral discourse that it has ever been our privilege to hear. Knowing Ezra as he did, he could speak with confidence that what he said would be testified to by the large concourse of friends and relatives present. We were a closely knit family of brothers and sisters, and were it not that we know Ezra has gone on to a land where there will be no more of the sorrows and sufferings God's people must bear in this time world, our grief would be almost beyond endurance. After the funeral service at Paron Church, the body was carried to Chilton Cemetery near Big Sandy, Texas, for burial and to await the morning of the Resurrection and the final consummation of the victory over death and the grave, a victory for God's children initially won for them when the blessed Saviour arose from the tomb and ascended to the Father on high.

We would not close without expressing to Rubye our gratitude for her faithfulness and tender care of our departed brother in the flesh. Theirs was an exemplary marriage and theirs was a home to all who entered its portals. Personally we have never thought of Rubye as a sister-in-law but had a feeling for her as a sister in the flesh.

A Grieving Brother,
Hubert T. Faulk

JAMES HENRY TIDWELL

James Henry Tidwell was born in 1882, and died July 19, 1962, making his stay on earth seventy-nine years. He is survived by one daughter, Mrs. Grace Eaton, Naples, Texas; one sister, Mrs. Pearl Foster, Simms, Texas; five brothers: Pete, Doc, Ben, Burl and Earl Tidwell; and several nieces and nephews.

Funeral service was held at Old Union Primitive Baptist Church by Elder Loyd Wall. Pall bearers were Herman Tidwell, James Tidwell, Billy Tidwell, James Henry Tidwell, J. L. Johnson, and Harvey Daniel.

Prepared by W. B. Burkhalter, Church Clerk, for publication in the *Signs of the Times*.

MRS. SALLIE SMITH

With a sad heart I attempt to write of the death of my dear mother, Mrs. Sallie Smith,

who departed this life January 12, 1963, making her stay on earth more than eighty-two years. She leaves to mourn her passing one sister, Mrs. Jennie Cobb; seven children, seventeen grandchildren and twenty-four great grandchildren.

She was a member of Pleasant Grove Primitive Baptist Church for forty years. She loved her church and always attended her meetings when able. She will be greatly missed by her church, her children, and many friends. She was laid to rest in the church cemetery, beside her husband, who passed away April 12, 1938. There were many beautiful flowers and a lot of friends and loved ones at her grave side.

I feel sure she is resting with Jesus. The hope and faith she had in the Lord, and her daily walk in life, causes me to believe her spirit is resting with the one who gave it. "The Lord giveth, and the Lord taketh away." If not deceived, I have a little hope that when my troubles are over, I will meet her on that happy shore, where sickness, sorrow and pain are no more, for Jesus himself will be there.

Written by her daughter,
Mrs. Lila Smith Baker
Burlington, N. C.

RESOLUTIONS OF RESPECT FOR
SISTER SALLIE SMITH

We, the church at Pleasant Grove, wish to bow in humble submission to our gracious heavenly Father in removing by death a beloved sister, Sallie Smith. She was so faithful to attend her church, and was an example of Christian humility. Therefore

BE IT RESOLVED, That in the passing of Sister Smith, we feel our loss very keenly, but bow in submission to One who doeth all things well. And

BE IT RESOLVED, That we extend to the family our heartfelt sympathy; and that a copy of these resolutions be spread on our church records, one be sent to the *Signs of the Times* for publication, and that a copy be sent to the family.

Done by order of the church in her conference January meeting, 1963.

Elder J. Harvey Smith, Moderator
Robert F. Walker, Clerk
By Sister Lena Walker, Asst. Clerk

RESOLUTIONS OF RESPECT
MRS. LOU STAR KESTER

God in his love and tender mercy has called from our midst another one of our beloved sisters. Sister Lou Kester died at the home of her daughter, Sister Anna Lou Stults, in Hurst, Texas, June 10, 1962. Funeral services were conducted by Elder W. W. Taylor at the

Henderson Funeral Home, Vernon, Texas, June 13, 1962.

Sister Kester was born in Morgan, Georgia, April 29, 1879. Moved with her parents in 1888 to Wilbarger County, known at that time as the White Community. She was united with the Primitive Baptist Church and was baptized by Elder J. L. Hughes over 60 years ago. She joined the Little Flock Church at Altus, Oklahoma, by relation and served as Church Clerk for 14 years. She has been sorely missed by the Church but we feel our loss is her eternal gain.

She is survived by two daughters, three sons, one foster son, three sisters, one brother, twelve grandchildren, seven great grandchildren and two great great grandchildren.

BE IT RESOLVED, That we bow in humble submission to Him who doeth all things well. and

BE IT RESOLVED, That a copy of this writing be sent to the family, one to the *Signs of the Times* for publication, and one placed in our church records.

Done by order of the Little Flock Church, while in conference on Saturday before 4th Sunday in July 1962.

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

MEMORIAL

At the request of New Hope Primitive Baptist Church, Rockingham County, N. C., in conference at her November meeting, 1962, I have written the following Memorial for Sister Lessie Smithy.

Sister Smithy departed this life in October, 1962. Since she was my senior by several years, my pleasure of being with her was not very often, and she being confined to her room at Umstead Hospital the last years of her life, I was never blessed to meet with her as a sister, yet I well remember her faithfulness as a member. Though she had failed somewhat mentally, her memory of each meeting day, and her kindness and desire to be honest, and do what was right, never failed.

Sister Sue Paschal said that she well remembered what Sister Smithy said as she came from baptism: "Hallelujah, I love everybody". It is so wonderful to me, to know I have been loved by one of God's little ones.

Her funeral was conducted at New Hope Church by her pastor, Elder J. C. Paschal, and her body was laid to rest in the church cemetery, to await the appointed time for the coming of her Saviour Jesus Christ; to be carried home where there will be no more failure of body or mind; no separating from loved ones; no more headaches, pains nor death. To be like Jesus is such a glorious thought to me.

In memory of a sister dear,
 Who has left this world of sin and fear:
 Now awaits the coming of the Son,
 The only holy, faultless one.
 A member, and a faithful one,
 And now her toils on earth are all done.
 In pre-sweetened tomb she's resting now:
 In humble submission we bow.

An humble sister, I hope,
 Fannie Sue Ware

SUSAN ALICE SHANKS

Susan Alice Gilmore Shanks was born October 9, 1885, and died January 3, 1963, at the age of 77 years and three months. She was the daughter of Elder William H. Gilmore and Alsie Darland Gilmore. They moved from their home in Goldendale, Wash., in October 1895, to Yakima, Wash., where she was married to Charles D. Shanks April 5, 1908.

She lived most of her life in Naches, Wash., until her last illness when she was taken to her son's home in Seattle where she died. Her body was brought to Yakima for burial beside her husband who preceded her some years before.

Her Christian experience began early in life. She joined the church and was baptized by Elder B. O. Jeffrey April 11, 1947. Her greatest pleasure was meeting with her church friends and singing the songs she loved so well.

She is survived by one son, William N. Shanks, two grandchildren, Jon and Sue Shanks who reside in Seattle; two sisters, Mrs. Olive Yegge and Mrs. Florence Hammer of California and one brother, Dan Gilmore, who lives in Naches.

She was loved by Baptists far and near and by many friends who expressed their affection with many beautiful floral pieces at her funeral.

She will be greatly missed by the members of Pleasant Grove Church as well as the other Baptist churches that she enjoyed visiting. But she, like Paul, thought it better to depart and be with the Lord and was submissive to His will. May He comfort those who mourn and teach us to wait with patience for the fulfilling of His promises in the resurrection of the dead.

Josie Mitchell, Clerk

ALFRED O. EDWARDS

On the 28th day of November, 1963 Deacon Alfred O. Edwards answered the call of the Saviour he loved so dearly, to be in that heavenly home on high where sorrow and suffering are no more.

In the passing of Deacon Edwards the Providence Primitive Baptist Church, near Hurricane, W. Va., lost one of her most beloved and highly esteemed brethren. The effect of this loss was felt far and near, wherever our people had the blessed privilege of walking with him. He was one of the tall cedars that stood firm in the sovereign doctrine of God our Saviour, trusting only in the finished work of Christ. He loved his church and always filled his seat and attended services as long as he was able. He fulfilled the office of Deacon to the utmost in the spirit of love, and in the delight of our Lord. He was an humble and sincere servant and pillar in the church, a great strength and comfort to his pastor, and was loved by all who knew him.

He suffered a stroke in May, 1962, and during the months that followed the kind and tender hands of his wife and children administered unto his needs. During these months the satisfaction of viewing the beauties of heaven was his to enjoy, administered by our Redeemer God, so we are confirmed that our Heavenly Father called him at his appointed time; and in death his spirit returned to God. We desire to bow humbly to God who does all things well, and ask to be made submissive to His holy will in all things, and be reconciled in his passing.

Brother Edwards was born in 1887, in Putnam County. He was a farmer, a good neighbor and citizen. He joined the Providence Primitive Baptist Church June 26, 1920, and was ordained into the office of Deacon May 22, 1937, and served faithfully until death. He served also as a church trustee since February 5, 1951. His doors were always open to the Primitive Baptists, and he greatly enjoyed entertaining them. It was a gracious home to visit.

Funeral services were conducted by Elder V. B. Linn, assisted by Elder J. C. Hammond, December 1, 1962, at the Mount Moriah Baptist Church; and he was laid to rest in the Bird Cemetery to await his Master's call.

Left to mourn are his wife, Lelia, and nine children. The surviving sons are: Woodrow and Kermit, St. Albans; Clay, of Hurricane; and Roy, of Nitro, W. Va. The surviving daughters are, Rosetta Thornton and Beulah Bird, of Hurricane; Audry Purdy, of Poca, W. Va.; Reba Bird, of Rock Cave; and Doris Jean Lambert, Huntington, W. Va. Also surviving are four brothers: Wilbert, Delford, Thomas, and Bryan Edwards; one sister, Elfie Buzzard, all of Hurricane; and twenty-five grandchildren and eleven great grandchildren.

May God comfort the members of this family and the friends, and give us all a reconciled mind to his sovereign will in all things.

V. B. Linn

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., JULY, 1963

NO. 7

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 7/63
IT EXPIRES WITH THIS ISSUE

GRACE

Though I be nothing Lord, and less —
And this I freely do confess,
Yet through thy all abounding grace,
I hope and trust to see thy face.

I hope the blood that Jesus spilt,
Has cleansed my soul from sin and guilt;
That all he suffered on the tree
By grace was imputed to me.

By grace I live, in grace I trust:
Through grace I hope that I am just.
Through grace, dear Lord, and grace alone,
I hope to praise thee 'round thy throne.

This grace e'er time in Christ was giv'n,
That we might have a home in heav'n.
And, since it more than sin abounds,
Its objects must in heav'n be found.

Not one believer e'er shall be
Lost here nor in eternity,
But each one shall in heav'n be found,
Where praise of grace will always sound

O boundless, matchless, sovereign grace,
That gave rebellious foes a place
At God's right hand, where they shall be
All freed from sin eternally!

C. B. Britt
Eldorado, Ark.

GLAD THEY CAN READ
THE SIGNS

Rt. 3, Box 100,
Crockett, Texas

Dear Editors:

Enclosed is \$5.00 for two more years

of the *Signs*. We may not be here two more years, as we both are in our eighties, but maybe it will fall into the hands of some who will enjoy it. We have been taking the *Signs* for several years, and enjoy it so much; and would feel lost without it. According to our thinking, it is the best: Thank God for all its editors.

We don't get to our meetings as often as we would like, but thank God we can read the *Signs* at home. We feel it is of the Lord, and is what we believe. We know there is nothing good in this flesh of ours, and often feel we are the weakest of all men, and desire our God just to give us a few crumbs from his bountiful table. We believe fully in predestination of all things, and if we are saved, it is for always. When we read of the Lord's prayer to God for his people, the sheep of his pasture, our hope is in the blood of the Lamb. When we read of that multitude of the saved that John saw, our hope is that we are in that number. I dreamed one time that the Lord was coming, and there was a large army of folks all naked, and my husband and I and the baby were there on the bank of a river. They were not concerned about each other, but were all looking up to see our Lord come.

A few years ago my daughter, her son, and I were driving through Houston, and there came up a thunder shower; the lightning clipped a live wire, and it fell just behind our car. I said, "Lord help," and a small voice said to me, "God careth for his sheep." Oh, how sweet that voice was to me!

I can't find where we are to accept Christ, but we hope he will accept us. A missionary once asked me what church I belonged to. At that time I was

not a member, and I said, "I do not belong to any." And he said, "Haven't you ever accepted Christ?" And I replied, "I am wondering if he will accept me." And he said, "Oh, that way!" and that ended our conversation.

In my experience I had a vision. I was walking behind two missionary preachers, and we walked by a Primitive Church. I had a great burden on me, and as we passed, I looked toward the building and saw a tower, and in the top of the tower there was a light. Then I heard my sister's voice say, "Mollie, it is the Hardshells." That sister was the late W. O. Beene's first wife, a full believer in the Primitive doctrine; and which I love.

I am an old woman — eighty-one years old, and this is my first attempt to write to the *Signs*.

In love and hope,
Mr. and Mrs. J. F. Rich

"WHEN AS YET THERE WAS
NONE OF THEM"

Larkslane, Ky.

Dear Editors:

You will find enclosed check for \$5.00 to renew my subscription to our paper for two years. I do not want to miss a number, for all are precious writings to me.

The Editorial by Elder J. D. Wood was rich and wonderfully described. "Predestinated unto the adoption of children." Brother Wood, this morning, before I had read your editorial, this thought flashed through my mind, (not thinking on any spiritual subject, and about my usual morning duties), it was a dim thought, "When as yet there was none of them." I did not know where, nor who had penned these words, but I found from the concordance that it was David's language recorded in the 139th Psalm, 16th verse: "Thine eyes did see my substance, yet being unperfect; and in thy book all my members

were written, which in continuance were fashioned, when as yet there was none of them." I read the entire chapter. It teaches and sets forth so strongly the doctrine you so beautifully set forth. I think this prepared me to get the rich food that you sent out.

In my nights of sorrow I have been made to feel what this great writer meant: "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea: even there shall thy hand lead me, and thy right hand shall hold me." He goes on to prove that God is and will be the great I Am in all time and eternity. So we learn and know the spirit of man never dies. If we quit the walks of life, and this body is fastened in the tomb, no matter how much dirt is piled on the box this body is in, He still sees and knows where we are, and what we are.

Though we may feel our sins to be so great that we would at times hide from his all searching eye: He knew before we were formed and brought forth what we are, and that we are sometimes tempted of Satan to follow some of his deceitful plannings; and if we are not kept by the power of God unto salvation, then we fall. And for the fall we are made to cry and beg God for mercy; and at the time we are begging, we are made to feel so unworthy to ask of Him the peaceful fruits of righteousness. They that sin willfully after they have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgment and fiery indignation, which shall destroy the adversary. Yes, sometimes we do things we should not, but at the time it doesn't seem so; but, as we find in the 139th Psalm, we cannot hide from the all seeing eye of God. Then we are shown that we are wrong, and suffer that fearful looking for of judgment and fiery in-

dignation, which causes us to say, "Why did I do so and so?" It is because we are left to the human side of us. Paul said that "It is no more I, but sin that dwelleth in me." So this warfare is still going on that Paul complained of, and asked God to remove it; but He said, "My grace is sufficient for thee."

Broher Wood please pardon this; I did not mean for it to be so lengthy, but I did so enjoy your editorial. Of course, we are strangers in the flesh, but I hope we know and are known by the grace that has been, and is still being delivered to the saints.

Yours in hope of pardoning love,
Mrs. D. C. Turner

LETTER FROM SISTER DYKES

1114 Mt. Hermon Rd.,
Salisbury, Maryland,
January 2, 1961.

Dear Elder and Sister Ruston:

It was a joy to hear from you again and to read your good letters. I realize that you have a large correspondence and that you cannot do all the things you once could and for that reason, I appreciate the more, your effort in writing me. It is so heartwarming to hear our brethren tell the old story and of the way along which they are led; and to speak of our dear Redeemer. This is because we humbly hope we are being led along the same way. You know, it is lovely to hear the dear brethren tell of their "experience" when the Lord first appeared to them and revealed Himself in all His beauty, but also I love to hear of His continual dealing, His abiding presence, resulting in "growth in grace and in the knowledge of Him." I feel that if we have any assurance of our salvation — and I do believe we have — and that at times that assurance is as firm as the Rock on which it stands; that assurance lies in our growth in grace and in the constantly enlarging view of our glorious Lord Jesus Christ.

I know so little now that perhaps I should not say this, but I say it with a thankful heart — a heart which ascribes my hope, my life, my everything to Him: About thirty-five years ago when He sought me from among the dead and drew me to Him and made me to love Him, I knew *nothing* about Him except that I loved Him. A new-born babe knows nothing of the character or virtues of its mother — it knows nothing of the suffering she endured; it knows not that she went down almost to death to deliver it; it knows not that she will labor for it, sacrifice for it, and if necessary, die for it; *but it loves her*. Then as she feeds it, shows her great love for it, as she soothes its childish fears and kisses away its tears; as she teaches it and reveals her character to it and her love for it, the child's view of the mother enlarges, and he appreciates, as well as loving her; and if he is an obedient child, his love for her grows and his appreciation deepens and the older he grows the more he loves her.

This has been my experience if I have any, and as the years go on I see Christ in every event of my life more and more; and more and more He fills earth and heaven. And the more I know of Him, the larger my view of Him, the less I think of myself; and the more I know that "without Him I am nothing." "He must increase, but I must decrease." As He increases in the believer's experience, the believer decreases; and I can say in deep humility that this is my testimony. As we behold "The Lamb of God" everything else loses its significance, and we "see no man save Jesus only." I know not whether the Lord is preparing me and fortifying me for some great natural or spiritual trial, but for these last three or four months the sweet communion with my Dear One has been almost unbroken and it has been heaven; and I shrink at the thought that at any moment He may veil His face and leave me forsaken for awhile, without the "joy of my salva-

tion". But whatever the condition may be, I long to be conformed to Him, knowing as I do, that it will be good for me and that *nothing* can separate me from Him, if I'm so blest as to be one of His little flock.

How many many times I've thanked my God with tears of joy for the "or any other creature" of Romans 8:39. What great comfort my precious Bible has been to me these past years, the written Word of God, yet there are at times when I can derive no comfort from it. Even His word is closed to us except the Holy Spirit apply it to our need. How strange and how very glorious are the dealings of our God!

We did have a good Association and we all enjoyed it, but we missed you. My little house was filled to the brim all the time. Elder Wood, Elder Ayers, and others visited with me through the meeting and on Thursday night after the meeting ended, dear Elder Spangler went home with me and others came over for supper and the evening, and we had a good time talking of Him and His great love.

Elder Griffin has been a great blessing to us in Elder Spangler's absence and we love him just as much. I've seldom seen anyone more "full" than he was yesterday, and Saturday. I was with them most of the time and we had a wonderful time.

You spoke of and asked permission to publish my last February letter. Well, I have no idea of what I said, and I've felt all along that what I could write was not worth publishing but Elder Griffin and Elder Spangler have often told me in reply to that, that I should let the Church be the judge of that. They so often say that there is need for something to publish and have urged me to try to write something, so if you really think the letter may be a bit of comfort to someone, or conform to someone's feelings and correspond with their experiences, you may be the judge; I will not refuse. I do know that what Mildred Dykes could write would not

be worth reading, but I also know that the Lord can speak *through* His least of all saints to the comfort of others. I do hope you may be given strength, and I know you will, to do that which the Lord requires and as He gives me an heart to pray, I shall seek His face in your behalf, and I beg you to do the same. I need the love and prayers of my dear brethren, at the same time that I need our dear Savior's abiding presence. It all works together for our oneness in Him.

And now, the Lord bless thee and keep thee and may we all be drawn ever closer and closer to one another and to Him, as the day approaches.

Yours, in the tie that binds,
Mildred Dykes

TRIALS AND DELIVERANCES

807 Pope Street,
Memphis 12, Tenn.

Dear Editors and Readers of the *Signs*:

Last month brought a severe trial of our faith, and much suffering and heartache, which caused us to beg God to show mercy, and give us grace that our enemies (in the flesh) not triumph over us, but be subdued by love; that we be led, guided and directed in the way of peace and good for this precious band of believers here and elsewhere. And, if I am not badly mistaken, I believe we have seen and felt the effect of the mantle of love cast over us in a manifest sense. How able God is to dispel confusion and make peace!

Could we ever know really how great he is, if he did not manifest his power, love and mercy in our lives; in our trials and sufferings? How good it is to fall at the throne of grace, and acknowledge our sins before him, that we might obtain mercy to help in time of need. He knows us altogether, and he alone knows the hearts of all men. How wonderful it is that in him, of him, and through him, is forgiveness, mercy,

and love, all treasured in Christ before the world began. Who is it that can condemn? it is Christ that died. Oh, how awful if this were in the hands of mortal men! But it is not. "If God be for us who can be against us?" He knows his own sheep, and they know him and are taught of him.

When He gives them repentance, and turns them from dead works, and says, "Be ye not unequally yoked together with unbelievers, but come from among them and I will receive you," God help us to not turn them away. I am so frail, so weak, and so guilty, if Christ was not made unto me wisdom, righteousness, sanctification, and redemption, then there is no hope for me. And if he was made all these things unto one of his children, is he not made the same to all for whom he died? Then what preeminence would one have over another? If one is forgiven little, and another more, and yet their sins are *all* forgiven, where is the complaint?

But there are complaints, as also there were by those who labored in the heat of a whole day, and others only part, or came in later in the day; but they all received a penny. Oh that it would please God to give us all knowledge and understanding, and above all, fill our hearts with charity, compassion, and humility, that we might be able to judge righteous judgment, and judge not according to appearances; or sins committed while in ignorance and unbelief, but according to confession from the heart. With the heart man believes, and with the tongue confession is made. What could they repent of, or what could they confess, but guilt and sin?

There were Pharisees who thought they needed not a physician: they couldn't see their sins, and they did not repent. Jesus told them the publicans and harlots shall go into the kingdom of God before you. Repentance, faith and

belief are the gifts of God. His judgments are unsearchable, and his ways past finding out. He chose his people in his Son before the world began; and though man might sometimes call unclean that which God has cleansed, it comes to naught. It is the Lord who builds the house, and it is He who keeps the city. Even Jesus was set at naught of the builders, yet he was the chief corner stone. These things are far too high for puny man to know (or think they know) and understand. I do not know how we who have received such mercy, could fail to be merciful.

Last Sunday at meeting the Lord poured out such a blessing upon us — one which I believe all will long remember. Our pastors, Elders H. G. Brown and H. R. Prince, were so filled with the Spirit, and their minds lifted above earthly things, to declare the unsearchable riches of Christ in such beauty and power. The comfort was such that we truly felt we had received double for all our sins. How could we live if we did not believe in this complete, finished salvation? As they talked, we felt a union of Spirit which led them into such wonderful truth. It was a heavenly place.

The *Signs* has been full of such good articles the last two or three months. What a blessing to have such gifts to tell of the Way, the Truth and the Life which is in Jesus; each in his own tongue, or with his own gift. The fullness of God is so great that, though millions of years may run, their song will still go on; and then the half can never be told, and His fullness will be just as great. These gifts to me come down from our Heavenly Father, and they are for the comfort and edifying of his children. How good it is to think on these things!

. . . I confess that I am still a sinner, and unworthy of so great salvation; but by the free grace and unmerited love of Christ, I hope I am owned a child: And in this hope I live.

Mrs. James E. Young

DESIRES THE JOY OF
HIS SALVATION

3091½ Hagerman St.,
Houston 11, Texas

Elders Spangler and Wood:

Dear Brethren in Christ, I hope:

This is to let you know that I am yet in the land of hope, through the mercy of our kind, loving and gracious God. Due to being on the move so much of the time in 1962, I missed several of my precious papers; and they are almost all the preaching I have, as I seldom get to our meetings. I haven't been since October, 1962, nor have I seen an Old Baptist since that time. There are only a few of our faith and order in Houston that I know of, and they don't live near me; and being working people, they do not have much time for visiting. So, dear brothers, I am starving and thirsting for the sight of some of our dear ones.

Though I hunger and thirst for these precious soul satisfying provisions that come down from heaven, I am made to feel that He gives me all I need. He has promised to supply the needs of his people, and his promises are sure and steadfast, for he cannot lie. "I am the Lord and I change not." I hope I am thankful to our dear Heavenly Father, as he has blessed us with all natural things.

Dear brethren, I am much of the time down in the "slough of despondency", feeling so far away from all that is so dear to me. I seem to be dead to all spiritual knowledge — dead yet alive, just drifting and struggling along with bowed down head, begging, "O Lord, restore unto me the joy of thy salvation." If not deceived, I have felt that joy and peace which the Lord alone can give. I know that if I am one of the redeemed of the Lord, and have been born of his Spirit, and made to praise his holy and glorious name, that I need not fear. But I do doubt and fear, fear I am a poor deceived soul. The flesh is weak, and when things seem to go

wrong (not as we wished or planned), we (at least I) feel forsaken; and when trials and tribulations come, we seem to forget that it is through many trials and tribulations and such that we enter the Kingdom.

"Thy rod and thy staff they comfort me." I have indeed felt the rod, and his staff comforts me. What a wretched thing it would be if we did not have his staff to lean upon.

I feel so sinful and rebellious, so unworthy of any of the many blessings He has bestowed upon me; and I get so low down in the valley — cast down in darkness — that I tremble with much doubt, fearing that I have never tasted of His goodness. Yet He says he will never leave nor forsake us: and when the sun shines again, we are enabled to say with the sweet Psalmist David, "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." We can sing:

"Praise God, from whom all blessings flow
Praise him, all creatures here below;
Praise him above, ye heavenly host;
Praise Father, Son, and Holy Ghost."
and

"Amazing grace (how sweet the sound!)
That saved a wretch like me;
I once was lost but now am found,
Was blind, but now I see."

Brethren, it has now been almost three months since I commenced this: I have been so poorly I could not write. For the last two or three months especially I have suffered much pain and weakness. Even so, I would not complain, but it seems I just "can't help it." But the dear Lord will not put more on us that He will make us able to bear.

. . . I was blessed to meet with the dear ones at our association, and it was a lovely meeting; and if I know what sound doctrine is, the ministers preached it, and seemed to be filled to the brim, so to speak. How sweet it is to be blessed to sit under the drippings of the sanctuary, and hear God's dear old servants ring those golden gospel bells; to declare the whole counsel of God, of

Jesus Christ our Lord and Saviour, and him crucified. Indeed, "Out of Zion, the perfection of beauty, God hath shined."

Now may God bless and keep you both and the associated editors, and the household of faith in his tender love and care, is my humble prayer for Christ's sake. Please remember me when at the throne of grace. From an old sinner, saved by grace, if saved at all.

Harriett Little Gray

P. S.: Brethren, I fear these will be the last words I will ever write you, for I am failing fast. I can only get up and down now, and at times not even this. God has been good to me and blesses me every day of my life, and I feel that I do not merit even one little blessing. I realize that I can't be here long, but I know I shall not go before my appointed time. God has a purpose for me living here; I know not what, but whatever it is, it shall be fulfilled before he calls . . .

H. L. G.

Rt. 1, Box 114,
Atlanta, Texas

Dear Editors:

You will find enclosed a check for another year's subscription to the *Signs*. I reap so many rewarding benefits from it; and especially did so in the issue just received.

God has a time and purpose for the feeding of his sheep; and sometimes the articles in the *Signs* bring that food to God's humble poor, and comforts a heart filled with doubts and fears; and brings him out of the darkness into the light of God's love.

May the Lord bless you to continue on with this work to His glory, and the comfort of the elect according to grace.

Yours in hope,
Mrs. James R. Cox

THE ATONEMENT

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." (Romans 5:10, 11)

I have long been impressed with the strikingly sweet words THE ATONEMENT, and for sometime I have had a desire to write something on this sublime subject. I hope this desire is of the Lord, for otherwise what I may write will be of no avail spiritually.

With tearful eyes, these words of the dying Lamb once engaged my thoughts: "My God, my God, why hast thou forsaken me?" Following this, I was in a forlorn and wretched state for sometime, but at long last sweet relief was experienced and I walked at large again; for I had been cast down before and was lifted up from the depths to rejoice in hope under the joyful sound, pouring forth a flood of tears under the preaching of Elder Helms, when I had not expected to get a crumb in my sad condition. How sweet it is "when darkness long has veiled my mind, and smiling day once more appears!" It is then that the rest that remaineth is enjoyed with thankfulness and acknowledgment. If I am not deceived, I have felt what is expressed in these lines of a song:

"O what a rest is Christ to me!
How precious and how true!"

In the atonement, in this momentous event, by this meritorious and endearing act of the dear Redeemer, the One mighty to save and full of grace and truth, is made manifest His wondrous, dying love for a chosen generation. He died in their room and stead, and His precious blood was, therefore, a ransom procuring the pardon of their sins. Then He was laid in the tomb, but He was raised again for their justification,

ascended up on high, and is now making intercession for them on the right hand of the throne of the Majesty in the heavens (Hebrews 8:1). So we would:

“Sing of his dying love;
Sing of his rising power;
Sing how he intercedes above,
For those whose sins he bore.”

The word atonement has been defined as meaning at-one-ment; and I would say that this is mediatorially and meritoriously setting at one with God the whole election of grace by the one Mediator between God and men, by expiating their crimes upon the cross. And the all-important question with me is this:

“Was it for crimes that I had done
He groaned upon the tree?
Amazing pity! grace unknown!
And love beyond degree.”

Further, the word means reconciliation as indicated by the text: rendering satisfaction for sin, resulting in the forgiveness thereof.

There has been considerable controversy over the extent of the atonement down through the ages. The Arminian world believes in a general or universal atonement. In other words, the advocates of this theory believe, or profess to believe, that Christ died for every individual of the human race, but to make His death an efficacious sacrifice or propitiation for sin, it is necessary to believe, or “make a decision,” or “accept Christ as your personal Saviour,” as if He is offered to be accepted or rejected at will. I like the phrase “accepted in the beloved” much better. Furthermore, they erroneously believe that the power or ability to believe is inherent in every person, thus denying the total depravity of mankind, — that man in a state of nature is dead in trespasses and sins. But those who “earnestly contend for the faith (the doctrine of faith) once delivered unto the saints” reject this heresy. You do not believe of yourself, for faith (the grace of faith) is not of yourself. According

to the Scriptures, it is the gift of God.

“For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.” (Philippians 1:29) “This is the work of God, that ye believe on him whom he hath sent.” Those first quickened into spiritual life are the only ones “who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead . . .” (Ephesians 1:19, 20) Quoting from one writer, “Get grace, get faith, get an interest in Christ,” say the Arminians. When, in truth, grace is not of man’s *getting*, but of God’s *giving*; nor is faith of man’s acquisition, but of God’s operation.

Now the atonement is full and complete, and needs nothing to bolster it up or assure its efficacy. Without the aid of helpless man, it issues in a perfect and whole salvation. “And I looked, and there was none to help; . . . therefore mine own arm brought salvation unto me . . .” (Isaiah 63:5) As the hymnist wrote,

“Salvation through our dying God
Is finished and complete;
He paid what’er his people owed,
And cancelled all their debt.”

So salvation is not conditioned upon the works of fallen man in any sense. All blessings of the covenant of grace are unconditional; they are freely bestowed on the vessels of mercy.

Primitive or Old School Baptists believe in a limited atonement and particular redemption, as taught in the Scriptures of truth, that Christ laid down His life for the sheep (John 10:15) only, nothing being said about His dying for the goats. He died for the elect only, and the atonement is no broader than election. Moreover, we believe that everyone the Redeemer shed His precious blood for will surely be housed in heaven without one single exception. According to the Arminian doctrine, many will suffer the second or eternal death for whom the Saviour suffered, bled, and died on the shame-

ful tree of the cross to save from that death. Away with such false doctrine; it is a strange doctrine, irrational and unreasonable. It, so to speak, tramples the blood of Christ under foot, "making" it not avail on such a broad scale. Herein is reflected an evident lack of understanding as to the scope and sufficiency of the atonement, even by one who claims to be infallible.

We maintain that the Son of God did not die in vain with respect to any person. ". . . he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; he hath put him to grief . . ." (Isaiah 53:9, 10), and there was no failure in what this accomplished for the good of lost sinners and the glory of God, for "God is glorified in him." (John 13:31) "He shall see of the travail of his soul, and shall be satisfied." (Isaiah 53:11) I can't conceive of His being satisfied if even one should be eternally lost for whom he suffered an ignominious death. God is a God of justice as well as a God of mercy, and most assuredly does not exact the double payment of the sin-debt. As Toplady so aptly stated,

"Payment God cannot twice demand,
First at my bleeding Surety's hand
And then again at mine."

If I only knew that Christ died for me then I would know that heaven is my ultimate home, but I don't know this. I don't know that my name is written in the Lamb's book of life. I hope it is, from what I have experienced; that I have been convinced of sin and of righteousness; that some day I shall see the King in His beauty; that I shall behold His glory with ineffable joy, and that His praises shall be my eternal employ, for He is worthy of all praise and adoration. By the atonement is plenteous redemption, and if every individual were redeemed then everyone will be saved in heaven; but it isn't so, for according to the Scriptures many will be destroyed while only a compar-

atively small number will be saved, will enter in at the portal of glory — a remnant, a little flock, a little city; yet it is a number that no mere man can number, redeemed to God out of every nation, kindred, tongue, and people.

The grace of God cannot be frustrated. It will be bestowed on everyone for whom it was intended in the covenant ordered in all things and sure. It cannot fail, and it will not fail, Arminian opinion to the contrary notwithstanding. Alas! the obscurity that one, who was said to be a great preacher, came to with reference to the work that God gave His only begotten Son to do. This man was a resident of Brighton, England, according to a religious periodical in my possession, and it is said of him that he "believed that Christ did something or other, which somehow or other, had some connection or other with salvation." Now there is nothing certain or sure about this circumlocution.

It is at quite a variance with this definite and solemn declaration: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 5:12) Christ definitely is the salvation of His chosen people, as evidenced by this testimony of David, a man after God's own heart: "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) This is an instance of faith being drawn out in exercise by its Author and Finisher, Jesus Christ. But we are often found doubting and fearing in this realm of sin and sorrow, for we are not always blessed with the felt presence of "our Lord Jesus Christ, by whom we have now received the atonement," as we humbly hope.

Submitted to the readers of the *Signs* in defense of the truth as it is in Christ, which is our hope and our peace.

C. W. Vass
307 New York Avenue,
Elizabeth City, N. C.

Rt. 1, Box 111
Gustine, Texas

Dear Editors:

Enclosed you will find check for the renewal of my subscription to the *Signs of the Times*, which has been coming to our home for more than sixty-five years. I do not recall that we have missed receiving any issues during this long period of time.

I would like to write something that would comfort and edify some of the dear Lord's little ones, but any effort on my part would be useless, for of myself I can do nothing well pleasing in His sight. But will say that I still love the doctrine this dear paper contends for, and hope to be able to read it as long as the dear Lord keeps me here below. It is most all the preaching I get now, since I am confined to my home most of the time.

With sincere thanks to the editors for past courtesies, and with a sincere desire, and I hope a prayerful heart, that the God of all grace will enable you to continue the publication of these precious truths for many years to come. I bid you once more adieu.

Ida Bowers

P. O. Box 404,
Emmett, Idaho

Signs of the Times:

Dear Brother Spangler, Brother Wood, and all who believe in an all wise, and all powerful God: A God who works and none can hinder; an omnipotent God who does not need the help of poor, puny man to help him save his own. How foolish can foolish be! I remember when they have started early in the Fall with their foolish preaching, saving souls, they call it . . . But I don't remember ever hearing one of these say anything about grace, or you can't come unto me, except my Father which sent me draw him. You can be saved today, and be lost tomorrow, they will tell you.

It has been a long time since I have gone to hear that kind of preaching. I am nearing my eighty-seventh birthday, and still drive my own car. I drive forty-two miles to church, and go once a month pretty regularly. I have been asked, "Haven't you got churches nearer you?" My answer is, "Yes, but their preaching doesn't suit me." I am a Primitive Baptist — Hardshell, some call us. I am not a half-way believer.

I think I am a bit late in sending my subscription. I don't want to miss a single copy. It is my choice reading, and I get a lot of comfort from it. It carries nothing but sound doctrine. I love all of God's children.

W. H. Thomas

Rocky Mount, N. C.

Editors of the *Signs*:

Enclosed is \$5.00 for the *Signs* another year; use the remainder as you wish.

I truly appreciate the *Signs* — what comfort it does give, with the rich writings from the pens of the gifted, ready writers. We deem them qualified to delve into the deep mysteries of God and bring out the hidden manna that feeds our hungry souls; and cause us to rejoice in that glorious hope of salvation by the grace of God.

Sometimes our hope seems faint, and we are made to beg for renewed evidence and more sweet assurance that we do have a hope in Him, who has done wondrous things in our behalf: So good, immensely good, and kind in all his ways. In my life of fifty years among the Primitive Baptists, it has been a great privilege, a joy unspeakable, a comfort of love and sweet fellowship. I am often made to wonder why the many good things have come my way; the sorrows and conflicts I've had are my due — I dare not question them.

It has been a precious season the last few years to see the young members coming into our church, telling of what

God's mercy has done for them, making them desire a home with the people of God, rather than dwell in the tents of sin for a season. May His name be praised! In bonds of Christian love,

A little sister I hope,
Emma Brake

SISTER PAGE WRITES
HER PASTOR

Rt. 2,
Elon College, N. C.

Dear Brother and Sister King:

We had such a good meeting at Bush Arbor the second weekend, I've had a desire to write you about it. It was so good to have you both back again. If I know anything about the gospel, I believe it was preached: it was a feast for the soul.

Saturday you took your text: "As the mountains are round about Jerusalem, so the Lord is round about his people from hence forth even forever." I felt I could witness with you: In a dream a few years ago, I was blessed to see this mountain, if not deceived. It was a steep mountain, made of smooth, solid rock, shaped in a circle. It was the same height all around, and came to a sharp point at the top. It was the same on the inside as the outside. There was nothing at all growing on it, not even a tree. It was impossible for man or beast to cross over this mountain, from the inside or outside. Little children of God, inside the wall of salvation you are safe from everything! Don't we have a wonderful God? All the praise, honor and glory belong to him: He has blessed us in so many ways.

One of the greatest blessings is to have you ministers preach to us. Yet it is not the minister alone, but the Holy Ghost working through the minister when the gospel is preached; and God is praised and his people are fed.

One night this was shown to me in a vision. While lying awake in bed I heard Elder Staples say, "The Father, Son and Holy Ghost." As he said these

words, my body was lifted to about a foot from the ceiling; and while he was preaching, something was moving behind the wall paper right above my head, and it kept moving all the time he was preaching. When he finished, an opening was made in the ceiling and roof, and I saw a beautiful white bird fly out and away; which I believe was the Holy Ghost. So you ministers through the Holy Ghost, are enabled to take a text, sometimes just a few words, and bring out so many beautiful things we had never thought of before, and can explain them so good. I can't explain them or understand them unless they are revealed to me; but its enough just to hear and feel the sweetness of it. Sometimes we can't hear it and feast, we get just a few crumbs; but it is enough — we get all we need. It is a blessing to be able to meet, and see the saints of God come into the meeting house with their happy smiles and warm handshakes — we have so much to be thankful for.

One evening late I felt the presence of the Lord with me, if not deceived. It was the most fearful feeling! Every room I entered, He was there. When I went to bed, I covered up and tried to hide, but He was everywhere, and I couldn't hide. I was so scared, I could witness with Peter when he said, "Depart from me, O Lord, for I am a sinful man." I wanted Him to leave, lest I be consumed. It is such sweet mystery why He who is without sin, would come to the "chief of sinners" like me, of which I have a sweet hope. Do I have the right to claim such a hope, as sinful as I am? Do I have the right to deny it, with all these wonderful dreams and visions He has given me? There is no other power that can show people the mysteries of God, or make them fear him. Praise his holy name!

You have comforted me so many times I wanted to tell you about it. I am such a failure when it comes to talking; and everything else too. But I hope I am thankful (part of the time, at

least), for the privilege of going to meetings and seeing the children, and hearing His name praised.

May He bless us and keep us all. Without his mercy and grace, I'm lost.

A sinner,
Glady Page

IN TRIBULATIONS

46 Cedar Street,
Kingston, N. Y.

Dear Brother and Sister Wood:

Just a few lines to say that we hope you both are enjoying the great God given blessing of good health, and a feeling of the presence of the blessed Lord with you in your daily walk in the field of your gospel labors in the Lord; that He is a lamp to your feet and light to your path.

I am as well as could be expected at my age of four score, but Sister Slauson is not very well, and is in bed most of the time, requiring nursing. I am enclosing a short letter from Sister Laura Dittmar, of the Middleburg Church, of which I am pastor. I thought it a sweet little letter to us in our tribulations, and felt it would be good reading for the *Signs*, and food for some poor souls who need words fitly spoken, to give the heart new courage; and lift up the hands that hang down, and confirm feeble knees.

. . . Much love and sweet fellowship to you dear ones, of our precious Lord of love and mercy. Remember us in prayer.

In tribulations,
A. J. Slauson

Schoharie, N. Y.

Dear Elder and Sister Slauson and Sister Elnora:

I received your letter, but am so sorry to hear the news. It seems too bad to be true. If we had our way, we wouldn't have anyone suffer; but our ways

are not God's ways. We are told in the Word that we shall have tribulation, but be of good cheer, I have overcome the world. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us."

We read in Isaiah, "When thou passeth through the waters I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee."

I opened the Bible and the first words I read were, "I the God of Israel will not forsake thee." Surely we are poor and needy, yet the Lord thinketh upon us. Surely we all desire to be submissive to God's will at all times, but when such severe trials come, only God can reconcile us.

May God be merciful to our unrighteousness, and remember our sins no more; for surely without God we can do nothing. We are just helpless sinners, but God has promised, and we are saved by hope; but hope that is seen is not hope, for what a man seeth why doth he yet hope for it. But do we love the Lord, or no? Am I his, or am I not? We can only hope. May God enable us to walk worthy of the vocation wherewith we hope we have been called.

. . . We certainly can not understand why some are taken without much suffering, and others have to suffer so long. We can only say, "Even so, Father, for so it seemed good in thy sight." This is the only answer. With Christian love to all.

Your unworthy sister,
Laura B. Dittman

THE PIGG RIVER ASSOCIATION

The Pigg River Association is appointed to be held with the Martinsville Church, Martinsville, Virginia, the Lord willing, on August 2, 3, and 4, 1963. Brethren will please note that the meeting on Friday will be held in the meeting house in Martinsville; and on Saturday and Sunday at Leatherwood meeting house, where the association was held last year.

This is because of the limited space at Martinsville.

Brethren and friends are cordially invited to meet with us.

John D. Wood, Clerk

SLATE HILL OLD SCHOOL BAPTIST MEETING

There will be an all-day meeting held, God willing, at the Old School Baptist Meeting House at Slate Hill, N. Y., the first Saturday in August. Lunch will be served. All lovers of gospel truth are welcome.

A. J. Slauson

CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Town Creek Church, Edgecomb County, near Pinetops, N. C., the 5th Saturday and Sunday in June, 1963.

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

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

Elder D. V. Spangler, of Danville, Va. is expected to attend the three days' meeting to be held with the church at Riffe, Washington, the second Sunday in July, and Friday and Saturday before.

The Staunton River Association is appointed to be held with Mt. Ararat Church seven miles northwest of Danville, Va. on Friday, Saturday and second Sunday in July. Those attending from a distance will go to Danville, Va. Inquire for the Mt. Cross Road, and follow it for about seven miles to the meeting place.

Burnell Williams, Clerk.

ELDER WEAVER IMPROVING

Elder George L. Weaver desires us to say to the brethren and friends that he is now back from the hospital after a heart attack, and is improving slowly. He appreciates the cards and notes from the brethren, so those who feel to should write him at the home of his daughter, Mrs. George Hall, 3415 Westbury Road, Cleveland 20, Ohio. — J. D. W.

UPPER COUNTRY LINE ASSOCIATION

The Upper Country Line Association is appointed to be held with McCray's Church beginning at 11 o'clock on Saturday before the 3rd Sunday in July, 1963, and continuing through Monday. Please note the following directions:

DIRECTIONS TO UPPER COUNTRY LINE ASSOCIATION

To be held at McCray's Church, near Burlington, in Alamance County, N. C.

Coming from the east via old highway 70, take 49 where it intersects with 70 and 49; follow 49 to Pleasant Grove High School where 49 and 62 intersect; take short left on 62 for three miles to McCray's located on highway 62.

Those coming over old 70 highway to Burlington from the West take 62 out of Burlington, 7 miles to McCray's Church and the Association.

Those coming from Reidsville off of 29 take 87 out of Reidsville; follow same to Altamaha, take hard surface to Union Ridge Church, take right one mile, and then take left hand top soil road to McCray Church, about 2 miles.

J. W. Gilliam, Association Clerk

SKEWARKEY UNION

The next session of the Skewarkey Union will be held with Mt. Zion Church, the Lord willing, the 5th Sunday and Saturday before in June, 1963. The church is located in Edgecombe County, N. C., about 2 miles West of Hobgood on Highway 122.

Elder B. D. Handy was chosen to preach the Introductory Sermon, with Elder E. C. Harrison, alternate. We invite the brethren and friends to come and be with us, especially our ministering brethren.

E. B. Peel, Union Clerk
Williamson, N. C. Rt. 2

STAUNTON RIVER UNION MEETING

The Staunton River Primitive Baptist Union Meeting will be held with Weatherford Church the fifth Sunday and Saturday before in June.

L. H. Doss, Clerk

CONTRIBUTIONS TO THE INDIGENT FUND

(To May 1, 1963)

Mr. Aquilla Evans, Md.....	\$ 3.00
Mary Davis, La.....	2.00
Mrs. J. H. Jonakin, Tenn.....	2.00
Reidy Pickeral, Va.....	12.00
Loyd C. Spikes, Ore.....	1.00
Mr. and Mrs. Paul Morton, Md.....	2.00
Eliza Turner, Va.....	1.00
Mrs. J. C. Holly, Va.....	1.00

Danville, Virginia July, 1963

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

TO

SIGNS OF THE TIMES, INC.

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

EDITORIAL

HEBREWS 11:35

"Women received their dead raised to life again: others were tortured, not accepting deliverance; that they might obtain a better resurrection."

If my readers could know what a back log of unanswered questions are ever before me, they would hesitate to ask me to write on portions of the Bible. I am, as one walking in the dark, fearful that I do not have any light (Isaiah 50:10), continually suing at heaven's court for more light and knowledge, and as deeply finding more that I do not know. If my people knew how my efforts to find light on scriptural subjects were all a failure as far as I am concerned, they would hesitate to want any of my expounding of the mysterious things of God. And yet, there is great enjoyment and fellowship with the saints of God, as we each desire to find

out more about that salvation that is hid in Jesus and revealed unto us as it seemeth good unto him. It is, I trust, with a profound regard for my limitations but with an equal regard for the height and depth and breadth and length of the love of God, that I attempt to write about the sacred things that are in this passage. The things that I advance are mine; I do not want anybody to accept them unless they are supported by a "thus saith the Lord."

How did women receive their dead? how did somebody raise the dead? how are the dead raised? We could go on asking questions and they would not be any different than the ones that Paul saw by faith and answered before they were asked. That which seems incredible to us, we will question it, even though it is God himself that answers. Men have questioned the incredibleness of the new birth (John 3:4, 9); they have questioned the incredibleness of God doing as he wills to do and yet finding fault (Romans 9:19); they have thought that it is incredible for God to raise the dead (Acts 26:8; I Cor. 15:35). Strange as it may seem, people sometimes think that it is not incredible for God to do a thing, and then on some other matter join right in with incredulousness in regard to something else, when each matter was presented by the same divine teaching. This is too much for my understanding.

It would be extremely foolish in me to say that the resurrection of the dead did not present perplexities to me, but it would be still more foolish for me to deny it just because I am not able to explain it to my own satisfaction. If this way of thinking was my guide, I, too, would not believe the new birth, the sovereign and eternal bestowal of eternal life on one vessel and eternal damnation on the other, as well as the resurrection of the dead. These truths still, after nearly forty years study of the scriptures, present difficulties to me. Shall I cast them from me? Must I discard that which I do not under-

stand? God forbid. May it be his will to give me understanding, but where that is denied, that he give me faith to accept and believe it as the truth.

There are several instances of people being raised from the dead in which we are not told what future life they lived. This has been a favorite query of the saints over the years. What became of Lazarus? did he live on and die a second natural death? what became of the bodies of the saints that got up out of the graves and went about the city when Jesus was crucified? did they resume their place in society and later die the second time? We have the instance of Elijah raising the son of the woman in his day. This is not the only miraculous thing performed by Elijah, but it is one deed that has baffled the minds of men of God.

How and why was it done? did the son live on and die a second time? These are things that we will never know. Even our delving into secret things calls for questions, for it has not pleased God to tell us these things. Our surmise about the widow's son, about Lazarus, is that they lived a natural life afterwards and died, but the Bible does not say so. Any attempts to fathom the coming out of their graves by many when Christ was crucified is lost in mystery. We do not know. It is a blessing to be satisfied with what has been revealed.

The text would read, The time would fail me to tell of (among other things) women, who, through faith, received their dead raised to life again. Undoubtedly this refers to Elijah raising the widow's son. The other prophets did not do such a miracle. His name means, My God is Jah or God himself. Jah is short for Jehovah. If truth is our object, his very name is wonderful. While his name means "God himself" yet he is a man, and as a figure of Him that was to come, he did not claim the power of raising the dead son. As Christ was dependent on His Father, so are

we dependent on him for everything. He prayed "O Lord my God, I pray thee, let this child's soul come into him again." By this work the woman knew that he was a man of God with his word in his mouth. (I Kings 17:17, 24) By faith this woman received her son as raised from the dead. This is the first case of a bodily resurrection of a dead person. *Was this a bodily resurrection?* This resurrection was by faith. I would not say that our future resurrection is by faith, but I would say that our refusing to accept deliverance, being in hope of a better resurrection, *was by faith.*

It is not my understanding, as has been suggested to me, that this has under consideration a number of women; that some of them (by faith) received their dead, while some of them were tortured. The women that received their dead again were not grouped with those that were tortured. It is talking about the faithful, but some of them did (by faith) get blessings and some of them (by faith) disdained that blessing for a better one. By faith, women received their dead raised to life again. Others, not necessarily women, perhaps in unrelated circumstances, were tortured. It has always been the practice, whether under paganism or papalism, that if the hertic (as they called them) would recant their position that they would be delivered or spared torture. The faithful have not given up their faith to escape the stake and the fagot, choosing rather to suffer afflictions with the people of God. Had these recanted, they would have been free from further torture. Often I am asked, "If persecution comes again, will we in this day be able to stand?" My answer has been that if we were blessed with the measure of faith that they of that day had, that we, too, would be found accepting the torture and remaining steadfast in the faith. Without this faith, they, nor we, would be able to stand, but with it, hell has no scheme that would be successful in

getting any to deny the Lord, to be apostate to the faith. This doctrine has been promulgated longer than any other false idea; it was quite prevalent in the day of Job. His three good friends advocated it (Job 22:21), and his wife fell a victim to its allure (2:9).

When we consider the pain that accompanies torture, it is inconceivable that the human or natural will is able to withstand the deliverance that would come by just a word of recantation. It is true that some do endure that do not give any evidence of acceptance with the Lord; some dying for others, some dying for causes other than the cause of Christ. This is not the accustomed way of doing. It is the custom to give in and thus end the torture, and this we all will do unless we are blessed with faith. What a blessing to refuse deliverance at the price of denial; what a boon and an example to us to endure hardness as a good soldier rather than the weakness and temporary deliverance that is gained by recantation.

This deliverance or resurrection could never be anything except an escape from torture and persecution; it could never be known as an evidence of faithfulness. It would never surround or compass the church of God as a witness to be followed. It would never cause truth and faith to blaze forth in their refulgent glory in praise to the mighty workings of God's grace. Gaining this deliverance, or being allowed to escape the lash or the beheading block, or to be removed from the stake and fagot, would be for the benefit of the physical body. But what about living with one's self afterwards? Would that be anything to look forward to? How would one feel after this kind of deliverance? To know that others had counted it all joy to suffer for the sake of Christ; to know that the things which awaited them had not been enough to move them; to have it sounded in our ears, "Could you not watch with me one hour?", on and on; to hear the blessed words of our sorrowing Captain, "Will

ye also go away?", to be with us where we went; these things would all come up in the mind of the faithful, and the power of Jesus' word, to wit, "Fear not them that are able to destroy the body, but fear Him that is able to destroy both soul and body", would cause them to say in all earnestness and faithfulness, "Get behind me, Satan."

But what could come up at a time of torture that could be a deterrence to accepting deliverance? Faith, you say; yes, but faith works by love. What kind of lovely things would faith present in a time like that? Remember, that a time like this is something that none of us have faced. We know next to nothing about bodily suffering for Christ; the most of our suffering for righteousness sake has been mental anguish, some degree of boycott, but physical torture from our enemies, no. It would be helpful just here to make this inquiry: what would I do under circumstances like this? Without faith, we would all accept deliverance, even though it is not worthy of comparison with the better deliverance or resurrection. But the faith of God acts upon us and in us. I must insist, even though it brings me ridicule, and perhaps boycott, that faith is active, being a fruit of the Spirit and growing out and up in us. This faith causes action in the one that it is exercised in. Much talk is made that "I believe in sitting on the stool of doing nothing." There is not, and can not be, any sitting on such a stool. In fact, there is not one in the kingdom of heaven. The body of Christ is an active body, because it has an *active, thinking*, head. If the body of Christ is not active, it can be for one reason only, to wit, the Head is not active. If the Head thinks, the body acts; if the Head sends, the body goes; if the Head calls, the body comes; if the command from the Head is to stand still, the body stands still; if the command is to go forward, the body goes forward, and it is as active in one part of this obedience as the other; if the Head makes one to lie

down in green pastures, there is a willing obedience and submission; if the Head commands the body to go quickly, there is a willing hurrying to obey; whatever the Head commands, there is action by the body of Christ. First, because God's people are willing (not made willing, as is often quoted) in the day of his power. Second, there is not a command given but what there is a working of the will and the do in them to where the command is complied with.

"Fear none of these things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life." (Revelation 2:10) I do not pretend to know what the ten days tribulation refers to, but when this command is uttered in our own mind there will be an active faithfulness unto death. This faith of God is wrought in the soul and it works by love. Love does not present unlovely things: love does not work at, but it works in, and its work is an effectual work. Love, like hope, abides with faith; they abide together in the hearts of God's children. These abiding principles working in the child of God would enable them to say, "I do not know what is to befall me, but the Holy Ghost would say that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Why? Why would they be moved like this? Because of the lovely things that faith, working by love, would present to them. Having tasted of the good things to come, and that taste being so pleasant, it causes us to reach after more of the fullness. But let us pause a moment. This reach and this coming into possession of that which we are reaching after, carries with it more than an escape or deliverance from earth's trials; it embraces things which the flesh is not prepared to accept; it will carry us through the fire and the flood. But this

pause is only for a moment. As the joy set before Christ caused him to despise the shame of the cross, just so, it causes us to despise the things between us and the better things.

There always has been the Jordan to cross in the flood season; there always will be the Red Sea to cross as we flee Pharoah; there always will be the fire and the flood, the rage of persecution; yes, as there was the leaving of all near and dear to Rebekah that she might become the bride of Isaac, just so, not any less, not any more, will there be the refusal to accept the lessening of torture that we might gain the lessening of the kind of a resurrection we get. Faith presents the reign with Christ, and that presentation is so lovely that suffering with him becomes an incidental to the reign. What does it matter if I suffer, Faith would say, when, after I have suffered a while (I Peter 5:10), I shall enter into an everlasting reign with him. As the rich gospel preached by the servant to Rebekah was the power of God unto salvation, just so, the rich gospel, telling and showing us of the glorious reign with Christ, is the power of God to enable us to despise their deliverance from torture that we might obtain a better deliverance or a better resurrection.

That being raised from the beheading block would be enticing to the flesh; being turned loose from the torture chamber would cause a hesitancy, but only for a fleeting pause, for grace, as it so often did with the beloved Paul, would assert itself and there would be an instant and firm assent to the faith, looking beyond what they would do to the body, and looking for that which God would do *for* the body.

An escape to this deliverance would leave us open to be brought back for future torture; it would not give us any assurance of future safety from being brought to the torture rack again. But faith, having wrought by love, brings us to see that the sufferings of the present time are not worthy to be com-

pared to the glory which shall be revealed in us, and the present torture, while painful and excruciating to the flesh, will pass away, and in its passing will come that better resurrection, that final deliverance from death.

I am not much on the resurrection of the non-elect. I believe in it; I believe their torment will be as lasting as the felicity of the elect, but just when (and if it is after, as I think the Bible would teach), and how long after the resurrection of those that sleep in Christ, I do not know. If there is anything that would cause a poor tortured saint to rejoice, it would be looking by faith to the consummation of our hope. The language of Paul confirms us in that hope. It is enough to cause us to despise the shame and to endure the cross, to be subjected to humiliation, that we might obtain that which reaches beyond the cross, beyond the shame, beyond the gifts of tyrants and torturers in a temporary deliverance, and to cause us to look for the better resurrection.

Let us remember that these all died in faith (Hebrews 11:13); let us remember that, since we are surrounded or compassed by these witness and are to run the race set before us, which race may, as it did with them, lead us into death in many ways, we are not to sorrow as those that do not have hope. Faith led them to hold fast their profession, even though death was at hand, that hope sprang up. Hope of what? The language echoes and the re-echo of it has come down the ages, bringing comfort and joy to those blessed with it; the reverberations of it has shook the foundations of every avowed enemy of the glorious doctrine of the resurrection of the dead. Are we to sorrow about these that fell asleep in Christ at the despot's hand? Are we to sorrow today, or tomorrow because we, or our loved ones die in the torture chamber? No, we are not to sorrow as those that do not have hope. Hope for what? If our people had the

mind to let Paul tell us, we would be at a unit on this glorious doctrine. We do believe that Jesus died and arose again. Dear readers, do we believe that? if we do, then, *even so* them which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep.

Paul preached the better resurrection by the word of the Lord. If I preach the gospel, I also preach the resurrection by the word of the Lord. Why is it that we which remain will not prevent (precede) those that sleep? The reason that we will not is this: "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." (I Thes. 4:13, 18) I have repeatedly asked this question: If Paul did not mean to teach the better resurrection, which, to me, is the raising of this body, what did he mean to teach? If there is not a body resurrection, what was Paul teaching? If the dead do not rise out of the tomb, why say that they arise first?

I would beg God to teach me and keep me that I might desire the better resurrection, and that I might comfort those that have lost loved ones, whether by torture or on the sick bed, with the words that Paul used. These words can not be used to comfort one another unless there is a resurrection like unto that which the apostle has described.

This has been written at the request of Sister Buena Wright of Texas.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

ACTS XII. 5.

"Peter therefore was kept in prison:

but prayer was made without ceasing of the church unto God for him."

Concerning the matter of prayer there seems to be much confusion in the minds of many people. Some seem to think that the Lord can be and is influenced by prayers, that the will of God is determined by prayers, that the Lord waits to hear the petitions of men before deciding in his own mind what he will or will not do. This confusion of thought regarding prayer arises from the human error of trying to conceive of the Almighty as being one like ourselves. This is an entirely wrong idea of God, but one which is characteristic of all human thoughts of God. God being infinitely above the comprehension of the human mind, it must be that the human mind by no sort of effort of its own can possibly grasp one right thought as to who God is, or as to how he works. The Scriptures declare that God is of one mind and none can turn him, that he is the same yesterday and to-day and forever, that he changes not. Any idea of prayer which implies that God can be influenced by prayer, which seems to indicate that God is subject to change because of prayers, does violence to numerous declarations throughout the Bible concerning the true character of God. On the other hand, concerning prayer itself, it is not a matter within the control of mortals to know when to pray, or what to pray for. We cannot appoint times and seasons for prayer ourselves, for no one of us knows when or where it may please the Holy Spirit to indite its petitions in our hearts, and without the Holy Spirit leading and teaching us in this matter of prayer no prayer can be made. If the apostle Paul himself confessed it to be his infirmity that he knew not what to pray for as he ought, and if he even went so far as to include the Roman brethren as being in this same weakness with himself, we are confident that not one of all the Lord's people since Paul's time has grown any stronger in this regard, and that it is still the weak-

ness of every child of God that they cannot pray of themselves. The work of the Holy Spirit must be going on in the believer's heart if true prayer is ever offered up unto God. Since, then, prayer is in no wise has any influence with the Almighty so as to in any sense change his plan or purpose, and since true prayer must always be, and is, the fruit of the Holy Spirit in the believers' souls, then prayer is not for the instruction of the Almighty to instruct him in his people's needs, but it is for the instruction and edification of those who believe in God.

It is through the experience of prayer that believers are shown their spiritual need of, and their entire dependence upon, God. If God has not all power in heaven and in earth what would be the need of prayer? Would it be worth while to petition a god that could not grant our petitions? We mention this because our enemies have said, and do say, that Old School Baptists have not much use for prayer. They say this because they think that the doctrine of the absolute sovereignty of God does away with the necessity for prayer; that if God has purposed all things whatsoever come to pass, and that all things shall come to pass just as God wills, whether we pray or not, or whether we want it to be so or not, why pray at all? Well, if prayer, as said before, be for the purpose of telling God what to do, then there is no sense in it, for whoever prays with the thought in his or her mind that God is in anywise to be influenced by the prayer is not really praying at all. Prayer arising from any such wrong notion of God is the fruit of nothing but the flesh, and has not the Holy Spirit for its cause. But, to come at the matter rightly, predestination is the very backbone and sinew of prayer. It is because God has purposed from eternity to do certain things for his children that he does by the intercession of the Holy Spirit cause them to pray for and to desire the very things which it is in his eternal purpose

to give them.

Every true prayer, the fruit of the Holy Spirit, is in entire harmony with the will of God, never in harmony with the will or lusts of the flesh. The experience of real prayer cannot be otherwise than a crucifixion to the flesh, a humbling of our carnal nature. That is why, in ancient times, the posture of kneeling or prostrating the body was generally considered the right position for one to be in when praying. It showed outwardly the humiliation and self-abasement that was felt, or ought to be felt inwardly in the soul by the one praying. As it is impossible for us with our finite minds to know what is the will of God, and since every prayer worthy of acceptance with God must be in accord with his divine will, how necessary then, if we are ever to pray, that we be taught in some way what the will of God is in order to pray. Inasmuch as the Spirit searcheth all things, even the deep things of God, and since nothing in all the will and purpose of God is hidden from the mind of the Spirit, how well it is that God has ordained his Spirit to help us in this our infirmity regarding prayer, and to teach us how and what to pray for.

All this leads up to the subject of our text at the head of this article. The church suffered great persecution for Christ's sake during the days of the apostles and of the early church. The twelfth chapter of Acts records one of these persecutions. During one of the Jewish passovers, the authority of Herod, ruler over Judea as the representative of Rome, arrested Peter and put him in prison. This, of course, distressed the brethren greatly, and they prayed unceasingly for Peter's release. Did the prayers of the church cause or bring about Peter's release? No, positively not. Prayer never causes anything unless it may be the comfort and edification of the Lord's people, but as for prayer being the cause of any event in the history of men, or of the church, it is not so. Prayer is itself an effect

or fruit of the Spirit, as we have said, but prayer itself is not a cause. It was all in the purpose and will of God that Peter was to be released from prison, and his release did not wait upon, nor was it caused by, the prayers of the church. How do we know this? Simply because Peter was one of those selected by Christ to preach his gospel, thus to feed the lambs and the sheep. Having thus a work to do in the vineyard of the Lord, he was perfectly safe from any vital injury until his work should be accomplished. It was just as impossible for Peter to die before his work was finished as for the sun to be blotted from the sky.

The prayers of the church did not lengthen Peter's life, nor did they effect his release from prison. His marvelous escape when an angel came to him and bade him follow, when the chains fell from his hands, when the iron gate opened before him and he went out safely into the street, all this was a demonstration of the power, not of effectual prayer, but of the power of almighty God, who alone is wonder-working. The prayers of the church were spiritual, because the Holy Spirit indited this prayer for Peter's safety in the heart of the church. Had not the Lord before determined upon the release of Peter the Holy Spirit would not have put it in the minds and hearts of the brethren to pray for him. True prayer invariably asks for what is already God's will to give. When the late President Wm. McKinley was shot it will be remembered how special prayer services were held all over this country, and by various religious denominations, asking the Lord to spare his life, but he died. The will of God was not that McKinley should be spared. This proves that in all the so-called prayers that were offered up for his recovery there was not one single spiritual prayer.

Had there been one true prayer in all that multitude his life would have been spared; not that the prayer would have caused God to spare him, but the true

prayer would have been the fruit of the Holy Spirit, and the Spirit never gives rise to a prayer contrary to the will of God. Had it not then been the will of God to release Peter from prison the brethren would not have found themselves able to pray for his release. They would have been, no doubt, crushed with sorrow for Peter, but as to prayer, would have been dumb. We met a mother this summer who had suffered the loss of a dear child, and through all this child's illness she was convinced it was going to die, simply because she found herself unable to pray for its recovery.

The fact that she could not pray for nor desire its recovery was an evidence to the mother that it was God's will for the child to die. Had it been God's will for it to live doubtless she would have had in her heart a petition for it to live. This is an instance proving how prayer runs counter to one's natural inclinations. We are glad we have been made to believe in the immutability of Jehovah. What comfort to a poor soul could there be in a God who could be led about willy-nilly by the desires of now this one, now that? Prayer is an experimental exercise of the Spirit by which the believer is brought around into harmony with the will of God, not a process by which God is brought into our way of thinking.

(Editorial by Elder H. H. Lefferts October 15, 1919)

OBITUARIES

BENJAMIN LAYTON JOHNSON

Benjamin Layton Johnson was born February 6, 1950, at Hurricane, W. Va., the son of Lewis Mose and Nancy Elizabeth Bird Johnson. He perished in a fire that destroyed the family home January 17, 1963. His stay on earth was nearly thirteen years.

He left behind to mourn for him, his parents, five brothers and three sisters: Eldon, Willard, William, Lewis and Harold all of Hurricane; Mrs. Mae McCoy, Garretts Bend, W. Va.; Mrs. Manie Crouch and Mrs. Arbutus Carpenter, Hurricane. Surviving also are twenty nieces and nephews and many other relatives and a host of friends. An infant brother preceded him in death.

He was a seventh grade student at Hurricane Junior High School. His funeral was conducted by Elder J. R. Lane at Mt. Moriah Church. He used as a text the fifth through the thirteenth verses of the sixth chapter of St. John, and was blessed to expound the beauty and the immensity of the text; which seemed to impress Layton's classmates and teachers, as well as others. Burial was in Carpenter Cemetery beneath a mound of beautiful flowers. His classmates served as pallbearers and flower girls.

May it be the will of our Heavenly Father to reconcile Brother and Sister Johnson, Layton's brothers and sisters, and all who mourn for him. "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord."

Mildred Stanley

RUTH BLALOCK CLAYTON OAKLEY

In as much as it has pleased our Heavenly Father to remove from our midst our Sister in Christ, Ruth Blalock Clayton Oakley; we must bow in humble submission to the will of our Heavenly Father.

She was born in Caswell County, April 1, 1908, passed away, December 18, 1962, making her stay here on earth 54 years. She was married to the late Lelan Clayton; unto this union were born two sons and two daughters. In later years after the passing of Mr. Clayton, she was married to Claude S. Oakley.

Sister Oakley was a faithful and loyal member of the Primitive Baptist for 27 years, and was blessed to walk softly and humbly before her brethren in meekness and humility. At the time of her passing she was a member of Bush Arbor Church.

Her funeral was conducted by Elder J. Harvey Smith and Elder Ernest F. Oakley at Bush Arbor, and her body was laid to rest in the church cemetery to await the coming of our Lord and Saviour Jesus Christ.

May the vacancy that has been left in the hearts of her companion, children, brothers, sister and all of those who mourn her passing, be filled with the love of God. May they be reconciled that their loss is her eternal gain.

BE IT RESOLVED, That a copy be sent to the family, *Signs of the Times*, and a copy kept for church records.

Submitted by a brother in hope,
Wallis A. Smith

Read and approved in our conference meeting on April 13, 1963.

W. C. King, Moderator
Earl S. Rudd, Clerk

JOHN LESTER WALKER

God in His infinite wisdom saw fit to remove the spirit of Brother Walker from the

trials and afflictions of this world to be with Him in glory February 17, 1963. He was born September 8, 1890, making his stay on earth 72 years.

He was the son of the late Albert and Frances Simpson Walker. He was married November 20, 1910, to Lena King who survives him to mourn her loss, together with one daughter, Mrs. Mary Pruitt of Greensboro, N. C.; one son, Louis Walker of Route 2, Burlington, N. C.; one granddaughter; and one brother, Dr. R. C. Walker of Martinsburg, West Virginia.

Brother Walker united with the church at Bush Arbor some 40 years ago, and was church treasurer for 30 years. He was a strong believer in the doctrine of salvation by grace, having no confidence in himself or the works of men pertaining to the salvation of souls. He suffered much for the past two years, had spent most of this time in hospitals or confined to his home, but never forgot to ask about the meeting and express his desire to attend. Surely he could witness with John of the new heaven when he said, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

Brother Walker's funeral was largely attended, with Elders J. Harvey Smith, Wallace Smith, and the writer taking part.

We shall miss him but God knows best and does all things well. Therefore, may the Church at Bush Arbor bow in humble submission to His holy will, and may each member of his family find grace for their hour of sorrow. Done by the request of Bush Arbor Church and approved by same at her April meeting, 1963.

W. C. King, Moderator
Earl Rudd, Clerk

MRS. R. S. WILLIAMS

Mrs. R. S. Williams departed this life February 28, 1963, at the age of more than 90 years. She was the daughter of Thomas H. and Lucindie Philpott McCune, and was born in Franklin County, Va. December 14, 1872. She was married to R. S. Williams October 29, 1899.

She united with old Chestnut Church July 15, 1901, and was baptized by Elder Taylor Turner. She was bed fast for eighteen months, having broken her leg twice. She bore her suffering well, and realizing that she could not get well, she desired that the Lord would take her. I feel that she is at rest until the

resurrection of the dead.

Her funeral was conducted by her pastor, Elder C. E. Turner, and interment was in the Bassett Cemetery, Bassett, Va.

Written by her husband,
R. S. Williams

IRENE LUCINDA RAKES SENTER

Sister Irene Lucinda Rakes Senter was born February 8, 1877, near Clintwood, Virginia, and passed away July 8, 1962, in Chehalis, Washington, at the age of eighty-five years and five months. She united with the Primitive Baptist Church in Virginia, by experience and baptism when she was a young girl.

She was united in marriage to Mr. Stephen H. Senter January 3, 1895, in Virginia. They moved to Washington in 1907, and settled near Riffe, where she joined the Cowlitz River Church by letter: this church and the Sulphur Creek Church were united under the name of Bethel. Mr. Senter passed away August 11, 1946, at the age of seventy-five years. Three of her ten children preceded her in death. Surviving are three daughters, Mrs. Effie Care, Mrs. Fay Kepford, Mrs. Ruth Clayton; four sons: Delman F., Lindsey L., Ferd W. and Norman W. Senter. Surviving also are two sisters, Mrs. Minnie Rakes and Mrs. Madeline Asher; one brother, Lawrence W. Rakes; twenty-two grandchildren and twenty-four great grandchildren.

Funeral services were held at the Boone Mortuary Chapel in Chehalis, with Mr. Cecil Christian officiating. Burial followed in the Klickitat Cemetery, Mossyuch, Washington.

Done at the request of Bethel Church, Riffe, Washington.

Elder Ernest Attebery, Moderator
Mrs. Opal Huntting, Clerk

SISTER OPHEE CHESTER

Sister Opee Helen Chester, daughter of Stark D. and Sarah F. Thomas, was born January 9, 1872, and died January 12, 1963; age 91 years and three days. She was married to the late Elder J. C. Chester January 18, 1894. Surviving are two daughters: Mrs. Lula Matthews, Mayfield, Ky., in whose home she passed away, and Mrs. Loyd Lawrence, Murray, Ky.; and one son, Guy Chester, Humboldt, Tenn.; also five grandchildren and nine great grandchildren. Her husband died October 29, 1936. Sister Opee wrote his obituary, which appeared in the *Signs of the Times* in February, 1937.

She united with the Soldier Creek Church of Old School Primitive Baptists of the regular order, in the year 1915, and was baptized by the later Elder J. M. Perkins. When she

married, her husband was then a young school teacher, and had been a member of the Soldier Creek Church less than a year. She often told us of how she was led about and instructed in the truth, and away from the works of the creature to the finished work of the Lord Jesus, as she hoped. At the time she was burdened, her husband, Elder Chester, was burdened with the call to the ministry, which call he obeyed for eighteen years before his death.

She was a beautiful singer — a sweet singer in Israel. While Elder Chester lived their home was a resting place for the visiting elders and friends, where believers of the truth often congregated to have services, sing, pray and preach, and discuss the Scriptures. After she was a widow, she continued to counsel with her church friends and ministers, and encouraged them in their calling.

Her funeral was preached by Elders Paul Poyner, moderator of her church, and J. N. Darnell, of the Little River Association, the 2nd Sunday in January, 1963, at a funeral home in Benton, Ky. Elder Darnell spoke from Isaiah 32:2. Burial was in the Soldier Creek Cemetery beside her husband; there to await the second coming of the Lord, when the redeemed family will be fashioned like their Redeemer and be forever with Him, and be satisfied. Written by request.

Effie Bowden,
Benton, Ky.

JOHN PAUL McMILLIAN

John Paul McMillian, Merryville, La., was born May 9, 1876, and died October 25, 1962. His pilgrimage on earth was more than eighty-six years. He was a Predestinarian Primitive Baptist.

Mother preceded him in death over eight years; also a son John Paul, Jr., in World War II — 1942. Father lived with my husband and me nearly eight years. He leaves to mourn his passing, three daughters and two sons: Wm. F. McMillian, Ray McMillian, and Mrs. J. L. Marze, Merryville, La.; Mrs. D. D. Cryer, West Lake, La.; and Mrs. V. H. Moffitt, Chicago, Ill. Also fourteen grandchildren, three great grandchildren; and one brother, J. D. McMillian, Beaumont, Texas, and one sister, Mrs. Mary Penny, Oakdale, La.

Oh how we miss our dear ones, but we have great hope they are at rest with our Lord and Saviour Jesus Christ. His funeral was conducted by Elders Ezra Bailey and Hamp Newton, and he was laid to rest in the Cooper Cemetery by our dear mother; both waiting the resurrection when the last trumpet shall sound, and the graves shall give us the sleeping, and these bodies will be changed and

fashioned like unto our Lord and Master's glorious body, and carried home to reign with him forever.

Written by their daughter,
Mrs. J. L. Marze

IN MEMORY

James Dameron Windsor: A man of few words, whose accountability spoke louder than many words.

Uncle Jim, as he was called by his loved ones, died in a brush fire on March 28, 1963. We were all so hurt and wondered why it had to be this way, but God works all things after counsel of his own will; and we have no right to say, "Jehovah, why doest thou this or that," for the purpose of God is not for mortal man to understand. We believe that before the foundation of the world God appointed a time for Uncle Jim to be born, and this same God did also appoint the way, time, and place for him to depart this low ground of sin and sorrow.

Uncle Jim made his home with his niece, Sister Maude Gann and Brother S. W. Gann, who cared for him with much love and kindness and gave him a good home for many years. His name was not recorded on the books of the Church, but we hope and do believe it was recorded in the Lamb's Book of Life. The Lamb of God, and he alone, knows this; for we live by hope, and he was the only one worthy to open the book with seven seals.

We hope and do feel that Uncle Jim was made to know that Salvation is by the grace of God, the only name given under Heaven whereby men must be saved. We feel he was baptized with the spiritual water, and we have enjoyed much fellowship and love for Uncle Jim.

I could not help but notice at Church while others talked, he would walk among the lonely tombs. He spent much time alone, and yet, I feel, not alone but in supplication to the Lord.

I believe the same grace that brought him safe to the age of 79 years has now received his spirit home, and his body shall be changed on that day to walk the streets of gold.

Even though we feel our loss is his gain, we cannot help but mourn the loss of Uncle Jim.

By a Friend, I hope,
Clifton Robertson

MEMORIAL

DORA COLLINS BRUMFIELD

It has been our Heavenly Father's will to remove from our midst another member of our little flock, namely, Sister Dora Collins Brumfield, on February 22, 1963.

She was born in the Whitnell community of Pittsylvania County on February 2, 1881, a daughter of the late David Rudolph Collins and Elizabeth Talley Collins. Surviving are four sons and four daughters, two brothers, one sister, fifteen grandchildren and eleven great grandchildren.

The children have lost a true and faithful mother. Her heart was centered on the welfare of her home and church, and she was always ready to help her friends and neighbors in time of need.

Sister Brumfield and deceased husband, Brother Luther Brumfield, joined Strawberry Church May 6, 1916, and were baptized by the late Elder C. O. Boaze.

We, the church at Strawberry, greatly feel our loss which is her eternal gain. She was truly a mother in Israel, faithful to her profession as long as she lived. Despite her feeble condition she was blessed to attend meeting in December. The next meeting day her mind was with her church people, for she said, "I wish I could go."

Sister Brumfield's funeral was conducted by Elders R. S. Payne and R. A. May at Wrenn-Yeatts Funeral Chapel, with interment in Highland Burial Park beside her husband, amidst a beautiful mound of flowers; there to await the Resurrection morn when her Saviour returns to call His jewels home.

We extend our sympathy to the children who so devotedly cared for their mother in her declining years. Also brothers, sisters and others who mourn her departure.

THEREFORE BE IT RESOLVED, That we bow in humble submission to God who works all things after the counsel of His own will. The Lord giveth and the Lord taketh away, blessed be His holy name. And

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

Done by the order of the church, Saturday, March 3, 1963.

Elder R. S. Payne, Moderator
Josephine Dodd, Clerk

IN MEMORY OF SISTER GERTRUDE BOWEN

As requested by the Norfolk Primitive Baptist Church, I will attempt to write in memory of our beloved sister, Gertrude Bowen, who was called from this stage of action June 16, 1962, making her stay here 81 years.

Sister Bowen's lot was cast into the lap and the whole disposing thereof was of the Lord. An admonition given in the scripture, "Not to forsake the assembling of ourselves together as the manner of some is" by God's

power, was fulfilled in our dear sister. Until it pleased God to afflict her body, she was blessed to mingle with her brethren and sisters, not only at Norfolk where she asked for a home and was baptized by Elder R. B. Denison in November, 1947, but other churches far and near.

She will remain in the memories of those that loved her and knew the reasons for her hope in Christ Jesus. We wish to extend our deep felt sympathy to her children: Mr. Harry L. Bowen, Mr. Claude V. Bowen, Mrs. Maud Dawson, Mrs. Hazel Biggs, Mrs. Helen Read, and her sister, Mrs. Minnie Chesson, who we know dearly loved her and have suffered a great loss. However, we feel your dear mother and sister sleepeth awaiting the morning of the resurrection when King Jesus shall say unto her, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

May it please God to shower his love upon her family and all that were near and dear to her. Remove all feelings of sorrow and loss and make them to know that all the inhabitants of the earth are reputed as nothing, and He doeth according to his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand, or say unto him, what doest thou?

Done by order of conference Saturday night before the 3rd Sunday in September 1962.

Ruby E. Coward, Church Clerk

MEMORIAL

WHEREAS, The Divine Providence has removed from our midst in the fulness of years our esteemed Secretary, Casper G. Fetter,

BE IT RESOLVED, That a record of appreciation be made of his many years of loyal service as a member of the Trustees of the Southampton Church and Corporation.

He served well the interest of the church as a member of the Trustees for forty-eight years: the last twenty of which he held the office of Secretary. During this long term of service he was faithful to his trust, and served the church with sincere devotion and wise judgment. The loss of our late Secretary will be greatly felt, but the memory of his devotion to our organization will inspire those who continue the work, to renewed zeal and faithfulness.

BE IT FURTHER RESOLVED, That this tribute to his memory be spread upon our trustee books, a copy sent to his family, and one sent to the *Signs of the Times* for publication.

George S. Hobensack, President
Martha A. Addis, Secretary

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., AUGUST, 1963

NO. 8

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 8/63
IT EXPIRES WITH THIS ISSUE

THE LESSON OF THE LEAF

Today I behold a large Maple tree
Its color of gold has a lesson for me.
A fortnight ago with foliage green,
Now bright is the hue and gorgeous its sheen.

God's miracle happens in so brief a time,
A law of creation and power divine.
Nature is telling the whole human race
Of change always silently taking place.

So simply revealed with each passing year,
Their mission fulfilled, the leaves disappear.
A quiet reminder, whatsoever its birth
All things created return to the earth.

No humans exempted from that law and decree
And all in good time will include me.
Then may I in submission and faith of a child,
To death dissolution, become reconciled.

For as of today, what I cannot now see,
By His love in good time, will be shown unto me.
And knowing in part, then will see face to face,
With joy through forgiveness, and God's saving grace.

When God in His love has power displayed
Shall I His own child then of death be afraid?
In fullness of faith, without tremble or fear,
I hope with Him in glory again to appear.

Under maples of Eden to rest in the shade.
Where all seasons summer the leaves never fade.
To again meet my own in perfection above,
At last in its fullness, the meaning of love.

J. S. Zimmerman
Penbrook, Penna.

GIVE MY FLOWERS TODAY

I'd rather have some flowers strewn
In life's path: I need them more
Than the room full when I'm gone,
And a wreath out by the door.

I have no choice — color or kind
Red roses, white, or pink;
With thoughts to linger in my mind,
That taught my heart to think.

Pray bring my flowers in person,
So I may clasp your hand:
Orchids, lilies, or just a rose,
While I can understand.

Strew my flowers not on my tomb,
So I'll know from whom they came:
I'd rather have one little bloom
Than a room full with your name.

Eliza Turner,
Floyd, Virginia

"DON'T BE DECEIVED, LITTLE DAUGHTER"

Patrick Springs, Va.

My dear Sister:

You asked me my views on God's wisdom and power. Do you realize what size article that would be? I know I have not the ability to hint of the great wisdom of God, but I am trusting in one who performs miracles.

You spoke of your daughter wanting to know if God knew her future. Let's go to the Bible: Turn to Romans 11:33, "Oh, the depth of the riches both of the wisdom and knowledge of God, how unsearchable are his judgments and his ways past finding out." "For who hath known the mind of the Lord, or who hath been his counselor?" (verse 34)

In the 4th chapter of Daniel we read, "And all the inhabitants of the earth

are reputed as nothing, and He doeth according to his will in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doeth thou?" And in the 2nd chapter, "And he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise and knowledge to them that know understanding." So then presidents are only instruments in God's hands. We also read how that God made known to Daniel the king's dream and the interpretation of it.

In the 48th chapter of Isaiah, we read, "I have declared the former things from the beginning, and they went forth out of my mouth, and I shewed them; I did them suddenly and they came to pass, because I knew that thou art obstinate and thy neck is an iron sinue, that thy brow brass. I have even from the beginning declared it to thee; before it came to pass, I shewed it thee, lest thou shouldest say, Mine idol hath done them, and my graven image and my molten image hath commanded them." And isn't that just what poor man will do?

Now turn to Psalm 44: "Shall not God search this out? For he knoweth the secrets of the heart." These are our thoughts before we think them. In Psalm 49:11, "The Lord knoweth the thoughts of man, that they are vanity." In Job 42:2, we read, "I know that thou can'st do everything, and that no thought can be withholden from thee."

"Are not two sparrows sold for a farthing?" we read in Matthew 10:29, "and one of them shall not fall on the ground without your Father." "But the very hairs of your head are all numbered." What great knowledge is this! Turn to Isaiah 46:10, "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." There is no doubt in my mind but that God knew before time every event, and the ap-

pointed time for it to take place. David said in the 31st Psalm, "My times are in thy hand; deliver me from the hand of mine enemies." etc. In Matthew 9:14, we read, "And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts?" Jesus knew who would betray him, we are told in John 6:64. In Proverbs 21:30 we read, "There is no wisdom nor understanding, nor counsel against the Lord."

To me this means there is nothing God doesn't know, past, present nor future. "The horse is prepared against the day of battle, but safety is of the Lord." We hear of building fall-out shelters, etc., yet safety is of the Lord. If America could be blessed to bow down to the living God, what a difference we would see. As for myself, I can trust in no other God; for by experience I know there is no help in another. I am not afraid of the great bomb men are so fearful of; for God owns the bomb: and he owns the man. Nothing can come to pass without him ordaining the power. "The anger of the Lord shall not return until he hath executed, and till he hath performed the thoughts of his heart. In the later days ye shall consider it perfectly." (Jeremiah 23:20) "Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord."

Tell your daughter God is so big he fills the heavens and the earth; and he is so small he can come into the hearts of poor sinners.

In Isaiah 14:24, we read, "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." Who then can describe such wisdom and power? Tell your daughter that, If God told the old prophets what would come to pass in the future, surely He knows her future . . . You said she believed everybody was born with the same chance. I agree — but it isn't by chance we are saved. Read Luke 10:30 to 36: It tells of a poor man who

was on his way to Jericho, when he was overtaken by thieves, and was stripped and beaten, and left half-dead. Read what the man by chance did. When he came by, he passed on the other side. The chance system cannot reach the case of poor half-dead sinners. But read what the good Samaritan did, who is a type of Christ. May God open your eyes, dear little girl, for there is a beautiful picture in this scripture. But only spiritual eyes can see. I know the world is telling you that Jesus cannot come unto your heart unless you open to him. Don't be deceived, little daughter. Read Isaiah 22:22: "And the key to the house of David will I lay upon his shoulder (Christ); so he shall open, and none can shut; and he shall shut, and none can open."

Now let's read Psalm 22, verses 9 to 11: "But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts." etc. The Lord did not wait for David to become old enough to decide for himself whether or not he would accept him, did he? So with all his children: He knows they will trust in their own self-righteousness, which is but filthy rags; but at his own appointed time God reveals his Son to his chosen people. And this is the only way we can ever know the Lord.

In Matthew we read, "And she shall bring forth a son and thou shalt call his name Jesus, for he shall save his people from their sins." He didn't come then to give anyone a chance, but a sure salvation. The seventeenth chapter of John proves that Jesus saved everyone for whom he died. Jesus said, "Ye must be born again." With men this is impossible, but with God all things are possible. My son-in-law, who is studying for the ministry, said that my husband had been under conviction for some time, also he said where he went to church they believed a miracle had to be performed to change a man, and that he only needed to surrender to God. I say that when the great law-

man sounds the alarm, one is under arrest; then my husband will fearfully surrender. Why does a person need to surrender until he is made to know he has broken the law? Jesus is the only one that has ever kept the law, and he is the only one that can arrest a man.

I agree there must be a miracle performed for a dead man to be raised from a dead state, and quickened and made alive in Christ. We are all born dead in trespasses and in sin — it is a state we know nothing of until we are quickened. Read Matthew 16:15-17, "He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ the Son of the living God. And Jesus answered and said to him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." In Jeremiah 17:5, we read, "Thus saith the Lord: Cursed be the man that trusteth in man, and maketh flesh his arm." etc. "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." (seventh verse)

Tell your daughter to never try to limit God's power or wisdom. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." (Job 26:7) He created all things for himself, even the wicked for the day of evil. Ah, how well do I remember when I started on this pilgrim journey! I too stopped at the same old stumbling block where your daughter is now sitting. It seemed good then to feel that you were doing things for the Lord. Ah, how it makes the flesh swell! Yes, I'm well acquainted with the Pharisees' language. I tried to rest there too, but my inability and shortcomings were such that I rested not; and my Lord gave me an eye of faith to look ahead, and I saw beauties beyond description. I have traveled on, and am resting in the work of the crucified Saviour. But I am as this poem:

Sometimes I'm on the mountain top,
Then I can view the scene more clear,

And enjoy the good things that fell my lot
And feel free from sorrow, pain and fear.

But sometimes I'm in the valley deep:
I think then I've surely lost the way,
And lost the hope of the golden peep
I had of heaven in the prior day.

Down in the valley where the lilies grow,
It is there that we learn to pray:
We must go there in order to know
It is the Lord who shows us the way.

Your sister,
Minnie Foley

(Sister Foley has given a faithful reply to her sister. Such is necessary, since there is no compromising the truth with any form of error. There are many commandments of men which seem right and good to the unregenerated, but these have no part in the doctrine of God our Saviour. — J. D. W.)

Maben, W. Va.

Dear Brethren of the *Signs*:

My subscription is almost due again, and I am enclosing payment with this letter.

I am now seventy-six years old, and can't see to read long at a time, but I hope I won't miss one copy as long as I am able to read it. If I have been blessed to understand God's word, the *Signs of the Times* is the soundest paper I have ever read, and I hope that God will bless you all to keep it so.

If a brother, the least of all,
Z. R. Canada

WORD FROM
ELDER AND SISTER DAVENPORT

809 Sycamore Street,
Mineola, Texas

Dear Elder Wood:

I enclose money to renew our subscription to the *Signs of the Times*. My husband's eye sight has failed so that he can no longer see to read, but I can't bear the thought of not getting the *Signs* once a month, after having it come to our home since 1903, with the exception of one year.

My husband is not improved much, but can be up most of the day, for which I am thankful to the blessed Lord. He has blessed us to walk side by side, and share each others trials and troubles, as well as joys, for sixty-five years.

May the rich blessings of God remain with you all to continue to publish the dear old *Signs of the Times*. When at the throne of grace remember us. My husband joins me in love and fellowship to you and yours.

Mrs. C. S. Davenport

STUDYING TO SHOW OURSELVES
APPROVED UNTO GOD

204 11th Street
Ballinger, Texas

Dear Elder Hudson,

We received your good letter and were glad to hear from you and to know that the Lord was blessing you. May he continue to bless your labors to the flock of slaughter, making you a true soldier of Christ.

I have found in my ministry and labors among the flock just what you mentioned: some seeming indifferent, which among the ministry is worse — "if a man desire the office of a bishop, he desireth a good work." We feel that this is a laborious work. It seems to us the weight of the ministry has become very light to some of us; and it manifests itself in the falling away and the leanness of our flocks. Oh, that we might consider more the weight of the ministry our responsibility as stewards of God. To gather in and watch over the sheep is our duty. There should be no indifference here but laboring with those we come in contact with, counting our lives not dear unto ourselves (Acts 15:26; 1 John 3:16; Rev. 12:11) bearing the burden and heat of the day, putting all we have into the battle: time, strength, substance and health, keeping nothing back, but joyfully giving all.

My dear young soldier, again we come to another great consideration of our ministry and our labors; PATIENCE. Oh, how hard this fruit of the spirit must come. Only the Lord can give it to us. Oh, how I have sometimes been impatient and even used rash steps to try to, as though it were to force a revival in some. The results were bad. Oh, how we need His Spirit of love not only to preach comfortingly but also to drop a word of reproof, pointing out the dangers and evils of a sleepy state. Not lash them in a pharisaical spirit or scold them angrily, as if they could bring themselves out of such a state, but in love and kindness reprove, rebuke, and exhort the flock. Reproof, rebuke, and exhort, the greatest testimony that we can give against coldness and indifference, is the life that is manifested in our own soul.

Many times in our labors we are so disheartened with what sometimes seems a fruitless round of toil. "Behold the husbandmen watieth for the precious fruit of the earth and hath long patience for it until he receive the early and latter rain." (James 5:7) Oh, may we in patience toil in conjunction with the most intense longing and pray for success. "He that believeth doeth not make haste." (Isaiah 28:16) "In your patience possess ye your souls." (Luke 21:19) In faith and patience not to be discouraged, giving battle though it be one against a thousand, labor much, visit much, and above all, pray much, redeeming your time that by his grace there may be a Power about your preaching.

Oh, may the Lord give us a searching ministry, enabling us to wield the sword of truth, to cut away from ourself and others every false refuge of the flesh and apply the wonderfulness of the healing of the spirit, setting forth the superabounding wonders of amazing Grace.

The work of the ministry is not only to comfort, but "to root out and to pull down and to destroy and to throw down" as well as "to build and to plant." (Jere-

miah 1:10) May the Lord give us wisdom in this work. If left to ourselves in trying to root out, pull down, and destroy, (seeing the coldness and indifference, deadness, wordliness, and even in some we wonder if grace has ever had anything to do with them) we are caught in our own spirit and use unbecoming rebuke and sharpness. Then instead of it having the desired end of provoking to love and good works, they look upon us with an eye of suspicion.

May He give us wisdom to plant and build up, as well as wrestle against spiritual wickedness in high places.

Elder C. M. Haygood

SOMETHING WONDERFUL TO TELL

46 Cedar Street,
Kingston, N. Y.
Oct. 1, 1962

Very dear Brother and Sister Wood:

Your letter at hand, and glad that the Lord so willed it that you arrived home safely; and we were glad that He willed it that you could be with us in our little gathering called an association. I sure did enjoy feeding upon the crumbs that fell from the Master's table. It appeared to me that you servants of God were blessed to bring out from the storehouse of our God things new and old, and that there was an emptying from vessel to vessel: God enabled you vessels of mercy to feed other vessels of mercy; thus there was an emptying from vessel to vessel.

How good it is of the blessed Lord that even when the numbers are few, he does not withhold his presence from us; and that his blessed Gospel is just as sweet to us with few in number, as when a large company is present. So that regardless of the number present, each one will receive the portion the Lord intends for that one to have. No place on earth is there any such food to be found as in Christ's Gospel. It sure

is life to the living: to those who have been made alive by the Holy Spirit; to those that hunger and thirst after righteousness. To those who are saved it is the power of God, but to them that are lost it is foolishness. The dead never hunger, neither do they thirst.

What a great blessing from God that he has provided food for his little ones, that they do not starve and die: Christ being the Bread of Life to them. Though they are feeble and weak, lame and halt, and helpless as a child, through Christ being the Bread of Life to them, at times they are given strength in their feeble knees that they can go leaping and praising God, as the lame man did in the name of Jesus; and walk about Zion and tell the towers thereof: wonderful towers in the gospel of the blessed Son of God.

We feel that we have something wonderful to tell when we can walk about Zion and tell the towers thereof, or tell His little children the wonderful works of God to the lost and helpless sinner. As natural towers, they all point up — toward heaven. All of God's promises to his little children are as towers to them, as they tell of God's arrangement of his finished work for the complete salvation of his children. No other towers point toward heaven so wonderfully as God's promises to them. So when the feeble knees are strengthened, one can walk about Zion and tell the towers thereof. Christ then is their strength and surety, and they can say as one of old: Though he slay me, yet will I trust in him.

I feel that the dear servants of the most high God were able to walk about Zion and tell the towers thereof — not walk about the world, but about Zion, the City of our God. These towers belong to Zion, and those in this city love to hear these towers spoken of . . .

Will close, with much love from Sister Slauson and myself.

I hope your brother in Christ,
Amasa J. Slauson

EXPERIENCE

Pineville, W. Va.

Dear Elder Bird:

I was sorry to hear of the passing of Elder Dolan and Brother Edwards; but our love for them, and their memory, lives on with us.

It has been on my mind for some time to tell you why I believe what I do, and how I came to be among the Primitive Baptists. I was an enemy to them until I was 28 years old; and did not even know there was a God. I believe I heard the gospel preached in 1917, and from then on there was a power pressing me toward the church. It was then I saw what a sinner I was, and that I was not worthy to be there. The burden got so heavy I would wet my pillow with tears at night. One night my companion woke up, and asked me what was the matter. I told her it looked like I was being taken into the church, and I was not fit to be among those good people, for I felt to be the worst of sinners.

In September, 1920, I had a dream or vision: It seemed that the earth was on fire, and all the people were running ahead of the fire; and I ran with them until we came to a great gulf, which seemed to reach all the way across the earth, and about sixty feet wide, with smoke coming up out of it; and there was no way to cross it. I stood on the edge of it and watched those people run off into that gulf, and go out of sight in the smoke. Then the thought came to me, Where are the Primitive Baptist people — there are none of them here. Then I was made to cry unto the Lord to have mercy on me that I might see those people once more that I loved so well. And some power lifted me up and carried me away and put me down in a wilderness. I never saw a place like it on earth: there was no under-brush, all large trees and green grass as far as I could see. I could not see a living creature of any kind. After viewing,

this place, I started walking in the way I thought the Primitive Baptists were, but I did not go far until I came to a great river, and it looked to be very deep, and the water not moving; and there was no way to cross the river. The whole mountain was on fire on the other side of the river. Here I was made to cry again unto the Lord to have mercy on me that I might see those people once more whom I loved so well. And I heard a voice at my back saying, "You shall see them at my appointed time."

I was facing the river and could not turn my head to see who spoke. Here I was lifted up again and carried to the Guyandott Church, and let down to earth again. The preaching was over, and they were singing and shaking hands. One elder came and met me, and asked me where I had been. I told him "In a miserable place." They were singing "What wonderous love is this, O my soul," but because of my unworthiness I made up my mind not to join the church: That if the Primitive Baptists would let me follow them along where I could hear them sing and pray and preach, I would be glad.

But I saw this dream or vision come true on Saturday before the fourth Sunday in June, 1921. There was preaching at Guyandott Church, and I was there; but would always go out of the house when they arose to sing for dismissal. But when I turned to go out that day, one of the elders asked me to come up and help them sing the song for dismissal. I love those people so much that I would do anything I could for them; so I went up and got behind them so I could see the book. They were singing "Amazing Grace," but before we sang the first verse, my strength left me, and I fell. My thought was that I would not tell them anything, and maybe they would not pay me any mind, but my mind left me, and when I came to myself I was talking, and I don't know what I told them, but I hushed

right then, because I was under the impression I would have to preach and I meant to keep that a secret. I asked them not to take me into the church as I was not fit, but they said that the church would decide that. So they asked me when I wanted to be baptized. They had an appointment near my home in two weeks, and it was set for then; but I had it in my mind not to be baptized. But about three days before the time, there came a desire in me to be baptized, and the desire got so strong that I could hardly wait until Sunday.

I was received into the church about twelve o'clock that Saturday, and that afternoon was the brightest day I ever saw in my life: it was a heaven below for me, even the mountain, the trees, the rocks, and everything I could behold, were praising God, and "not a wave of trouble rolled across my peaceful breast."

Later my father appeared to me in a dream, and told me I would have to declare the same doctrine he had set forth, and that I would have trouble as he had had. I told him that I could not do it, and he said that the Lord could make me; and I replied that I knew that. He asked me to help him sing a song and we began singing, "How lost was my condition 'till Jesus made me whole." I picked up the Bible to see if I could read something for relief, as my sins had become exceedingly sinful. I read, "Be ye holy as I am holy." That ruined me for I was the worst sinner, and felt that that was not written for me.

My troubles became grievous, as my dear companion was taken sick, and at the hospital they found T. B. of the bowels . . . but she lived until March 24, 1923. Nothing seemed to hurt her and she walked around everyday. She asked me to sing hymns for her three or four nights a week. She had a dream one night: she said she was at a meeting and heard me preach. She said that she hoped that she would live to see it. I replied that I hoped she would live with me as long as I lived, but I hoped

I never would have to preach. Yet I knew I would have to preach, or die; and I had chosen to die and not tell her, for I was afraid she might tell someone: I had decided to die and go with her rather than tell anyone.

. . . She was buried March 21, 1923. It was a clear day and the sun was shining bright, but that was the darkest day I ever saw. It seemed that everything I had on earth was gone; and the hand of the Lord was heavy on me with the burden to preach. To know just how I felt, please read the 3rd chapter of Job. I love him for what he wrote. The evening after she was buried I was watching the sun go down, and it seemed it had life in it and was looking on me with pity. I thought of my gun hanging on the wall, and I would get it and end it all. When I got up to go into the house, I said, Farewell sun, I'll see you no more. But there was no strength in my arms: I could not move a hand toward that gun. So, don't tell me a man can die before his time. If so then I would have died March 25, 1923.

Then I decided to move into another country, and not go to meeting any more. Since I had four children, one of my brothers-in-law moved with me so my sister could care for the children. I did not go to meeting for over a year; and as my father was Moderator of the Elkhorn Association, I wrote him a letter, telling of my travels along the way. I made my first attempt in June, 1925; and while I was running from preaching, I was preaching most of the time. Two of my brothers and I were ordained at the Elkhorn Association in 1928.

There was a meeting near my home, and I had decided never to go into the stand again to speak in His name, but someone opened services, and they were so persuasive I had to get up. I said but a few words, and sat down. I was determined not to preach. Someone else went to the stand, but in two or three minutes I felt a fire in my breast, consuming my body, and my breath was so short I could hardly breathe. I thought

I would ask to talk for a few minutes. Then I thought, No, I had just as well die here as anywhere. And I did not think I would live to walk out of that house.

Sometimes I can say with the poet: "The steps that I tread, and the station I fill, my Father determined, and wrote in his will."

Remember me when you feel in need of God's mercy.

Otto Tilley

NOTHING SO SWEET AS THE LORD'S PRESENCE

Rt. 4,
Reidsville, N. C.

Dear Brethren:

I have had a strong feeling to write some of the dealings of the Lord with me, but this impression comes and goes; and when it leaves me, I am left so empty that I can barely claim a hope in Jesus. Yet the sweet memories of his visitations with me are such that it seems I must confess Him before men and angels. While I cannot say for sure that I know He has visited me at these times, there is one thing I do know: I was left rejoicing in his great and marvelous name; I was so happy that I shed tears of joy, for I felt that the Lord had come to my bedside. I know that I am not worthy of so great a blessing. There is nothing so sweet as to feel the presence of the Lord.

I want to relate an incidence which took place before I became a member of the church, which gave me some hope of being of that heavenly band, and which might be of some comfort to others. My oldest son was about ten years old when he began to suffer with epilepsy. Oh how it hurt me to see this! We did everything for him that we knew, and several doctors attended him for a year or two, but there was no relief. One morning I saw him fall, and I ran to him. As I was running, I

was given a prayer as I thought, that God would relieve him of those awful spells. A voice seemed to speak into my very being, and said, "He will never have another one." I believed it was from God, for I felt it so strongly and was made to have faith and I did not doubt it. I carried the boy to the house, feeling so happy; and I told my wife what had happened, and said that he will never have another one. He is now nearly forty-nine years old, and as far as I know he has not had another attack. I feel so thankful for so great a blessing; and I might add, we feel he is the healthiest one of our seven children.

My wife and I are in bad health, and I have not been able to do manual work for over twenty-five years, and she has been disabled for about twelve years. I have been asked if my faith continued in the Lord. I will answer here that it is stronger if anything, thanks to the Lord in whom is my trust. I have many dark hours and days, yet to whom shall I go but the Lord. Many times I feel he has visited me with a smile, whether or not I could go on rejoicing in the Saviour's name; and it means so much to me at the time, and I do not doubt for a while.

I have had many temptations. A man said to me once that if he was afflicted as I am, he would kill himself. I felt that rather than this, I would prefer being afflicted as I am the rest of my life. This man has since passed on. I felt that he spoke as one of the foolish women. It seems that my faith is made strong in my weakness. Sometimes I feel that Job was afflicted for more reasons than just to show the Devil God's power; that is, for one like me to be comforted. For we find that he was an upright man and was afflicted not because of sins, as some Bildads would have us believe. I don't believe that our bodies suffer by reason of our sins, for Jesus bore our sins on the cross. We sin because we are sinners. Jesus came not to call the righteous but sin-

ners to repentance. The righteous don't feel the need of repentance. One said that all our righteousness is as filthy rags. So, what have we got to offer? We may try to beg God for a dream or a vision, but he does not give it as we wish.

I remember one time, as I sat on my porch, feeling cast down and convinced I didn't have a friend on earth nor in heaven, I verily believe God sent a comforter to my poor soul. For some reason I turned my head and looked over my right shoulder, and I saw a woman clothed in white. It seemed that she came from across the road up to the edge of the porch where I was sitting — then in a second she was gone. For a few seconds I couldn't imagine what it meant, but in a flash all my sorrow and sadness was gone also. Then I felt that my brethren and sisters did love me, and God had sent this woman to comfort me; for whereas, I had been in sorrow, now I was in great love for our people, and for my God in whom is all my trust. I have told this to some, but some of them do not seem to understand it.

At times I cannot see why I am as I am: I cannot work, nor can my wife, so what am I here for? Then at times I am reconciled to God's will. My children are all very near to me and good and kind. But of all these there is none that can comfort me as the great Comforter from above. Once I spoke unkindly to my wife for no reason at all, and as I reached the bed where I sat a lot, I realized I had spoken harshly to her, and asked her to forgive me one more time. In a second it came to me that God was our only true forgiver. And as I sat on the edge of the bed, I saw a man standing at my feet; and I knew it was me. Yet I knew I was sitting on the bed. And I saw something as it seemed, stripped from the top of my head down to my feet. I could not tell what it was, nor whether I was in the body or in the spirit; but I felt that it was the working of the Lord: that what I saw lying at my feet was the filth

or sins that God had stripped from me, and I felt clear and acquitted from all my sins. Oh, how I did rejoice in this vision, though sometimes I feel surely it is not for so great a sinner as I am; yet I must confess the Lord before all men:

"I'm not ashamed to own my Lord
Or to defend his cause;
Maintain the honor of his word,
The glory of his cross."

This was a comfort to me for many days, and then I began to weigh the matter, and it seemed that it made it too plain that I was one of the redeemed; and I got very low again, because I remembered that it is written that we must live by hope if we are the children of God. My great worry is that I cannot honor and praise Him as I ought.

. . . Paul speaks of being instant in season out of season. I think we are in season when we are stirred up by the Holy Spirit; and out of season when we don't feel the blessed Spirit. We realize that the Lord is near, but not in a feeling sense. There is a time for everything, and God's people know it. Yet, they fret about things. I have gone for a long time without any visit that I could claim from God that I really rejoiced in, and was in doubt much of the time. Once after being in the hospital for six or seven weeks, and I was able to read a little, I felt the good articles were written for my comfort, and I rejoiced in a Saviour's love again . . .

Now I must close. May the blessings of our God lead and guide us all. May we ever look unto Him for everything, and thank Him for his blessings every day we live.

C. C. Shreve

MEANS MORE THAN
SILVER AND GOLD

Mebane, N. C.
Rt. 4,

Dear Brother and Sister King:

I feel so unworthy to write to you, and I don't know just how to begin, but I feel there are a few things I would like to tell you since I haven't had an opportunity to talk with you since I was united with the church.

It seems this is the most wonderful thing that has ever happened to me. I have often wished that I could be as good as the Old Baptist, because they seemed to be God's people, and were so wonderful. I know that it was God's power that showed me and led me the way I have come. I feel my prayers have been answered. I don't feel worthy to be with them, but I am thankful I have a home with them — a place where I feel welcome and satisfied with the dear brothers and sisters, and can fellowship with them.

I used to slip into a room by myself and read the Bible. I was ashamed for my parents to know what I was doing; and was ashamed to let my classmates at school know I went to a church that did not have Sunday Schools. But now, Brother King, I am not ashamed to let anyone know what and how I believe. I don't believe anyone understands anything about it though, unless they have experienced something of it. I don't believe that everyone's experience is alike, but I do believe that our own experience is something that will always be with us, and means more to us than all the silver and gold in the world. I know mine does.

The pastor of another church came and talked with me several times, trying to get me to join his church. So, at one time, I decided to make everybody else happy and keep people quiet, I would go ahead and join his church: it had become a great burden to me, and I thought this was the way to clear it up. But, Brother King, how wrong I was! I prayed, asking God to show me and lead me the right way; and that night reading the Bible and going to bed, I had a wonderful dream. I dreamed of seeing Bush Arbor church sitting by itself upon a hill, and it was the most

beautiful place I had ever seen. It was so beautiful and such a wonderful place to me, I couldn't join the other church - I felt like that if I did I would just die. Later I had another talk with the pastor, and told him I felt it had been shown me it was not the place to be.

After this talk I couldn't sleep, and at work I couldn't sit still—I had to talk to someone. Brother King, I felt I really should have talked with you, but you were away, so I went to another dear brother. I felt that what I had to say was not worth taking up anyone's time, and I felt that he could use his time with someone else, or something else, that would have meant more to him. But I was so wrong: It was a great relief to me to see how patient he and his wife and children were, to have so much time to talk with me. It was a great relief, but still it was not all the comfort I had been searching for; yet I felt a lot better. At times things became a great burden, then I would think there was nothing to what I believed. Sometimes the burden would be lifted, but suddenly it would come back again heavier than ever. I prayed and searched the Scriptures trying to get some comfort; then finally I was given to leave everything to the Lord, and said, "Not my will but thine be done."

I had another dream of joining the church at Bush Arbor, and being baptized. I felt this was the answer, but didn't know how or whether it would come true or not, but I hope and prayed that it would.

The second Sunday in February, when Brother Smith preached, I felt it was a sermon preached to me. It was so wonderful to hear the true gospel preached and know it was the work of God, not the work of man. When Brother Oakley opened the doors of the church, and the song, "Oh, when shall I see Jesus." was being sung, I had no control of my feet: I had to go up and ask for a home with the church. I had often thought how wonderful it would be to tell God's

little children what wonderful things He had done for me, but my lips were closed tight, and I couldn't say anything, but just asked the dear brethren to let me have a home with them, and be with them, because I loved them.

Brother King, I am thankful for all the things that have come to me. The morning you baptized me I left a great burden in the water, and was the happiest I have ever been in my life. It was the most beautiful water I had ever seen. I am very grateful to you for baptizing such a vile and wretched sinner as I am — it means so much to me.

I was hoping and praying my husband would be shown the way and go with me, but it was not God's will. I am waiting patiently, hoping someday he will be shown the way. I think of my grandfather Byrd so much when the song "Amazing Grace" is sung. This was his favorite. I'll never forget him asking me to sing it for him while he was on his death bed.

I feel that if my mother and father are never united with the church, they love the Old Baptists, and have a hope to be with God's little ones. I am thankful that they took me to hear the true gospel preached, but I do not believe that is what made me love God's people. I feel it was the work of God; no man could have done it.

It would make me happy to have you and Sister King come to see us sometime. I hope you will understand me writing to you; I just had to do it. Love.

A sister, I hope,
Elizabeth Foster

Box 85,
Ingalls, Ark.

Dear Editors:

You will find enclosed a check for my renewal to the *Signs*. I certainly don't want to miss an issue. May God's blessings abide with each one that has a part in the experiences that go into the making of this paper, and enable the editors

and elders, and others, by His Spirit to continue to pen the great truths therein.

When at a throne of grace, please remember a poor sinner and family in these days of great trials and tribulations. The ones who write for the *Signs* tell my experiences far better than I can. If I am saved, I am saved by grace and not of works. I have nothing whereof to boast — works are excluded, and it is by grace through faith we are saved. My sins are many. When I would do good evil is present. I cannot order my steps in straight paths, or avoid evil thoughts.

May our Heavenly Father watch over us and keep us, and bring us to the heavenly mansions, where there is no war, no trials, no tears, and no tribulations, but peace and love; where He is the light of that Bright City.

Yours in hope beyond this life,
Charlie Harrod

THE WITNESS WITHIN

1302 Walnut Street,
Benton, Ky.
Sept. 10, 1962

Elder D. V. Spangler,
Dear Brother in the Lord:

Enclosed you will find check for renewal of the *Signs* for Elder Paul Poyner.

We attended Little River Association the fourth Sunday in August, and Friday and Saturday before — a three day meeting. This association has Elders J. N. Darnell and W. Y. Chandler, as their ministers. Elder Chandler is moderator of Rock Springs Church, which is in the Soldier Creek Association. Elder Poyner told me that Elder Chandler baptized four the first Sunday in September into the Rock Springs Church. We have had an addition to Soldier Creek Church this year, Brother Ellis Wiley.

The Lord adds; we can't. We are

taught, we hope, that our Lord is able; and we are without strength. We enjoy seeing them come home, telling what great things the Lord has done for them. You know, before they ever offer to the church, they are continually telling about their hope.

Elder Poyner's sermon Sunday, September the 9th, at our church was so very comforting. He read, "You that are troubled, rest with us," found in 2 Thes. 1:7; and then read 1 Thes. 5:23, pertaining to "Preserving God's children blameless." The resting was so graciously described and proclaimed — it was good to be there. The thief would break through and steal what we have, if possible. Thieves climb up some other way, other than The Way; and they tell us we have nothing, and we should join with them. And, now that some of us are old, they hate to see us go on in our way; which way we are so satisfied is God's way we are traveling. But none can steal what we have, because God does not leave himself without a witness; and that witness is within his children, testifying to truth, as Jesus is the truth and the way.

. . . In fellowship of the truth for Jesus' sake.

Effie Bowden

343 E. Pine Street,
Lodi, California

Dear Elder Spangler:

As my subscription is up with this issue, I am renewing for another year. Illness delayed me sending it earlier. I received the February issue today, and have read the most of it. I am supposed to read a half-hour and then rest, but when interested as I am with the *Signs of the Times*, I forget all about time, and my eyes will tire. I enjoyed so much the Editorial in the January issue on Isaiah 11:6-8; it gave me a better understanding of it. The editorials are all soul cheering; also the "Voices of the

Past," and many other good articles.

For the two years past I have been blessed to enjoy good meetings, and hear several elders proclaim the true word of God, which I love to hear, if indeed I know anything about it. I hope I know enough to know if the word doesn't ring true. I am withdrawn from those kind, and feel the dear Lord has led me to green pastures and beautiful gardens I had visions of in the past several years while I was seeking the dear Old Baptists I had always been used to in the years gone by.

Oh, to praise the dear Lord as I ought for all the sweet benefits to me. I feel he has kept me in his watch-care all along, while longing to be near good Old Baptists. My original home church is in Missouri. I just live for my meetings, and the older I grow it seems my mind dwells more and more on the blessed church the dear Lord set up, with the foundation firm and secure. In this city I am surrounded with many church-houses. Mine isn't there, but is not too far away from the city.

I am nearing seventy-three years of age, and hope, the Lord willing, to be able to attend meetings while I am here. The sweetest haven of rest on this earth is in the assembly with the dear saints. Oh, I hope I am one! I do fear and tremble; at times trying to pray in my weak way, and hoping I am sealed in His sweet promises.

May the dear Lord bless you to carry on in your labor. "As thy day, thy strength shall be."

A little one, feeling the least,
Mrs. Mabel Lindsey

Gen. Del. V. A. Branch,
Los Angeles 25, Calif.

Dear Brother Spangler:

Of late my mind dwells on "the remnant", which, to me, represents His people, or His church. "And it shall come to pass, that whosoever shall call upon the name of the Lord shall be delivered: for

in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." (Joel 2:32) It would be impossible for them not to call on Him, for they are united to Him by the blood of Jesus, and also by the Adoption, as Brother Wood brought out so plainly.

If there had never been sin there would have been no calling on His name. Hezekiah's concern in 2 Kings 19:4, was for Isaiah to pray for the remnant that was left, but later he prayed to the Lord for deliverance; and the Lord heard his prayer, and Sennacherib was discomfited. He was finally slain by his sons. Therefore the remnant spoken of in the 30th and 31st verses of the same chapter, were saved from the king of Assyria. The remnant is safe in Him at all times.

The *Signs* is full of the theme of Jesus, which makes them so precious and valuable. It seems too precious, as I sometimes spend more time with them than the Bible; yet I try to read the Bible some every day.

. . . I was surprised to get a letter from Brother Weaver today. It is remarkable how he sustained the heart attack, and can now be up and about.

I am mentioning something that is of great concern to me, as no one has talked or written as I see it. Sister Cobb touched on it to a certain degree, I think. So many write, and I have heard it from the pulpit: "If God should send my soul to Hell, he would be just", or similar expressions. This is not harmonious with my experience, and makes me wonder at times if David's words apply to me, when he says that "They are not in trouble as other men," etc.

From what the Holy Ghost has taught me, He would be unjust to send one to Hell that Jesus shed his blood to redeem from sins. They are prepared for heaven and immortal glory. I have felt that He would be just should I have to suffer all the tribulations that Job did; yet I quake to think that I should have to suffer as he did. It is impossible that

one of the saints should be found in Hell.

We read in the scriptures that, "There is none good, no not one." And that our righteousness is as filthy rags. Also, "The heart is deceitful and desperately wicked above all things", etc. After his Spirit enters into our hearts, we have a perfect Being working for us. My desire is to dwell on him in love. If his love abides in us, we have faith, hope, and charity — without boasting. We do have thoughts of our good works at times perhaps, but they do not afford us pleasure for long, for the "thorn in the flesh" is ready to buffet us.

Usually when I have been concerned enough about anything, I see something in the *Signs*, or hear something from the pulpit that relieves me; but I have thought much on this statement. A few times in reading the Bible, I read something that stands out plainly; but rarely does that happen.

I wanted to make a small donation to be used as you deem necessary. I trust I have not said anything dishonoring to the cause. May His grace abide on all, especially the writers and ministers, and all connected with the *Signs*.

In gospel bonds a brother, I hope,
Harry T. Vories

(We appreciate your donations, Brother Vories, which go into our Indigent Fund. We have often heard similar expressions to the one you quoted: "If God should send my soul to Hell, he would be just." The hymn "Show pity, Lord", by Watts, has it:

"Show pity, Lord, O Lord, forgive,
Let a repenting sinner live!
Are not thy mercies large and free?
May not a sinner trust in thee?"

My crimes are great, but can't surpass
The power and glory of thy grace;
Great God, thy nature hath no bound,
So let thy pard'ning love be found.

O wash my soul from ev'ry sin,
And make my guilty conscience clean.
Here on my heart the burden lies,
And past offenses pain my eyes.

My lips with shame my sins confess,
Against thy law, before thy face:
Lord, should thy judgment grow severe,
I am condemned, but thou art clear.

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.*

Yet save a trembling sinner, Lord,
Whose hope, still hov'ring round thy word,
Would light on some sweet promise there,
Some sure support against despair."

It is the confession of one whose eyes have been opened and brought under conviction of sin; and they may well have such feeling, or there would be no conviction at all. It may be expressed in remembrance of that feeling of just condemnation, but never can it have an application to one who has experienced the pardon of sin and has a hope of eternal life, "Wherein they greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ."

It is in this sense the expression may properly be used; if otherwise, it would belie our hope; which cannot be, since, "For by one offering he hath perfected forever them that are sanctified." —
J. D. W.)

MAINE ASSOCIATION

The Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on August 30, 31, and September 1, 1963. An invitation is extended to those of our faith and order, and interested friends.

Mrs. Sanford Bartlett, Clerk

THE PIGG RIVER ASSOCIATION

The Pigg River Association is appointed to be held with the Martinsville Church, Martinsville, Virginia, the Lord willing, on August 2, 3, and 4, 1963. Brethren will please note that the meeting on Friday will be held in the meeting house in Martinsville; and on Saturday and Sunday at the Leatherwood Meeting House, where the association was held last year. This is because of the limited space at Martinsville.

Brethren and friends are cordially invited to meet with us.

John D. Wood, Clerk

CONTRIBUTIONS TO THE
INDIGENT FUND
(To June 1, 1963)

R. L. Buckner, Okla.....	\$1.00
James Howell, Ala.....	5.00
Mrs. J. B. Simmons, Tex.....	3.00
Mrs. J. Luther Brake, N. C.....	2.00
Mary E. Hendricks, Okla.....	1.00
Mrs. J. F. Thompson, N. C.....	2.00

NOTICE OF SPECIAL REQUEST

It is our desire to be of as much service and benefit to our readers as we can, and to do so we need the cooperation of the brethren. So please note the following: Often we receive notices of meetings, associations, etc. too late to be included in the issue that they should be, so that all would have proper notice. We are therefore again requesting that such notices be in our hands about thirty-five days before publication date. (For instance: For the August publication we should have them not later than the 25th of June). And we again request that they be sent directly to us at Post Office Box 186, Manassas, Va. This will save us postage and handling delays.

Again, it is felt that obituaries should be much shorter than many of them are, since most of them are of local interest to the readers of the *Signs*. We request therefore that this be kept in mind when obituaries and resolutions of respect are written. And it will be quite a saving to us if they are mailed directly to P. O. Box 186, Manassas, Va. — Editors

Danville, Virginia August, 1963

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SIGNS OF THE TIMES, INC.

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

EDITORIAL

THE TRANSFIGURATION ON THE MOUNTAIN

In my mind the transfiguration on the mountain was the most beautiful scene to be witnessed by man on this earth. If it pleases God to enable me, I desire to write of some of the beauties I see in meditation upon the grand story. Jesus took Peter and John and James and went up into a mountain to pray. He chose the ones to go with him. He did not give a broad opportunity to the multitudes, disciples or apostles, with the invitation "whosoever will," but "took" a special three of his special twelve of the disciples. These three that he took with him up into the mountain were the same that he took with him down into the garden of Gethsemane. Peter, John and James not only witnessed the most agonizing scene, when Jesus was agonizing in prayer, and

sweat, as it were, great drops of blood, but also witnessed the most beautiful scene of His transfiguration. The thought we get from this fact is that those who are destined to suffer the greatest afflictions and tribulations in the valley of distress are also blessed to experience the greatest joys and brilliancy in the mountain of gladness. Peter, John and Jesus must not have been of the progressive type of Christians we have today, who seem to think that Jesus needs help. Instead of helping Jesus pray they were "heavy with sleep" both in the garden of Gethsemane and also on the mountain of transfiguration. "As he prayed, the fashion of his countenance was altered, and his raiment was white and glistening. And, behold, there talked with him two men, which were Moses and Elias."

The questions that come to mind are, Who was Moses? and who was Elias? We find that the law was given to Moses by Jehovah. The law is referred to in the Bible as "the law of Moses" (Ezra 7:7; Neh. 8:1; Ezra 6:18). The ten commandments on tables of stone, together with ordinances, were given to Moses, who taught the law to the people. We find Moses connected with the law all along, therefore we conclude that Moses represented the law in that trio of talkers on the mountain.

Who was Elias? Elias was that great prophet who predicted the drouth to king Ahab (1 Kings 17:1). Elias hid at the brook Cherith and was miraculously fed by the ravens. He raised a widow's son and contested with Baal's prophets, by whom God manifested Himself as God. He later slew these prophets at Kishon (1 Kings 18). God so blessed him and honored him that Elias ascended into heaven. (2 Kings 2:11) He was most honored of the prophets, therefore we conclude that Elias represented prophecy in that trio of talkers on the mountain.

The third in that trio was Jesus Christ. They spake of his decease which He should accomplish at Jerusalem (Luke 9:31). In meditation, we hear

Moses, representative of the law, giving the requirements of the law, that the law must be kept and punishment for disobedience of the law must be meted out, and justice satisfied. We hear Elias, representing prophecy, saying that these requirements of the law, and penalty for disobedience, will be completed and justice satisfied. Then we hear Jesus saying, Think not that I am come to destroy the law (Moses), or the prophets (Elias); I am not come to destroy but to fulfill. Then Moses and Elias departed and Jesus was left alone. Peter said, Let us make three tabernacles, one for thee, one for Moses and one for Elias, not knowing what he said. In my experiences I have wanted to make three tabernacles. I have desired to live up to the law requirements of duty as we read in Ecclesiastes 12:13, "Fear God, and keep his commandments: for this is the whole duty of man." Thus erect a tabernacle to Moses. I have desired to fulfill prophecy, in accomplishing the warfare and obtaining pardon for my iniquities (Isaiah 40:2). Thus erect a tabernacle to Elias. And at the same time I have desired to pay homage to that Scripture which reads, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ unto good works, which God hath before ordained that we should walk in them". (Eph. 2:8 10) Thus erect a tabernacle to Jesus. In my experience there was a time when I verily thought the law, prophecy and grace were contrary. As Peter, I could not see how the three tabernacles could be constructed in one. While Peter was in a confused state of mind, the God of heaven spoke thus from the cloud, "This is my beloved Son, in whom I am well pleased, hear ye him." It was needless to build three tabernacles. The law of Moses and the prophecy of Elias were being fulfilled by Jesus Christ. This command from the clouds (I verily believe) removes the seeming contradiction of the Scriptures. The require-

ments of the law must be met, and Jesus was the only One who did it. Prophecy must be fulfilled, and Jesus was the only one who did it. Therefore, pay no more heed to the law and the prophets, for they were fulfilled by Jesus.

“Jesus was left alone.” Yes, He was sufficient to tread the winepress alone. He did not need Moses and Elias any longer. His services pleased the God of heaven. It so pleased the Father that this command from the clouds means (to me), pay no more attention to the law and the prophets, for they were fulfilled in Jesus Christ therefore, “Hear ye Him.” What do we hear him saying? We hear him saying, “I am the Way, the Truth, and the Life.” “I am the door, by me, if any man enter in, he shall be saved, and shall go in and out and find pasture”. (John 10:9) “No man can come to me, except the Father which sent me draw him; and I will raise him up at the last day” (John 6:44). We are made to realize we are not saved according to our power or works, but according to the power of God, who hath saved us and called us with a 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 Timothy 1:9) Therefore, the law system has disappeared as Moses disappeared. This law system was not destroyed, but fulfilled by Jesus Christ. If I am one who was chosen in Christ Jesus before the foundation of the world, Jesus fulfilled the requirements of the law for me, and my account is so accredited. All the sins that I have committed, or will commit, were laid upon Jesus’ shoulders, and He bore them on the cross and paid the penalty by shedding His precious blood for me.

Brethren, my mind has traveled faster than I could write, and I know this is very imperfect and scattering, but may God be pleased to enable us by His grace to feast upon some of the beauties contained in the record of the transfiguration on the mountain.

(The above was written by Elder Lambert, and appeared in the Signs of June, 1938; and was included in his book “Tried in the furnace”. We enjoyed re-reading it, and felt our readers would to. — J. D. W.)

VOICES OF THE PAST
“He being dead yet speaketh”

REMARKS ON ROMANS VIII, 38, 39

The text proposed is plain, emphatic, and full of consolation to the saints of the Most High.

“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.”

This chapter begins with a declaration that there is no condemnation to them who are in Christ Jesus, and concludes with the assurance of our text, that there can be no separation from the love of God which is in Christ Jesus. This was not only the firm conviction of the mind of the Apostle, but the inspired truth of the Holy Ghost. This blessed security from condemnation, and assurance of the immutable love of God, belongs to them who are in Christ Jesus, and to none other. As we are deeply interested in the subject, it becomes us to enquire earnestly, and to search diligently whether we are in Christ Jesus, and numbered with those who walk not after the flesh, but after the Spirit. If we are not in him, we certainly have no part or lot in these great and precious declarations. If we are in him we were chosen in him before the foundation of the world, according to Eph. i. 4, for Christ Jesus is the same yesterday, to-day, and forever. Heb. xiii. 8. The exceeding greatness of the mighty power of God is exemplified in him, all things are put under his feet, and God has given him to be the Head over all things to the church, which is his body,

the fulness of him that filleth all in all.
— Eph. i. 19-23.

Consequently if there ever was a period in time or eternity when any of the members of his church were not in him, then there has been a period when his body was not full. But to imagine the existence of a head without a body, or a body without a head, or a perfect and complete head, and an imperfect and deficient body, does not suit our understanding of the declaration that it pleased the Father that in him all fulness should dwell. — Col. i. 19. Again it is written, "For in him dwelleth all the fulness of the Godhead bodily, and ye (the saints and faithful brethren in Christ,) are complete in him which is the Head of all principality and power."—Col. ii. 9, 10. All the members of Christ are in him, even as the eternal Father is in him. He is the dwelling place (not of one-third part of the Godhead, as some seem to understand it,) but of all the fulness of the Godhead. "That they all may be one, as thou Father art in me, and I in thee, that they also may be one in us." "I in them, and thou in me, that they may be made perfect in one," &c. — John xvii. 21-23. If the church is in Christ as the eternal Father is in him, must they not have been in him from everlasting. Would Christ be complete if the Father were not in him, or if all the fulness of the Godhead were not in him? Or could the fulness of the Godhead dwell in him bodily, if any part of the Godhead did not dwell in him? Certainly not. Equally certain is it then as the church is in him as the Father is in him, and they are his body and the fulness of him, that all the members required to make his mystical body perfect and complete, must have been in him as well before the world began, as they will be when this world shall be no more.

We are not contending that our earthly, corrupt, and depraved natures were in him, and were a part of his fulness before the world began; for they were

not even in the earthly Adam until after the world began. Nor did Christ himself come in the flesh until he was made of a woman — until his advent. "Forasmuch then as the children are partakers of the flesh and blood, he (Christ) also himself likewise (or in the same manner) took part of the same." — Hebrews 2:14. His children partaking of flesh and blood, shows that their relationship to God as *children* was perfect before they partook of flesh and blood; and that participation of flesh and blood no more constituted them children, than Christ's coming into the world, and "also himself likewise partaking of the same," constituted him the Son of God, or the Head of Immortality to his body, the church. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." (Romans 9:8.) If that earthly life which was given us in the earthly Adam could be distinctly identified as to involve us in the guilt of Adam's transgression, almost six thousand years before we were born of the flesh; is it hard to understand in the anti-type, Adam, that our spiritual, immortal and eternal life which was with the Father and was manifested? 1 John i. 2. And which was given to us in the unspeakable gift of God's dear Son, according to the record borne by the Father, the Word, and the Holy Ghost. — 1 John 1. 7 and 11 — should as fully identify us in Christ, that it could of truth be said of us that we were chosen in him before the foundation of the world. — Eph. i. 4. Or as still more expressly stated — Eph. ii. 18 — "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

This term *created* has reference to the new or spiritual creation. It is not like the creation of the natural world, the creation of something out of nothing; but it is the giving of the members of Christ a place, a standing in,

and identify with him who personifies their immortality, or their eternal life. This life instead of being called into existence after the manner of the old creation of the natural world, is the manifestation of a life which is eternal, which always was hid with Christ in God. For it was, as we have proved by 1 John i. 2: "For the life was manifested, and we have seen it, and bear witness, and show unto you that *Eternal life which was with the Father*, and was manifested unto us." "And we know that the Son of God," (in whom the record of Father, Word and Holy Ghost declares that God hath given us eternal life, and this life is in his Son,) "We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and *we are in him* that is true; even in his son Jesus Christ. This is the true God and eternal life." — 1 John v. 19, 20. Thus to be in Jesus Christ seminally, as the spiritual embodiment and progenitor of a seed that shall serve him, and be counted to the Lord for a generation, according to Psalms xxii. 30. Isaiah liii. 10-12. 1 Peter ii. 9 involves the Bible doctrine of Eternal Union. A union of life, love and immortality. One with Christ even as Christ is one with the Father.

But to be in him manifestatively by a new and spiritual birth, implies that we are, or must be born again; not of a corruptible seed, but of that seed which was in Christ our spiritual progenitor, from everlasting. By the Word of God which liveth and abideth forever — not of blood, nor of the will of the flesh, nor of the will of man, but of God. — 1 Peter i. 23. John i. 13. A birth is not the creation or origination of life, but the manifestation of life by what is called *pro-creation*. Our earthly nature which in Christians is called the *old*, or *outward man*, was created in Adam, but *pro-created* by natural generation. But that immortality which is in the Christian, and which is denominated the *new*, or the *inward man*, was

given in Jesus Christ, and is manifested by spiritual generation when born of God. As we are, and were strangers in our earthly character, to this spiritual life which is hid with Christ in God, until he who is our life appears, or is revealed in us, so when that revelation is made, we are no more strangers, we are brought forth bearing the image of the heavenly progenitor, as we have in our flesh borne the image of the earthly Adam. Hence, if any man be in Christ Jesus, manifestatively and experimentally, he is a new creature — a subject of the new or spiritual creation, and as an evidence of this, old things have passed away, and all things have become new. His old element, which was sin, darkness and death, is passed away — he is quickened by eternal life implanted — the light of life shines in his heart to give him the light of the knowledge of the glory of God, in the face of Jesus Christ — the love of God is shed abroad in him — he is delivered from wrath — he is taken up out of a horrible pit — his going is established, and a new song is in his mouth. All these things are entirely new to him, for they are not the productions of his flesh, but they are the fruits of the Spirit of which he is now born. He is delivered from the power of darkness in which he was before held, and translated into the kingdom of God's dear Son.

As the love of God from which the members of Christ cannot be separated is in Christ Jesus, we have dwelt the more particularly on the unity of Christ and his members; for if the love of God is in Christ Jesus, and we are not in him also, then there is no connection between us and the love of God which is in him; and it would be preposterous to talk of the impossibility of being separated from that with which we are not and never were connected.

We think it will be admitted even by those brethren who dispute the doctrine of Eternal Union, that God loved his people *even when they were dead*

in sins. — Eph. ii. 4. 5. That he even loved them as he loved our Lord Jesus Christ, whom he loved before the foundation of the world. See John xvii. 23, 24. Admitting then the testimony of our text that this love is and eternally was in Christ Jesus, must not the objects of it also have been in him as anciently as they have been loved of God in him. So we confess it looks to us, and for this blessed assurance we are more than willing to bear all the reproach, slander, abuse and persecution to which we have been subjected for trying to set it forth.

From the foregoing considerations it strikes us that so long as God himself maintains his eternal immutability, there can be no separation of the saints from his love which is in Christ Jesus. Paul was persuaded that death could not effect a separation. Death's boasted power is impotent and weak compared with the love of God in Christ. Our death in trespasses and sins could not abate the love of God; since it is written that "God, for the great love where-with he loved us, even when we were dead in sins," &c. Death could enfold our earthly nature in its cold embrace, but all the dark floods of death could not quench its eternal flame. Again, Death and the Love of God which is in Christ Jesus, met in dreadful conflict on Mount Calvary. But Death was vanquished, and Immortality was brought to light in the sequel of the contest, and God commended his love, in that when we were yet sinners, in due time Christ died for us.

"He saw us ruin'd in the fall,
Yet loved us notwithstanding all."

Neither shall Death in his last assault upon these mortal bodies, tend to separate us; but instead of alienating that love, it shall only remove the intervening curtain, that we may realize its eternal fulness in unclouded glory forever. The last enemy that shall be destroyed is Death, and then "He that raised up Christ from the dead shall also quicken our mortal bodies by his

Spirit which is in us. — Rom. viii. 11.

Nor life. Young Christians in their early experience of this love, desire to die, to depart and be with Jesus, not only from the powerful attractions they feel drawing them to him, but from fear that their life in the flesh may bring some reproach upon the blessed cause, and that they may by some waywardness on their part lose the sweet and heavenly enjoyment of that love. But although the children of God do not always while here in the flesh enjoy the vivid evidences of the love of God, yet in Christ where it is treasured up for them, it is immutable, and never can abate. It is among the "All spiritual blessings with which God has blessed them, according as he hath chosen them in him before the foundation of the world." — Eph. i. 3, 4. He has established our goings, and he controls all things, and causes all things to work together for the good of them that love him — to them who are the called according to his purpose.

Nor angels. Holy angels have neither the disposition or the power; for unto the angels he (God) hath not put in subjection the world to come, of which we speak. — Heb. ii. 5. Wicked angels have tried all their power, but never have, never can possibly produce an abatement of the love of God which is in Christ Jesus.

Nor principalities. Should all the governments of earth combine their forces, as many of them have, they may indeed be permitted to annoy and harrass the saints, they may, if permitted, torture these frail, dying bodies, chain them to the stake, and consume the earthly tabernacle with fire, but the love of God is in Christ Jesus, and therefore out of their reach.

Nor powers. Of whatever sort or kind; for all powers both in heaven and earth is vested in him in whom this love of God is secured that he should give eternal life to as many as the Father hath given him. There is no power but that is of God, and that perfectly subject to the orders of his throne. The

power of sin, the power of darkness, the power of the law, cannot effect an alienation, for Christ has redeemed his people from all these; nor are there any powers in existence that are or shall be able to succeed.

Nor things present. Although for the present, if need be, ye are in heaviness through manifold temptations — though clouds may obscure our skies, tempests may beat, and thunders shake the world, there is nothing in the present tense that can lessen the love of God to his saints in Christ.

Nor things to come. The coast is clear! O, Christians, look ahead. Look unto Jesus, the author and finisher of your faith; there is nothing in the impenetrable future to fear.

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

Should the mountains uprooted be hurled into the midst of the sea, should the waves thereof swell and roar, should death sweep over the earth, and sun forget to shine, the moon turn into blood, and the pillars of the universe totter to their fall, there is nothing in all that can come to pass that can separate you from the love of your God and Savior.

Nor height. Look upward then, and trace the fearful omens of the heavens. See blazing comets approach with sevenfold speed of lightning; if your God commands them so they may come in contact with this little dwelling place of worms and dash this world to atoms. Pestilence, like winged warriors, may come on every wind, thunders may shake the earth, lightnings may bear the bolts of almighty vengeance far and scatter death abroad, but no heights, with their infinity of space can possibly deprive you of the love of God which is in Christ Jesus, treasured up for you.

Nor depth. No hidden fires in secret caverns burn beneath your feet, nor volcanic terrors which may tear the earth, can change the love of God to-

wards you; and could your eyes unbar the doors of death, gaze into the gloomy chambers of the grave, and sepulchres of the mighty, or could you even penetrate the deep confines of hell, and scan the horrors of the damned, still undismayed let faith lay hold upon the infallible assurance, it cannot separate you from the love of God.

Nor any other creature, death and life, angels and principalities, powers, and things present and things to come, and heights and depths, are all the creatures of God. He has created them not in vain — they shall accomplish his purpose and do his pleasure. Neither these nor any other creature, is to be regarded by the saints as having power to dispossess them of what God has given them in Christ Jesus, our Lord.

If then, there is nothing in death nor life, nor in principalities nor powers, nothing high nor low, nothing present nor to come, that can remove the saints from the love of God which is in Christ Jesus our Lord, may the Lord pity the graceless wretch who dares aver that the children of God may fall from grace, lose their interest in the love of God, and sink to hell at last.

(Editorial by Elder Gilbert Beebe, November 1, 1858.)

ORDINATION OF AN ELDER

March 10, 1963

The J. H. Gooch Memorial Primitive Baptist Church, Granville County, Stem, N. C., called a Presbytery to meet with them for the purpose of examination of Brother Julian M. Daniels as to his fitness and qualification, and ordination to the full work of the ministry.

The Presbytery was organized by electing Elder J. Harvey Smith, Moderator, and Deacon C. T. Hall, Clerk. Brother O. Y. Clayton was appointed spokesman for the church, and presented Brother Daniels to the Presbytery. After questioning, which was conducted by Elder Harvey Smith, and being satisfied as to his fitness and qualifications, the ordination prayer was offered by Elder Wallis Smith, and laying on of hands was by all the Presbytery. The charge was delivered by Elder W. C. King. The work of the Presbytery was accepted by the church, and Elder Julian M.

Daniels was delivered to the church duly ordained. On motion the Presbytery was adjourned.

The Presbytery was composed of the following Elders and Deacons: Elders W. C. King, J. Harvey Smith and Wallis A. Smith; Deacons C. B. Davis, Jr., C. T. Hall, Jr., and C. T. Hall, from Shiloh Church; N. E. Davis, from McCray Church; Roy Simmons and G. F. Squires, from Bush Arbor Church; C. R. Massey and S. F. Faucett, from Durham Church; Tommy Batts and C. W. Cagle, from Greensboro Church; S. L. Slaughter, from Old Mountain Church; and L. Otha Goss, from Gooch Memorial Church.

Elder J. Harvey Smith, Moderator
C. T. Hall, Clerk

OBITUARIES

MRS. ALLIE GOOCH REID

Mrs. Allie Gooch Reid, daughter of Henry Spraggins Gooch and Jane Rebecca Holeman Gooch, was born in Granville County, N. C., May 5, 1874. She departed this life January 22, 1963, in Winston-Salem, N. C., where she resided. She is survived by her grandson, John David Reid, her nearest relative.

In 1911 she was united in marriage to David Settle Reid, Sr., and moved to Winston-Salem, where she resided until her death. To this union was born one son, Gooch Reid, who preceded her in death several years.

Sister Reid went before the church at Gooch Memorial, in Granville County, N. C., May 12, 1957, and was joyfully received. She was baptized by the writer July 14, 1957. Many precious memories linger in the hearts of her many brethren and friends. I have never known a person in the many years I have been associated with the Old School Baptists, who manifested more love for her Master and the cause, than Sister Reid. It was the joy of her heart to be in an assembly, either in a home or meeting house, and listen to preaching; and talking upon the Word of God.

Her funeral was conducted from her home in Winston-Salem by the writer, assisted by Elder W. C. King, and Elder Julian Daniel, according to the request she made before her death.

Her family, brethren, and friends have suffered a great loss, but it is her eternal gain. She has departed to be with Him whom she adored. Her voice will be heard no more in our midst, but fond memories will remain until that day when we hope to meet her and all the redeemed around the throne, to see Him as he is, and ever be with Him.

D. V. Spangler

SISTER LOU MONTGOMERY

Sister Lou Montgomery was born at Moore's Bridge, Tuscaloosa County, Alabama, February 2, 1879, and passed from this life February 26, 1963, at York, Alabama, where she lived with her daughter-in-law, Mrs. Lynn Montgomery. She was the daughter of Elder D. L. and Jerusha Moore; and was married to the late Joe A. Montgomery. To this union were born two sons, Lester Montgomery, Reform, Alabama; and Lynn Montgomery, who preceded her in death just one year.

Sister Montgomery joined the Pleasant Ridge Primitive Baptist Church in May, 1927, and was baptized by the late Elder E. Z. McCool. She was a faithful member, and always enjoyed attending the meetings as long as she was physically able. She believed in the only true living God, and was firm in the doctrine of election by grace according to the foreknowledge of God. She believed that God chose his people in Christ before the foundation of the world.

Her funeral was conducted by her pastor, Elder J. M. Freeman, and Elder W. L. Norris; and her body was laid to rest in the church cemetery beneath a mound of beautiful flowers, in the presence of her many friends and relatives.

May the Almighty God comfort all those who mourn her departure. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

This was read and approved by the Pleasant Ridge Church while in conference the fourth Sunday in April, 1963.

Elder J. M. Freeman, Moderator,
Sister Dannie Strickland, Clerk

ELDER HURSHHEL HICKS

Elder Hursel Hicks was born in Calhoun County, W. Va. April 30, 1896, and died February 11, 1963, a son of the late S. P. and Louisa (Truman) Hicks. His last illness was of short duration. He had returned from the hospital after treatment for a heart condition and complications, and seemed to be recuperating nicely. The end came suddenly while in his chair. We believe in very truth that he fell asleep in Jesus.

Brother Hicks had spent the last several years at Hampton, Virginia. He was reared by Primitive Baptist parents, being a grandson of the late Elder David Hicks, of Stinson, W. Va. He was brought under trial and conviction in his early life, and peace was spoken to his troubled soul, and he was given a sweet hope in Jesus. He united with the West Fork Primitive Baptist Church, in Calhoun County, and was soon licensed to preach, and later ordained to the full work of the ministry. He

served his church as pastor for several years before moving to Hampton. I knew Brother Hicks from our boyhood days, and the bond of love and fellowship between us was great. His ministerial labor was in a spirit of humility and meekness. He was conscientious in his belief and declarations, and uncompromising in doctrine; and was unassuming, upright and honest in all his dealings. West Fork Church has lost a worthy, useful member. All who knew him feel their loss, but sincerely believe that our brother is at rest, and is therefore better off than we who remain.

Surviving are his wife, Mrs. Alice Hicks, Hampton, Va.; one step-daughter, Mrs. Darlene Starcher, Hampton; two sisters: Mrs. Mary Jarvis, Minnora, W. Va., and Mrs. Cynthia Ellis, Spencer, W. Va. Also five brothers: Truman Hicks, Cedar Grove, W. Va.; Roscoe Hicks, Hudson, Ohio; Harley Hicks, Parkersburg, W. Va.; Huey Hicks, Chloe, W. Va.; and Everett Hicks, Charleston, W. Va.; and many other relatives.

Funeral services were conducted by the writer in the Methodist church house at Douglas, W. Va., and burial was in the Hicks Cemetery, near Stinson, W. Va. I tried to speak words of comfort to the bereaved family and friends, using as a text 1 Cor. 13:13.

May God visit the healing balm of his grace upon all who mourn, for Jesus sake.

A little brother in hope,
H. J. Bird

HENRY PAULIN HEDRICK

God in his infinite wisdom has been pleased to call from time Mr. Henry Paulin Hedrick, son of James H. Hedrick and Sarah Ann Bobbitt Hedrick. Born in Pittsylvania County, Virginia, March 31, 1887. After about two years of affliction or more, he passed away November 16, 1962. His first marriage was to Sallie Bet English in 1909. To this union were born ten children. On October 19, 1940, he was married to Hattie Annie Holland. Mr. Hedrick was a good father and husband and a good step-father; always ready to help those in need; always glad to have God's people around. His home was a home for the Primitive Baptist folks. A firm believer in salvation by grace, he always enjoyed going to church and he visited as long as he could; and when he couldn't go, he wanted them to come to see him.

He bore his affliction and did not complain. He did not join any church, but I feel that he was a Brother. I felt many times that he wanted to join, but he felt unworthy and declined. He leaves to mourn, his wife, Sister Hattie Hedrick; five daughters, Mrs. Elsie H. Tuck of Sandy Level, Mrs. Pheobia Cheat-

am of Williamsburg, Mrs. Faris Cavanaugh of Newport News, Mrs. Dotsie Cox of Richmond, and Mrs. Nannie Belle Russell of Japan; and four sons: James L. Hedrick of Appomattox, T. Howard Hedrick and Randolph M. Hedrick, both of Williamsburg, and J. D. Hedrick of Chatham.

He also leaves two step-daughters: Mrs. Beulah Board of Roanoke, and Mrs. Bertha Pitzer of Silver Springs, Md.; three step-sons: Perry Scott and Wilson Scott, both of Roanoke, and Wallace Holland of Tipton, Ind.; two sisters: Mrs. Lucy Anne Mattox of Chatham, and Mrs. Kizzie Bowen of Danville; one brother: Allison A. Hedrick of Chatham; 13 grandchildren, and two great-grandchildren, six step-grandchildren and eleven step-great grandchildren.

Mr. Hedrick's funeral was conducted at Oakey's Chapel in Roanoke, Virginia, by the writer with a host of friends and a large arrangement of flowers present. His body was laid to rest in Mountain View Cemetery in Franklin County, Virginia, to wait the Resurrection. We give our deepest sympathy to his wife and family. We bow in humble submission to the will of our heavenly Father who does all things well.

Humbly submitted,
Elder Leonard J. Brammer

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our sovereign God in his wisdom to remove from our midst and call unto His embrace, his humble servant, our beloved Brother, Elder Aubrey Dolin.

BE IT RESOLVED, That we the Sarah Old School or Primitive Baptist Church, Boone County, W. Va., desire the grace to bow in humble submission to the will of our God in the sudden passing of our brother. It came as a shock to us. He was at work in the coal mines near Lebanon, Va., when the fatal attack came. His passing was swift; and we are so weak and human it was unexpected, for we were resting in the false premise that since he was a young man forty-four years of age, our God would spare him many years to serve in his vinyard. Though it is impossible for our human minds to comprehend the will and purpose of our God, we are firmly entrenched in the conviction, and find rest and solace in the conviction, that the span of life, and the ministerial labors of our brother were full to the measure of the will and purpose of God, who works all things after the counsel of his own will. We rest in the sweet assurance that our brother is at rest in perfect peace.

Elder Dolin was born August 18, 1918, a son of N. D. and the late Lousisa Belle

(Woodrum) Dolin. Early in youth he was brought to repentance and weighty conviction for sins, and after much travel he was given a good hope in the blood and imputed righteousness of Jesus. He was received and baptized into the fellowship of Sarah Church, and baptized by the writer during a mixture of light snow and rain in the cold waters of Little Coal River. (Sacred to my memory still is the very sanctity of this ordinance, and of this instance). The church soon licensed him to preach, and soon afterwards ordained him to the full functions of the gospel ministry. His preaching was in a spirit of meekness and love, and in demonstration of the Spirit. He was well indoctrinated, a sincere, conscientious man; truly his labor was a heart matter, a labor of love. His preaching was edifying, and well received among those with whom his lot was cast. He was highly respected and well loved by all who knew him.

He had sustained a spinal injury as a result of a fall; and in addition he had an organic heart condition for some time. When the attack came he lingered only a little time; departing this life November 28, 1962. Funeral services were conducted by Elders J. C. Hammond and H. J. Bird, in Madison, W. Va.; and burial in Madison Memorial Gardens.

Left to mourn are, his faithful wife, Sister Mee Dolin; two sons: David, with the Coast Guard at Virginia Beach; and Herbert, Lakehurst, N. J.; two daughters: Mary and Nancy, at home, Madison, W. Va. Also his father, N. D. Dolin, Bob White, W. Va.; four brothers: Herman, Bob White; Lance, St. Albans; Clarence, Sutton, and Herbert, Madison; three sisters: Mrs. Erma Cladwell, Greenwood, Mrs. Hartzel Nelson, Cedar Grove, and Mrs. Lousisa Hogge, Wharton, W. Va.; and many near relatives.

Elder Dolin was a kind husband and father, and good neighbor. He was an ex-service man of the Second World War.

BE IT RESOLVED; That we have sustained a great loss in the passing of our Assistant Pastor. May God in mercy visit the healing balm of his felt presence upon all who mourn: and that a copy of this Resolution be made a part of our church records; a copy tendered the family; and a copy be sent the Signs of the Times for publication. Done by order of the church in conference. Written by H. J. Bird by request

J. C. Hammond, Moderator
Mae Dolin, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, God in his infinite wisdom has been pleased to call from our midst unto his bosom, our esteemed Sister and Mother in Israel, Mrs. Lousisa Bell Dolin,

BE IT RESOLVED, That we the Sarah Old School or Primitive Baptist Church, Boone County, W. Va., desire to bow in humble submission to the sovereign will of our God, feeling to rest in the sweet conviction that our sister is at rest; and that for her to die was gain. She was born May 21, 1883, a daughter of the late Brother Green Woodrum and Sister Louisa (Dolin) Woodrum.

Though she was afflicted for many years, she bore her affliction in a spirit of sweet resignation, and after a lingering illness she fell asleep October 11, 1962. Funeral services were conducted in Madison, W. Va., by Elders J. C. Hammond and H. J. Bird. Burial in Madison Memory Gardens.

Sister Dolin was well known and dearly loved by those who knew her; she had many graces which endeared her to her many friends, and especially the household of faith. Her marked humility, her steadfastness in the faith, her deep convictions and indoctrination truly marked her a Mother in Israel. She was a good wife, a kind mother, and a good neighbor. The gracious hospitality of her home was shared by many of her kindred in Christ through the years, as she and her humble husband Brother N. D. Dolin entertained in their home. She was given a good hope in Jesus, and peace and deliverance was spoken to her troubled soul. She found shelter and a home with the Sarah Primitive Baptist Church many years ago. She will be long and sadly missed in the church.

Left to mourn are: her devoted husband, N. D. Dolin, Bob White, W. Va.; five sons: Herman, Bob White; Lance, St. Albans; Clarence, Sutton, Elder Aubrey Dolin (since deceased); and Herbert, Madison, W. Va. Three daughters: Mrs. Erma Caldwell, Greenwood, W. Va.; Mrs. Hartzel Nelson, Cedar Grove, W. Va.; and Mrs. Louisa Hogge, Wharton, W. Va. Also two sisters: Mrs. Dora Triplett, Pedro, Ohio; and Mrs. Geneva Miller, Danville, Va; And twenty-three grand children, thirty great grandchildren.

THEREFORE BE IT RESOLVED, That the church has sustained a great loss, which we keenly feel. May God in mercy heal, and visit sustaining and reconciling grace, for Jesus' sake. That a copy of these resolutions be made a part of our church records; a copy tendered the family; and a copy sent the Signs of the Times for publication.

Done by order of the church in conference. Written by H. J. Bird.

J. C. Hammond, Moderator
Mae Dolin, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., SEPTEMBER, 1963

No. 9

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 9/63
IT EXPIRES WITH THIS ISSUE

"HE'S THE ONE"

(Job 33:15, 16; Isa. 57:15)

One night, in a sweet, sweet dream,
I exclaimed, "HE'S THE ONE!"
I was affectionately referring to
God's only begotten Son.

Others have claimed to be the Messiah,
But indeed He's the One;
Jesus, who came to seek and to save
Sinners lost and undone.

"The chiefest among ten thousand,"
My Father said to me,
And I said, "Millions, billions!"
Saying so in sincerity.

Indeed, He's "the high and lofty One
That inhabiteth eternity;"
One with the Father and Holy Spirit,
And Second Person in the Trinity.

Isaiah saw Him "sitting upon a throne,
High and lifted up,"
After His humiliation here below,
Where He drank the bitter cup.

He saw Him ". . . high and lifted up,
And his train filled the temple;"
This language is so sweet to me,
And it is very simple.

As God our Saviour, He's the One
That fills immensity,
And He descended from heaven above
To set His people free.

He's the Holy One and the Just
That dwells in infinite light,
Far beyond this realm of sin,
Where there is no night.

He's the One who was given "a name
Which is above every name,"
And He was exalted as Zion's King,
Who will eternally reign.

He's the head of the body, the church,
In all things having preeminence,
And when we the Scriptures search,
We find He is Omnipotence.

He's the One who is "the same
Yesterday, and today, and for ever;"
He sticketh closer than a brother,
And He'll forsake His never.

He's the One altogether lovely,
Yet He was made "to be sin,"
That guilty sinners "might be made
The righteousness of God in him."

He's the One who died vicariously
An ignominious death,
Being nailed to the shameful tree,
On which He resigned His breath.

He was delivered for our offences,
As the Scriptures do declare,
Then raised for the justification
Of every kingdom heir.

He's the Sun of righteousness who rises
"With healing in his wings,"
And how great it is to have a hope
In Him, the King of kings.

He's the One who is my Hope,
And I love His adorable Name;
O could I feel His presence more,
For it doth hide my shame.

He's the One that did clothe me
With a long, long robe,*
And I hope it betokened my title to
Eternal life beyond the globe.

He's the One who is coming again
To receive His ransomed bride,
And take her to that blissful abode,
Where she will forever abide.

"All the days of my appointed time
Will I wait, till my change come,"
Then I shall see my Redeemer God,
And dwell with Him at home.

*In a dream.

C. W. Vass
Elizabeth City, North Carolina

R. D. 1,
West Point, Miss.

Dear Editors:

I am enclosing a check for another year's subscription to the good paper. It is always full of good reading. We have had it in our family for many years.

I have been a member for fifty-five years, and I still love the doctrine of salvation by grace and grace alone: there is no man's work in it for me. I will be eighty-three years old in October, and God has been good to me; he has blest me to be able to see and to get about pretty well, but I am failing now, and I cannot get to my church much. I live sixty-five miles from it, and have to get some of the children to drive for me.

May God bless you all, is my prayer.

Yours in hope of a better world to come,

L. M. Cook

THE LATE ELDER HERNDON
TO ELDER RUSTON

Danville, Va.
October 20, 1939

Dear Brother Ruston:

I have just received the October *Signs* (1939), and among the other good articles which I have read, was yours on James 2:26; and I am writing to let you know I have greatly enjoyed it, as I am sure it will stand a scriptural investigation.

I am real glad that the Lord impressed your mind to write upon this subject, and I feel it will be beneficial to the household of faith.

Although you have given a "thus sayeth the Lord" for what you have written, it is somewhat out of the line of the ordinary, because so few of our brethren preach or write upon this subject; but I feel like this is just as important as any other portion of the

word, for we are told that "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." (2 Timothy 3:16-17). The Apostle Paul was faithful to write and preach about predestination, election, salvation by grace, not of works lest any man should boast, the resurrection of the bodies of the saints to immortal glory, justification by faith, the preservation of the saints, and many other good and precious things that we are so much concerned about, which I cannot mention here.

And not only these things, but Paul and the other writers have left on record many admonitions to the children of God, telling them how to conduct themselves while they live in this world: and what the consequences of disobedience are. In Romans 8:13, Paul tells the brethren, "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live."

In this admonition Paul strikes the key note: he not only tells them what the result would be if they live after the flesh, but he tells them how they mortify the deeds of the body: They do it through the Spirit. To mortify means to subdue, or bring into subjection; to restrain. We cannot do this of our own strength, but we do it through the Spirit. In 1 Corinthians 9:27, we read, "But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway." Paul does not mean that he did this in his own strength, but he means that he did it through the Spirit. As a proof of this, read Philippians 4:13, "I can do all things through Christ that strengtheneth me."

Now, in Acts 20:27, Paul declares, "For I have not shunned to declare unto you all the counsel of God." I think I would be safe in saying that about four-

fifths of Paul's epistles to the churches is in the form of admonitions. He was faithful to preach them, and to write them for the benefit of the brethren.

In 1 Corinthians 4:1-2, Paul classes the ministers of Christ as "stewards of the mysteries of God". And in the 2nd verse he says, "Moreover it is required in stewards that a man be found faithful." If any minister of the gospel shuns any portion of the word, and does not preach it, he is not faithful, and he has not preached a full gospel; or, in the language of the Apostle, "He has not declared all the counsel of God."

In the 1st epistle of Paul to the Thesalonians, which is composed almost entirely of admonitions, in chapter 5, verse 27, it reads, "I charge you by the Lord that this epistle be read unto all the holy brethren." If these admonitions are not very important, why does he make this special request? If they are very important, why do some ministers shun them? In his epistle to Titus, we read, "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men." Paul did not condemn good works and speak lightly of them, but rather, commends them; and he is here instructing Titus, a young minister, like he did Timothy, what to teach and preach, that it might be in line with sound doctrine. Not just simply speak of it once or twice, but to affirm it constantly; and the reason that he gives for doing this is that, "These things are good and profitable unto men."

Good works are an evidence of faith: the fruit of the divine work of grace in the heart. Good works do not produce faith, but faith, (if it is a living faith), produces good works. You cannot separate faith and works, because they are like wisdom and prudence, they dwell together. (Proverbs 8:12) That is why the Apostle James says, "For as the body without the Spirit is dead,

so faith without works is dead also. (James 2:26)

Now, in conclusion, you say in your excellent article, "It is not easy to pray for our enemies, to do good to those who spitefully use us, yet it becomes us so to do, even though it is painful work." I most heartily agree with you, my dear brother. It becomes our duty to love and pray for our enemies, because Jesus said to do it. (Matthew 5:44) Yet, of our selves, we are not equal to the occasion; according to the flesh we do not feel willing to do it, but as we wait on the Lord, as we are told to do, He will renew our strength. (Isaiah 40:31)

We have to be prepared of the Lord, like Stephen when he was being stoned to death: he saw the heavens open, and said, "Behold I see the heavens opened and the Son of Man standing on the right hand of God." Then he could pray for his enemies: "And he kneeled down, and cried with a loud voice, Lord lay not this sin to their charge. And when he had said this, he fell asleep." (Acts 7:56-60) You have to be blessed with the same Spirit that was in Jesus when he was expiring upon the cross; he said, "Father, forgive them, they know not what they do."

J. E. Herndon

(See the editorial referred to by Elder Herndon, which is republished in this issue. — J. D. W.)

GOD'S MERCY MANIFESTED

772 Alonzo Court,
Greensboro, N. C.

Dear Editors of the *Signs of the Times*:

I feel I must write something of what I believe to be a knowledge of the power of an Almighty God. I have been hesitant to write thus far because I feel small attempting to say something to a people who already know the things I believe I have received by revelation of Jesus Christ. I think I know something of what Elder King meant recently at Greensboro Primitive Baptist

Church, when he said something of how small he felt attempting to preach to the world's wisest people (godly wise).

Nevertheless I consider how much and how many times I've been exalted in the Lord when reading the writings of others in the *Signs*, even when I had already received the same revelation of the Lord beforehand. These things confirm the things I believe I understand, and I'm lifted in hope that I haven't been deceived.

I knew nothing of the power of God three years ago, and it is possible I know nothing of the knowledge of God even now, but one thing I am sure of, and that is the Power of God. This may seem somewhat boastful, but I cannot lie about that which I have experienced. I never knew such mysterious power before that one particular day about two and one-half years ago: Somehow I knew it to be the power of God. No visible man was present beside me. I was scared and bewildered. I hadn't been to any church more than three or four times in my whole life, and I didn't know what to do to get relief, but I felt that I would surely die if I did not get relief. I went to a couple of people to ask what I should do, and my mouth was shut so that I couldn't even speak. I called two so-called preachers by phone: one didn't answer, and as soon as the phone began to ring at the residence of the other, I hung up, because I knew I couldn't speak if he did answer.

Then, after about an hour of sitting, thinking, and considering whether or not I was only in a poor state of mental or emotional upset, (as is rumored), I concluded this is not the case. I was most miserable by this time, and the thought came to me, to race home from work and ask mother what I should do. I felt surely she would know because she was almost continually studying the Bible. I only got to the point of telling her I had a question to ask her: When she asked what the question was,

I could say no more. Here I was at my wit's end, and I had to bow down; and the words came, and I cried, "God help me". The help came instantly, and the burden rolled away. I came up rejoicing and glad, with a serene stillness of peace within.

Dear Brethren, I can see nothing in all this except the almighty power of God. Any man who would say that one has the privilege or will of his own to accept or reject the power of God, I fear the power of God was never upon him. I felt that I would surely die, if this burden stayed upon me another thirty minutes or so.

I hope this writing will not disturb anyone in that they have not known a similar experience. God knows the needs of every heart, and has a particular purpose for all his children; and bestows upon each of them the measure of Spirit necessary for that purpose which he has intended.

Again, I say I have hesitated to write because I am young in this faith; but if you will read the 32nd chapter of Job, I believe you will see me, as in the case of Elihu, and know I must write and tell these things to someone who will understand. If the editors of the *Signs* see fit to publish this, God willing, I will try to write of my experience since the time of the happenings stated here. I feel I've had an unusual experience: being dragged through the Missionary Baptist, and other armenian churches, miserable and afflicted. But now I am satisfied though poor (fleshly speaking), despised by the world at large, and with no friends except those of Primitive Baptist, or like faith.

I believe I understand that all things were predestinated by, and according to the will and purpose of the one and only Almighty God (Father, Son and Holy Ghost). I know nothing of myself, but I hope by the revelation of Jesus Christ. I believe I have the mind of Christ in this writing; and even if the letter here is wrong, I am sure God's

Holy Spirit can show his own the things they should know, and block from their vision the things they should not see.

I hope I have ascribed all honor to the almighty God, and that someone may be edified by the Spirit in reading. Hoping to soon be with you all in everlasting glory and peace.

A brother by God's mercy if at all,
Carl Hoffman

HOPE AND ASSURANCE

There are two opposite extremes concerning Assurance and Hope. "Many shall say, Lord have not we done many wonderful works in thy name?" The answer is in effect: "Depart from me ye workers of iniquity, for I never knew ye" These had a false hope of Eternal life. Their assurance was presumptuous. Their faith is dead. In return, their works are dead. Meaning, creature works are dead works. Their hearts are not right. They may be clean outwardly, but inwardly they are ravening wolves. They may have a show of religion, but a foolish motive prompts it.

The doctrine that the Children of God, after regeneration, have perfect assurance of their hope for eternal life without a doubt at all, is an erroneous doctrine. The advocacy of this doctrine tends to drive God's people to despair. Consider one who is experiencing a season of doubts and fears, or one who is under heavy conviction, and cannot find any light at all, and whose burdens are weighing him down, and feels as David expressed it: "For mine iniquities are gone over mine head: as **an heavy burden they are too heavy** for me. My wounds stink and are corrupt because of my foolishness. I am troubled: I am **bowed down greatly**: I go mourning all the day long." (Psalm 38:4-6) What if he hears the doctrine expressed as this: "You should be certain that Heaven is your home. If there is any doubt about it, then something is wrong with your faith." Preaching as this drives the poor one down deeper. Satan puts

thoughts as this in his mind: "You don't have any faith. Your case is hopeless. You have plenty of doubts and hell is your home. You have sinned wilfully after receiving the knowledge of the truth. What is the use of you trying to do that which is right? You are going to hell, anyway. You know faith is a gift of God, and you cannot get it. God will not hear your cries, so what is the use of you praying?" The poor one is bowed down under the just demands of the laws, and under the accusation of Satan, and finds that such preaching mentioned above is like pouring salt over wounds.

The other extreme concerning Hope and Assurance is this: "You have doubts all the time, without any degree of assurance; you experience the corruption without any redemption from it; is a doctrine which tends to drive God's people to despair. Hope is drilled upon to the extent that the **sentiment** is that there is no degree of assurance at all to God's people. The sentiment is that the Children of God have doubts and fears all the time, and if any has any assurance, then he just thinks that he has this assurance, according to this doctrine. Consider this situation: One is lifted up from the dead state. He is lifted up from his doubts and fears, and from the sorrows and distress of mind which he has experienced for some time. In other words, he is lifted up from this miserable state of darkness, and is blessed to sit together in Heavenly places as it is in Christ Jesus, and it is Spring time with his soul. It is the time of rejoicing with him, and he is singing praises in his heart (Eph. 5:19), and is given to see Jesus through the eye of faith. The doubts have left him, and he is enjoying sweet meditations. What happens when he hears someone advocate the other extreme concerning assurance? What if it is advocated something like this: "Only the pharisees have assurance; and their doom is destruction. They just think they have this assurance, and it is a false hope. The Children of God do not have any

assurance here at all." Satan drops in thoughts as this: "You never were lifted up by the power of God. You did not have sweet meditations with the Lord. You just imagined the whole thing. You just daydreamed the whole matter. The preacher just said that you are supposed to have doubts about your hope all the time. You don't have any doubts. In fact, you know it, and it has become a reality with you. So, you don't have a hope. The scripture says that one is saved by hope, but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? (Rom. 8:24) Therefore, you are not saved, and you are bound for Hell."

The poor one is bowed down and is confused, and cannot find any food in this other extreme concerning Assurance.

In reading Psalms, we note that David was brought down low quite often. We quote: "How long, Lord? Wilt thou hide thyself for ever? shall thy wrath burn like fire?" (Psalm 89:46) Also, "Will the Lord cast off for ever? and will he be favourable no more? Is his mercy clean gone forever? doth his promise fail for evermore?" (Psalm 77:7-8) Notice that David was doubting. He was brought down low, and made to lie down in darkness. This is the pattern of the seasons of darkness or the winter and rainy seasons: the season of despondency. In these seasons we are made to cry for deliverance. We desire reassurance, and a reviving. "Wilt thou not revive us again: that thy people may rejoice in thee?" (Psalm 85:6)

Therefore the above scriptures show that the Children of God do not experience a continuous road of "smooth sailing" without any doubts and fears along the way. There is not a continuous season of rejoicing, not a continuous season of basking in the sunshine of God's mercy without a cloud in sight. But, our experience is that we have seasons in which the storm clouds arise upon us, and they trouble us for they are so fierce and black, and we cannot see the sun shining. Our souls are troubled.

". . . thou didst hide thy face, and I was troubled." (Psalm 30:7, see Psalm 90:7)

On the other hand, thanks be to the Grace of God, there is not a continuous season of being in despair, not a continuous season of doubting, not a continuous season of winter and rain, not a continuous dark and stormy season, etc.

In Song of Solomon 2:10 we read: "My beloved spake, and said unto me, rise up my love, my fair one, and come away. For, lo, the winter is past, the rain is over and gone, the flowers appear on the earth; the time of the singing of the birds is come, and the voice of the turtle is heard in our land." This deals with the deliverance from the winter and rainy season into the spring season, or the deliverance from the season of despair unto the season of assurance, or the deliverance from the season of mourning into the season of rejoicing. (read Psalm 40:1-3)

Let us quote this scripture in reference to the deliverance from one night season: "For his anger endureth but a moment; in his favour is life: weeping may endure for a **night**, but joy cometh in the morning." (Psalm 30:5)

Psalm 126 gives a beautiful picture of the seasons of deliverance. We quote the first 2 verses: "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the Lord hath done great things for them."

Psalm 23 gives a good picture of the seasons of Assurance, and the felt sense of the presence of God. Let us examine our experience. Have not there been times when we felt the presence of God leading us through heavy trials? (and manifold temptations as mentioned in 1 Peter 1:6) Have not you felt the guiding hand of God? ". . . He leadeth me beside the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for

thou art with me: thy rod and thy staff they comfort me.”

David felt the presence of God, and we trust that we have also. Notice the sweet assurance that was given him as in the 6th verse. “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.” In this sweet season of deliverance, he did not experience any doubts. He was lifted up above the doubts and fears he so often experienced. Have not there been times when you were lifted up as David was? (Even though it was for a short while?) But, we do not experience these sweet seasons continually while we are on this earth. The thorn in the flesh is needful for us. (see 2 Cor. 12:1-9) I think of these sweet seasons as a foretaste of the hereafter, or of life beyond the grave. Notice David’s song of deliverance in 2 Samuel 22nd chap. In a sense, this is Jesus’ song of deliverance, as he rose from the dead on the 3rd day. And, we trust that this is a pattern of our song of deliverance.

In David’s last words, (2 Samuel 23: 1-5), we note that he was given this sweet assurance. A portion of the 5th verse reads “. . . yet he hath made with me an everlasting covenant . . .” As we read his last words, we cannot find any hints at any doubts, but we find that he was blessed with sweet assurance. He felt included in this covenant, and in that blessed number.

Let us briefly notice Paul’s assurance. In Ephesians 1:4&5, we read: “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} ~~wife~~. And note a portion of the 11th verse: “In whom we have obtained an inheritance . . .” Now, if Paul had any doubts at this time, he would not have included himself in the matter, would he? He would have said, “God chose his people,” and not use us to refer to himself.

“Who hath saved us . . .” (2 Tim 1:9) Paul was inspired to write. “Holy men of God spake as they were moved by the Holy Ghost.” (2 Peter 1:21) They suffered trials that we do not suffer, and we cannot expect to be lifted up to the same degree as they were. In other words, we cannot expect to be endowed with the Holy Ghost to the same degree that they were. They were given the gifts of healing, which we do not have. We may say that the Spirit of God drove out the doubts and fears as they were given to write concerning the assurance of Salvation. Yet, God’s people do experience the same things, and do travel the same road that leadeth to life. But, all do not have same manner of experience. In other words, we cannot expect to have the same manner of experience that Paul had. And we find that some of God’s people have more doubts and fears than others; some are given revelations that others do not have; some are lifted up to a greater degree than others are; and some endure trials, afflictions, temptations, etc. which others do not have to endure. “But unto every one of us is given grace according to the measure of the gift of Christ.” (Eph. 4:7)

We notice that Paul was brought down low as David was. (I believe that David’s writings deal primarily with the experience of God’s people, while Paul’s writings deal primarily with the doctrines of Grace.) Read the 7th Chapter of Romans. We quote the 24th verse: “O wretched man that I am! who shall deliver me from the body of this death?” This is experiencing the corruption. The next verse gives the answer: “I thank God through Jesus Christ our Lord . . .”. Christ is our deliverance.

Let us notice the sweet assurance that Paul was blessed with at the time his death was at hand: “For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous

judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (2 Tim. 4:6-8). Paul was given "dying grace." Meaning, he was given the grace to die for Jesus's sake. He was given grace to endure afflictions, hardships, etc. We do not find any doubts in this scripture. Paul was lifted up in the Spirit of God.

Let us briefly consider the experience of John the Baptist: He received the Holy Ghost while he was in his mother's womb. "And it came to pass, that when Elisabeth heard the salutation of Mary the babe leaped in her womb; and Elisabeth was filled with the Holy Ghost:" . . . "For lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy." (Luke 1:41 and 44) This was a wonderful experience. But, the Scriptures point out that John the Baptist did not experience a continuous season of joy, of rejoicing, etc.

"Now when John had heard in prison the works of Christ, he sent two of his disciples, And unto him, art thou he that should come, or do we look for another?" (Matt. 11:2-3) If John did not have any doubts, do you believe he would have asked the question he did? No, he would not. Notice the wonderful experience he had, yet he is in prison and doubting. Have not you had wonderful experience, my friends, and then later on have doubts concerning your state? Do not you desire reassurance? Do not you yearn for the visitations of God? Do not you yearn for his presence, and do not you yearn for a closer walk with God?

"Jesus answered and said unto them, go and shew John again those things which ye do hear and see:" (Matt. 11:4) Notice the expression "Shew John again". John has seen and experienced these things before, and Christ says that he must be shown these things again. In other words John needs reassurance. Isn't that your case my brethren?

Let us state again that God's people experience a cycle of seasons; just as we

have a cycle of natural seasons in this country. We have night and day, rainy seasons and seasons of sunshine, winter seasons and spring seasons, etc. In our experiences, we have dark and gloomy, and bright and sunny seasons; we have seasons of mourning, and seasons of rejoicing; we experience seasons of despondency, and seasons of the sweetness of assurance. "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken, cast down, but not destroyed;" (2 Cor. 4:8-9)

We hope for things we see not. We do not see the Resurrection of the dead. "Faith is the substance of things hoped for, the evidence of things not seen," (Hebrews 11:1) We are given this "lively hope" that our experience is not imagination, and that there is a God who controls all things. We are given this hope that our life reaches beyond the grave. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is." (1 John 3:2) "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Phil. 3:21) Notice the expression, "Who shall change our vile body." This refers to the future. We do not see it, yet we do believe it, and we believe that God is able to change this vile body, and fashion it like unto his glorious body. We do not see it, yet we hope for it. You have experienced the sorrows of death, and you have experienced the joys of life. In others words, you have experienced the sweetness of deliverance. "Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us;" (2 Cor. 1:10) This is a beautiful text. In it we see Jesus who died for his people, and rose again the third day. As it is written, "Who was delivered for our offenses and raised again for our justification." (Romans 4:25) In Cor. 1:10, we also see the

experiences of God's people as they sojourn here upon this earth. This text also tells of the future deliverance, and you have the evidence within that it will take place. Meaning, the power of God is felt within your souls, and it is not just a theory, but it is a reality with you. In other words, your religion is felt within your souls. As Paul stated, "That I may **Know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:**" (Phil. 3:10) You know the power of his resurrection when you experience the deliverance from corruption.

We are given this foretaste of Eternal life, and made to yearn for it, and to look forward to the time when time shall cease for us, when the Lord will carry us home. We realize this world is not our home. It is just a temporary dwelling place. We trust that we seek a heavenly country. "And they that say such things declare plainly that they seek a country. But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city." (Hebrews 11:13, 16) Their main desire was life beyond this life, and we trust that this is our desire "Seek those things which are above."

"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." (Rom. 8:24-25) As we read the verses before this, we note that Paul is treating upon the wonderful subject of deliverance in the future. We experience seasons of deliverance from corruption, but in these passages of scripture Paul is treating upon the resurrection of the body. Let us notice verse 11: "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." Paul is speaking to a people who have been called out of darkness unto the marvelous light of God. He is

speaking to a people who have been quickened by Grace. "And you hath he quickened." (Eph. 2:1)

But, this old body is not quickened in regeneration. This body shall die. "... shall also quicken your **mortal bodies** by his Spirit that dwelleth in you." It means that this shall take place in the future.

In the 21st verse of 8th chap. of Romans, we read, "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." We do not see this deliverance, but we are given this hope that it shall take place in the future.

"For we are saved by hope." We are saved from despair. Without this hope, we are of all men most miserable. (see 1 Cor. 15:19) This hope gives us courage to press on. Although we experience so many troubles, afflictions, etc. along the way, we press on through all difficulties knowing that some sweet day we shall enter that eternal rest. Notice Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." This hope enables us to press on, and not give up and sit down in despair. This hope enables us to view this beautiful, this everlasting place of rest.

"We are saved by hope". We are saved from this untoward generation. We are saved from the rudiments of this world. We are saved from following after the ways of this world. "The sorrow of the world worketh death." This hope gives us fresh courage to travel the strait path that leads to life.

Our afflictions here are termed as light afflictions: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. 4:17) "For now we see through a glass darkly; but then face them to face: now I know in part; but then shall I know even as also I am known." (1 Cor. 13:12). This hope enables us to view Jesus through the eye of faith. We know in part here,

but then we shall know all things.

The joy of Eternal life is the goal of God's people. We do not see it here. This body of ours is getting older and weaker as time passes on. It is subject to sickness, diseases, and lastly, death. As it is written: "Although the outward man perish, yet the inward man is renewed day by day." It is renewed by fresh supplies of grace. This hope is strengthened. These natural eyes get dim, and we realize that as each day passes by, we are getting nearer to death. At times this causes us to fear, and we would hang our heads in despair, if it were not for this hope to enable us to press toward the mark for the prize of the high calling. This hope enables us to look forward to the time when we shall see Jesus face to face. It enables us to look forward to the time when the Lord shall carry us to our heavenly home where we can rightly sing praises unto his wonderful name for ever and ever — and where there will be no more dark seasons, no more seasons of despondency, but where there will be an eternal season of singing and rejoicing, and basking in the sunshine of God's mercy: An everlasting season of rest! Is not this wonderful, my friends? Then hope shall be done away with. It will be an everlasting reality.

Yours in Hope,
W. W. Hudson, Jr.
1508½ Country Club Rd.
Bastrop, La.

Kennedy, Alabama

Dear Editors of the *Signs*:

I am sending a little money to help on the Indigent Fund. I get the paper regularly each month, and I enjoy reading it; and I hope to receive it as long as I live in this world. David said, "Blessed are the people who know the joyful sound." I hope I am one of that number.

I believe that every one of God's chosen and elect people will be saved without the loss of a single one: "Having this seal, the Lord knoweth them

that are his." Their names are written in the Lamb's Book of Life. There has never been one added, nor one taken from it; and there will never be. I hope I am one of that number.

In hope of eternal life which God that cannot lie promised before the world was made.

Charlie Stripling

BLACK CREEK ASSOCIATION

The next session of the **Black Creek Primitive Baptist Association** will be held, the Lord willing, with the church at Old Beulah, Johnson County, N. C., on October 25, 26, and 27. The church is located about four miles Southwest of Kenly, N. C. Those coming from the South on 95 and 301 Highways will turn left at the stop light in Kenly; go about two blocks; turn left at the crossroads and follow on to the church. Those coming from the North will turn right at the stop light and follow the same route as above.

The Saturday and Sunday sessions will be held at the Micro School Auditorium located on the main street of Micro, between 301 and 95 highways.

W. E. Turner, Clerk

THE SECOND COMING OF CHRIST

Elder R. W. Rhodes now has his book of the above title ready for distribution. It may be had by addressing him at P. O. Box 625, Spearsville, Louisiana. The price is \$2.00 post-paid.

UNION MEETING

The Lord willing, the Union Meeting of the churches of the Predestination Old School Baptists of California will be held with the Bakersfield Church on Alpine Street, near Baker Street and California Avenue in the Odd-fellow's Hall, on September 27, 28, and 29, 1963.

For information call Sister Bertha Wright, 108 Circle Drive, Bakersfield, Phone EX 9-0429.

Walter Wilson, Clerk

VIRGINIA CORRESPONDING MEETING

The **Virginia Corresponding Meeting** will be held, the Lord willing, at the Mt. Zion Meeting House, Wednesday and Thursday, October 16 and 17, 1963. The meeting house is located on U. S. Route 50, about three miles East of Aldie, Virginia.

A cordial invitation is extended to brethren and friends to meet with us.

L. D. Duke, Clerk

CORRECTION

In Elder Lambert's article in the August issue, on page 184, first column and tenth line, it should read, "Peter, John and James must not have", instead of, "Peter, John and Jesus must not have". Please make the correction in your copy. — J. D. W.

BLACK CREEK UNION

The next session of the Black Creek Primitive Baptist Union will be held with the church at Scotts Meeting house, Wilson County, N. C., the fifth Sunday and Saturday before in September 1963. The church is located about seven miles Southwest of Wilson on a black-top road. Those coming South on 301 highway turn right after crossing Contentea Creek about two miles below Wilson. Coming from South on 301 highway turn left at Lucama follow to intersection, turn left about two hundred yards, turn right follow to church.

Eli Smith, Clerk

CONTENTNEA ASSOCIATION

The next session of the Contentnea Primitive Baptist Association convenes with the Church at New Bay, Onslow County, N. C., to begin Friday before the second Sunday in October, 1963, continuing through Sunday. The church is just off Highway 17, about three miles South of Jacksonville, N. C.

All lovers of the truth are invited to meet with us.

E. M. Smith, Clerk

SALISBURY OLD SCHOOL BAPTIST ASSOCIATION

The Salisbury Old Baptist Association will be held with the Indiantown Church at Powellville, Maryland, Wednesday and Thursday October 23 and 24, 1963. Those who come on Tuesday go to the home of William S. Adkins, Rt. 50, Mardela, Md. (telephone Salisbury Pioneer 2-2198); or Elder Arthur R. Warren, Berlin, Maryland. (telephone Berlin 1036. All those who come on Wednesday go to the church.

All ministers and brethren of our faith and orders are cordially invited.

William S. Adkins, Clerk

NOTICE OF MEETING

Elder J. D. Wood of Manassas, Va., Editor of the Signs of the Times is expected to attend the Meeting of Dan River Primitive Baptist Church, the 4th Sunday in September.

Danville, Virginia September, 1963

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EDITORIAL

JAMES 2:26

"For as the body without the spirit is dead, so faith without works is dead also."

The chapter from which the above verse is taken is very plain and simple, so that a child might understand it. This is one of many Scriptures that deal with practical religion, teaching that there is something else besides a be-

lief in, or assent to, the word. While in this chapter James says that one is doing well if he believes there is one God, yet he tells us that devils also believe and tremble. Not all that hear the word do it, therefore James also said, "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his nautral face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." — James 1:22-25.

It is true that faith does come by hearing, and hearing by the word of God, but there is as decided a difference between a living faith and a dead faith as there is between a living child and a doll. The doll can be dressed up with a dress, shoes and hat, as the living child, but it is still a doll, it is dead. In the child is life, and life must always be there before any evidence of life can be manifested. The heart beats, breathing and movement of limbs, the crying, hearing and seeing, are evidences of life, which, as others see them, cause them to conclude that this is a living child. True faith is a living principle in the soul, that works by love, causing the possessor to do the word of God, as well as to hear it, while false faith stalks about in an empty profession. Paul says, "They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate." — Titus 1:16.

To some, perhaps, as they read these things, it will seem hard to reconcile them with the utterance of Paul in Romans 3:28, where he tells "That a man is justified by faith without the deeds of the law," using the testimony concerning Abraham as a proof; but does not James also use the same testimony

in the chapter before us to prove his assertion that a man is justified by works, and not by faith only? Paul refers to works of the law; James is referring to very different works, as we shall try to prove. We fully believe that Paul and James were agreed, for the Holy Spirit inspired their testimony, and neither of them would have been faithful had he tried to mix works and grace, or law and gospel. One who has never been delivered from the law by the body of Christ does works which he, in his own mind, feels will help him to get to heaven and God's presence with a "*well done*". Working for a blessing. One under the gospel led by the Holy Spirit, and blessed with a living faith, which is the fruit of the Spirit, will do those things that are well-pleasing unto God, and such an one is blest in his deed. We would have our readers note that he is blest, not for his deed, but in his deed.

How strange that we should find such unruly characters, who were so high-minded and indifferent as to their walk and conversation. They had "crept in unawares, who were before of old ordained to this condemnation." — Jude 4. It was so that God's servants should contend earnestly for the faith once delivered to the saints. There have always been those who seem to have a strong faith, a faith that could move mountains, and have not charity; and Paul says of such, "They are nothing." They can speak with tongues of men and angels, yet they know not how to bridle their tongues; they deceive their own hearts, and their religion is vain. Paul and James were both agreed in the cardinal truth of justification by faith. In Hebrews Paul tells us of the works of those who walked by faith, while James in the afore mentioned chapter is insisting upon the evidence of true faith in the every-day life of the brethren. He would not have them rest in a head knowledge, which they might call faith, and reckon that such is sufficient for salvation, when it does

not affect the heart, nor influence the walk and conversation. Thus he first mentions "respect of persons": "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou here, or sit here under my footstool." — James 2:1-3.

"If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors." — James 2:8. 9. Again, "What doeth it profit, my brother, though a man say he hath faith, and have not works? can (such) faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doeth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."

Faith in the Lord Jesus Christ is the only thing that can make us acceptable unto God, but such faith proves itself true and genuine, for it works by love and is accompanied by every good work. As faith in the Lord Jesus Christ makes us acceptable unto God, so the works of faith make us acceptable unto the brethren. A person professing that faith, yet who is at home in the world, having little or no care for better things, while he is enslaved by the love of money, and under the dominion of sin, his religion is vain. No doubt it was such people that James had seen. He noticed that in their excitement to bestow attention upon the man with the gold ring and goodly apparel, that they would slight God's humble poor.

As an example of a true and living faith, James takes our father Abraham, who is called the father of the faithful. He says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? 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." "Faith wrought with his works." Though he knew that in Isaac his seed should be called, and was told by God that that seed would be innumerable, yet he believed God, and went to offer up Isaac, doing the work, going under the power of faith, or, as James says, faith wrought in what he did. Such a work was to be fulfilled of the Scripture. Every word of God shall come to pass, the things that God has said his people will do, faith will work in them, enabling them to work out those things well-pleasing unto God. This is what Paul meant when he said to the Philippian Church, "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.

Many who believe that there is one God, creator and disposer of all things, who has planned and purposed all things whatsoever come to pass, reason with a carnal mind, and say, that seeing that God has declared the end from the beginning, etc., and that his people are to be blessed, then why pray for a blessing which is purposed for us? With the same reasoning, Why go to meeting? Why read the Scriptures? Why try to influence our young to attend where the truth is preached, for if they are to be saved they will be saved? Why ask God for anything when he knows what we need, and in asking we might ask amiss? Why profess his name, or strive to live godly, for if we are to be saved we will be saved anyhow?

We call all such reasoning carnal reasoning, and it is from our carnality it springs, and it is God-dishonoring, resulting in this day from ignorance of the Scripture and of the power of God. There is a place for prayer in God's purpose, a very special place, it is called a throne of grace, and God's children rejoice that there is a throne of grace, and they know that praise is comely to the upright, and it is said that "God inhabiteth the praises of Israel." — Psalms 22:3. God has not only purposed the end, but every link in the chain of events, and his worship is in his appointments. The woman of Canaan was in trouble, her daughter was vexed with a devil. The Lord had sent this trouble; other women, perhaps, had the same trouble, but God's Spirit was in her, and a God-given faith was there also, and she pushed aside every obstacle. So mightily did faith work in her that she faced a rebuff from Jesus, and opposition from his disciples, and she worshipped him (what a work of faith), saying, Lord, help me. (Matthew 15:22-28)

Public worship is also of God's appointment, and it is longed for by those who are deeply tried, to them it is a relief to leave the world and its noise; they have a gladness of heart, as when David said, "I was glad when they said unto me, Let us go into the house of the Lord." — Psalms 122:1. Where true faith is there will be an exercise or work that will redound to the good of the soul and the glory of God. In the preacher, it will prompt him to go, leaving his home, and, if necessary, suffer privation for the cause of truth, he will endure the cross and despise the shame. He will lose sight of the gold ring and goodly apparel as in his heart he feels to be at the footstool of God's humble poor, and he is blest in his deed. Although he may feel that he cannot pray, yet many will desire an interest in his prayers, and it is good when his faith is exercised in the word of God to the comfort and edification of the

saints. It is in faith and by faith that brethren will esteem others better than themselves, it will enable those who have it to choose rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. What sweet fellowship there is enjoyed in the church of God when brethren are doers of the word as well as hearers.

It was a work of faith when the jailer took Paul and Silas and washed their stripes, when he submitted to the believer's baptism and received them into his house and set meat before them. (Acts 16:33, 34) What a work of faith was Abraham's and Isaac's as they journeyed into the mount. Isaac said, "My father, behold the fire and the wood, but where is the lamb for the burnt offering?" And faith working in him mightily, "Abraham said, My son, God will provide himself a lamb." What a blessed road, and what solemn thoughts were theirs as they journeyed! James not only gives us Abraham as an example, but he seems to go from the greatest to the least, bringing in the harlot Rahab, the last one man would expect to look to for an example of good works. A fallen creature, like ourselves, who had done nothing good, and of herself could do nothing good, yet it is said "she believed in God." The proof of that were her works. She received the spies into her house, and sent them out another way, and she perished not with them that believed not, when she received the spies with peace. Her faith did not fail, for after she had sent the spies out another way, she confessed her belief in the God of heaven and earth, and she displayed the scarlet thread in the window. Steadfast in the faith, she waited until she was taken by the spies, with all that she had, into Israel's camp in peace.

We cannot possibly see how our subject can be twisted to strengthen a system of duty religion in which the soul would build up a store of works which would force God to change his mind. "He is in one mind, and who can change

him?" There is no way of acceptance with God but in Jesus Christ our Lord. The creature by nature has no righteousness acceptable unto God, all he may have is a righteousness of the flesh, which Paul had much of, but of which he spoke when he said, "Yea, doubtless, I count 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 faith of Christ, the righteousness which is of God by faith." — Phil. 3:8, 9.

To those who have another and different way to that which Paul had, in which they would set up the old creatures to work for heaven, we would say, should God, who is rich in mercy, lay judgment to the line, and righteousness to the plummet, "hail shall sweep away the refuge of lies, and waters shall overflow the hiding place." — Isaiah 28:17. Then they would confess themselves vile, without ability to do any good things. Jesus, the Savior of sinners, would then be the one thing needful and they would want to feel the word with power. It was the word with power that enable Abram to leave his father's house and go to a land that God would show him. This word with power is "a springing well," within the persons to whom it comes, enabling them to walk and do those things that are acceptable unto God. Faith that embraces the beginning and the end, and every step of the way, it believes God and embraces the faith once delivered unto the saints. It enables the possessor to "hold fast the form of sound words," and accounts that "the words of the Lord are pure words; as silver tried in a furnace of earth, purified seven times." — Psalms 12:6.

A respect unto the word will often bring about a self-examination, while a neglect of the word in its precepts and exhortations will result in a coldness,

and the soul will soon find itself lusting after, and minding the things of the flesh. The carnal mind ever results in death, a death to all joy and peace in believing; but it is a work of faith, a faith of the operation of God, that makes one remember God, and be troubled. Those precepts and exhortations are given that we may see our shortcomings and realize that only by faith, which is the fruit of God's Spirit, can we do them. They are given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. Some, of course, will say that it is a lack of faith when one is troubled. We do not think so. True faith lives and labors under loads: though damped, it never dies. It, like a star, shines brightest in the darkest night. There may be a fearfulness lest we slip, yet such are kept by the power of God. It is through much tribulation, yet faith enables them to wash their robes and make them white in the blood of the Lamb. While passing through trouble, Job, a possessor of faith, could say, "The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth abundantly," as much as to say that there are no bounds in their death, their strength is firm; while the child of God often seems ready to slip. Surely this is for the trial of faith, which is more precious than of gold, though it be tried by fire.

Many of us can look back to the time when we knew the Lord helped us, but this is not sufficient, faith wants a present help: past helps will encourage us to wait upon the Lord, knowing that he who has promised is able to perform. It will cause us not to despise the chastisement of the Lord, not to faint when we are rebuked of him. We may not be able to say that our prayer is a prayer of faith, and we know that whatsoever is not of faith is sin, but our needs will be such that pray we

must; it will seem to be our life's breath, and whether we are answered or not, we know at such times it is right to pray. The same applies to all our ways: if it is going to meeting, we do not know that there will be a blessing for us, but the word saith, "Not forsaking the assembling of yourselves together, as the manner of some is," and we know it is right to go, and wrong to absent ourselves. If it is not our pleasure to go, it is our duty, for we should not please ourselves. If we are concerned as to our duty to the Lord and to those who have offended against us, the word of God is plain, and will be followed if we walk in the faith, though often such work will be very unpleasant to the flesh. It is not easy to pray for our enemies, to do good to those who despitefully use us, yet it becomes us so to do, even though it is a painful work.

Much could be said bearing on this subject, but we close with the observation that in the foregoing chapter James tells us in the last ten verses no less than three times that faith without works is dead.

G. R.

(The above was published in the October, 1939 issue, and is re-published in conjunction with the letter of Elder Herndon in this issue. Both should be of much interest to the brethren. — J. D. W.)

VOICES OF THE PAST
"He being dead yet speaketh"

SUFFERING WITH CHRIST

Beloved Brethren in Christ: — In mind and heart I have been much exercised recently upon the fellowship of Christ's sufferings, and to-day am impressed to write to the members of Christ upon this heart-touching theme, with the hope that they may be comforted with the comfort wherewith we ourselves are comforted of God, and that

their confidence in him may be strengthened, and their love abound. As a text, let me use the brief words of Paul the inspired: "If so be that we suffer with him." — Romans viii. 17. May it please the Spirit of truth, the Comforter, to quicken and illuminate my spirit, and guide my mind and thoughts while I dwell upon these expressive and wonderful words of this suffering servant of Christ. He is writing to the "beloved of God, called to be saints," of the evidences of their filial relation to God in an everlasting and ever blessed sonship, first telling them wherein this divine sonship exists, saying, "For as many as are led by the Spirit of God, they are the sons of God." Their sonship therefore is in the Spirit of God, but not in the flesh of man. He next assures them that they "have received the Spirit of adoption, whereby we cry, Abba, Father." So Paul, as well as they, had received this Spirit, and now it was by this blessed Spirit that they were the children of God, and he was their Father. Their Father in the new and everlasting covenant of life and peace, and their Father in the holy and blessed eternal life in Christ Jesus.

So then their sonship to God the Father is in the Lord Jesus Christ, in his sonship and name, life and nature; for Jesus is "declared to be the only begotten of the Father, full of grace and truth. And of his fullness have all we received, and grace for grace." "For it pleased the Father that in him should all fullness dwell," writes Paul. Hence to the children of God, "Christ is all in all." "And ye are complete in him, which is the Head of all principality and power." "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Thus are all the children of our God connected with his beloved Son, in and with whom they have eternal life, and all other spiritual blessings, and are his brethren and members. Paul declares this oneness with our living Head, in sublimely

simple and wonderful words, saying, "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." And as we are and shall ever be thus one in and with Christ, as we have been regenerated, and shall be resurrected, so truly was and is he also one with us in his incarnation, as both the Son of God, and Son of man. So it is written, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same," &c.

"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." — Heb. ii. For this cause, and in this way, was Jesus joined with his brethren in suffering, even unto death; yet he suffered for us, and for our sins, "The just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." We thus learn that the brethren of the meek and lowly Jesus, the children of God, are the children of men, partakers of flesh and blood, and are therefore sinners in their fleshly nature and existence, subject to affliction and suffering, disease and death. In all this the man Christ partook with them, as their Brother, Mediator and High Priest, that he might redeem them from all iniquity, save them from their sins, and present them to God a holy priesthood. Jesus was therefore a man of sorrows, and acquainted with grief, not only in coming in close touch with the woes of others, but also in his own sinless person. So he was touched with the feeling of our infirmities, and knew how to succor the distressed and tempted, in that he was tempted. He was even made to be sin for us, although he knew no sin,

and did no sin, that he might put away our sins, and make us partakers of his holiness.

Now unto this end God has chosen his beloved people in Christ, who died for them, and rose again, that he might wash them from all their guilty stains of sin in his own atoning blood, purify them unto himself a holy people, and raise them up unto God and glory, in immortality, in the power of an endless life, to evermore be with him. The beginning of this work of righteousness in the heirs of eternal glory, is their regeneration by the quickening and sanctifying power and operation of the Spirit of the God and Father of our Lord Jesus Christ, who raised him up from the dead to heaven, and gave him glory. This life-giving Spirit in them, is to them "the Spirit of adoption," and it seals them in their hearts as the heirs of salvation, and gives them character as the children of God, because they are now in living union with his Son Jesus. Thus are they quickened together with Christ, and raised up together with him in his righteous life above the law of sin and death, and shall forever live, because he lives in them, and they live in him. Before they were thus quickened, and raised up from under the law and its curse, they were dead in their sins, and in the uncircumcision of their flesh, having no hope, and without God in the world.

But now they are made nigh unto him in Christ Jesus, and cry to him, "Our Father who art in heaven, Hallowed be thy name." They have passed from death unto life, and now live in the Son of God, who loved them, and gave himself for them. Yet this life they now live in the flesh; therefore they are the children of God by the Spirit of adoption; for they have not yet received the adoption itself unto God their Father, but wait for it in hope, namely, the redemption of their bodies from the bondage of corruption, into the glorious liberty of the Son of God. Hence now, from the time when they are quick-

ened together with Christ, they also begin to have fellowship with him in his sufferings in the days of his flesh; for now they die indeed unto sin, but live unto righteousness through our Lord Jesus Christ. He is their Leader, and in all the way they must follow him, and walk in his footsteps. From the manger to the cross, every "new-born babe" in Christ must go after him, and be made conformable unto his death, that they may also know the power of his resurrection unto life, and unto God. They must drink of his cup, and be baptized with his baptism. As he was afflicted in all their afflictions for their salvation, so in coming into this salvation, they must come into his afflictions.

Thus and in this way they personally know the preciousness of Christ in his sufferings for their sins, and the joy of his salvation, in all of which they are joint-heirs with him. Tribulation, suffering and sorrow filled the cup of the meek and lowly Son of God on earth; and his baptism, in which he fulfilled all righteousness, was into death. Thus it must be with all his members, because they are joint-heirs with Christ. "In the days of his flesh, he offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." And it is in him, and through his sufferings fulfilled in us, that we shall be made perfect; for it is by his obedience that many shall be made righteous, and obtain eternal redemption and salvation. All this shall be fulfilled in them that are Christ's, as well as for them. "For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him." "For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." "For unto you it

is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake," says Paul. Hence not the faith only is God's gift to us for Jesus' sake, but the suffering as well.

"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." Suffering with Christ, therefore, is itself the blessed evidence given us by the Spirit that we are the heaven-born children and heirs of God; that he is our Father and our blessed God, and that his now glorified Son is our Brother, while we are also his brethren and joint-heirs, both in his sufferings, and in his victory and glory. O how consecrated and sanctified then are the sufferings of the children of God in the days of their flesh! For as the loving Father appointed the sufferings of his dear Son, so has he in his love and faithfulness appointed unto his dear children their afflictions and sufferings in all their sojourn on earth, from the cradle to the grave. It was in view of this truth that Paul wrote to the dear, suffering kindred in Christ, saying, "That no man should be moved by these afflictions: for yourselves know that we are appointed thereunto. For verily, when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know. * * * Therefore, brethren, we were comforted over you in all our affliction and distress by your faith; for now we live, if ye stand fast in the Lord." Their distresses and reproaches for Jesus' sake not only tried their faith in him, but purified and strengthened it; and not only so, but their afflictions likewise brought them nearer in Christ, and nearer to him. So in a time of sore distress and persecution in Jerusalem, the disciples lifted up their voice to God with one accord, and fervently called upon the name of their now glorified Lord in strong assurance

of faith in him. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness."

They now suffered with Christ, and for his name's sake, and he was near and precious to them. It was as when Jesus endured the dreadful temptations in the wilderness, and the awful suffering in the garden, and God sent his ministering angel to succor, strengthen and comfort his beloved Son, and so he the more preciously manifested his watchcare and love. It is so in all the varied and many afflictions of God's suffering and dependent children on earth; for having loved them with an everlasting love, it is in this way that with loving-kindness he draws them to his mercy-seat, and to their precious Christ, and away from an arm of flesh, and all mortal power and dependence. And so he prepares them to say, "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." This discipline teaches them their need of being bound up and healed, and that it is the Lord that does this. Hence what a blessed experience this is! So must we all be emptied of self, and all confidence in the flesh, before we are prepared as earthen vessels to be filled with the fullness of God, and reflect the image of our precious Redeemer, who through suffering manifested that our perfection is in him. We come into his perfection only through his sufferings; and in no other way can we know the love of God for us. Remember, dear child of God, that in your first experience, and heartfelt burden of sin and sorrow unto death, the sowing in tears of deep repentance and contrition, and your unutterable soul-anguish, prepared you to feel your absolute need of God's rich mercy and infinite love; then he shed his love abroad in your heart, and gave you to reap in joy. It is thus in all our pilgrimage from earth to

heaven, for our Father and God, in his love in Christ towards his dear people and children, "Worketh all things after the counsel of his own will."

This divine truth moved Paul to say, "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." "All things," include all the afflictions and sufferings of all who are Christ's, of whatever nature and kind; for just as this was true in all the temptations, persecutions and sufferings of the beloved Son of God in the days of his flesh, so is it true of all the brethren and joint-heirs of Christ, because the Father "loved them, as thou hast loved me," said Jesus in his prayer. "The everlasting Father," in the infiniteness of his wisdom and love, and the omnipotence of his power, will not permit any affliction or suffering to any of the dear objects of his love, only as he please; hence it is all for their salvation and good, and his glory, and the glory of his grace. The love and power and glory of God shone more brightly in the three Hebrew children, when in the fiery furnace, than ever before. It is so when the "beloved of God" encounter all perils and enemies, even "the last enemy, which is death." So when it was told Jesus, "He whom thou lovest is sick," he said, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Yet he knew it all, all the suffering and bodily death of his friend Lazurus, all the heart-anguish and bitter sorrow and weeping of the stricken sisters; still it was in this way that the loving Father, and loving and dying Son, should be glorified. This covers the whole ground in all the sufferings of all the friends of Jesus, the now glorified Son of God. He lovingly chided his two complaining disciples, and said, "Ought not Christ to have suffered these things, and to have entered into his glory?" This applies to all who are his, and who come after him, that they

may be glorified with him.

Let us follow the weeping Son of God and his fearful disciples to the tomb of Lazarus, and with solemn wonder behold sorrow and weeping, suffering and death, turned into joy and gladness, glory and life, at the coming of the Master, the Physician, the Resurrection and the Life, that we may understand how the Son of God was glorified thereby; and his beloved disciples were with him, and beheld his glory. So it will be in the consummation of all things, when "death is swallowed up in victory." In assurance of this, Paul could say, "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." And Peter also says that the prophets spoke of the grace that should come unto the children of God, and that the Spirit in them "testified beforehand the sufferings of Christ, and the glory that should follow." The sufferings of Christ in us then go before the glory, as the night before the day, and the law of penalty, before the gospel of victory. So Paul would thus comfort us, saying, "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of the trouble which came to us in Asia, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead: who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver us." Paul here brings out the divine purpose and goodness in all these fearful trials, "That we should not trust in ourselves, but in God."

They are needful, and sanctified unto this end. Blessed God! and blessed trust.

Many years ago, with brother Chick, I visited a precious brother in Baltimore, greatly emaciated, and fearfully suffering from cancer of the face, insomuch that my mind murmured at such a distressing providence when we first entered his room, and I never felt to more deeply pity and commiserate any poor sufferer; but as we sat and listened to the gracious words with which he spoke to us, expressing the sweetest reconciliation to the will of God, so that in spirit he was happy, and full of divine light and peace, entirely cut loose from the world, and raised above all its sorrow, full of heavenly mindedness, and rejoicing in the consolations of Christ, I felt and realized that he was in the very door of heaven, and inexpressibly blessed, while I myself was far beneath him in spiritual blessedness. Then I pitied myself, rather than him, and when he asked me to read in the Bible and pray for him, with tears I said, "Dear brother, I feel that I have need to ask you to pray for me."

"That we may be glorified together with him." Our suffering in the flesh is sanctified of God unto this end. He gives to the children of his perfect love the cross of Christ first, then the crown of glory. We ourselves shall be his brethren in his infinite bliss and glory, as we were in his sufferings in the flesh, and shall bear his heavenly image, and be like him. This is the Father's glory of perfect holiness and love, immortality and eternal life, in all their infinite fullness and everlasting blessedness and joyfulness, thrilling the enraptured "children of the resurrection" with heavenly transports of divinest bliss, adoration and praise. In the full assurance of this coming of our Lord Jesus Christ in triumph and glory, when he shall have put all things under his feet, and destroyed the last enemy, "our beloved brother Paul" comforts us with these words, "For our light affliction,

which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." A glory which infinitely exceeds all our affliction, and shall never fade away. This is the inheritance of the children of God, who is blessed for evermore. It inspired Paul with the earnest "desire to depart and be with Christ, which is far better."

My beloved brethren, these heavenly promises and prospects comfort me now in the midst of many distresses, suffering and sorrow, and may your Father in heaven thus comfort you, and give us all patience in tribulation, knowing that the time is short, and that the day of our full redemption draweth nigh, when we shall follow Christ into his glory. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

In this hope of glory and immortality through our Lord Jesus, your brother in tribulation,

D. Bartley

(The above was written by Elder David Bartley, and appeared in the *Signs* November 1, 1897.)

OBITUARIES

MRS. JOE H. DANIEL

It is with a sad heart that I write a few words in memory of my dear mother, Senie T. Daniel, (Mrs. Joe H. Daniel), who passed away in her sleep on the morning of May 12, 1963. She was born in the house that she died in, Granville County, N. C., December 6, 1898, making her age 64 years. She was the daughter of P. L. and Minnie S. Thomasson, and was married in January, 1918 to Joe H. Daniel, who died April 17, 1960. Surviving this union are two daughters, Mrs. Josephine Hardy, of Stem, N. C. Mrs. Mary Lou Crissman of Sanford; and one son, Julian M. Daniel of Stem, N. C., and four grandchildren.

All my life my mothers' home has been an old Baptist home. In about December 1920, around the fireplace in the kitchen, her father and mother with several other dear brethren, planned what is now our meeting house, Gooch Memorial Primitive Baptist Church. On July 5, 1930, my mother asked for a home with

this church, where she was warmly received, and was baptized into full fellowship on the next morning. She lived the love that she had for her Church and Brethren, always ready to do what she could at the meeting house and what she could at home, so that all lovers of the truth could visit with her and enjoy the best that her strength and finances would provide, and always with a warm reception.

She believed that the God of Heaven had all power and had a sovereign will, and did all things right. She would tell me oft times that the Grace of our dear Father in Heaven was sufficient, and that she longed for the time when we would be gathered home.

It was sad to give her up and there is an aching void, but we believe God who does all things well and works all things after the counsel of his own will, fulfilled His purpose with our loved one. We realize that death is essential, that she might go to ever be with her dear Saviour

Funeral service was conducted in the meeting house by Elders J. H. Smith, D. V. Spangler, W. C. King, Wallace Smith and J. W. Gilliam, who spoke so beautifully of our dear Heavenly Father, and of his perfect work. There was a large gathering of relatives, brethren and friends. The array of beautiful flowers was an expression of the high esteem in which she was held. She was laid to rest beside her husband in Elmwood Cemetery in Oxford, N. C. Though it leaves us with a broken and sad heart, we desire grace to be reconciled and say, "Thy will, Oh God, be done, and not ours". We believe that our loss is her eternal gain.

May the peace and love of God which alone can come from Jesus, be with her children and loved ones, as they journey through this life, is my prayer for Christ's sake.

Written by her son, Julian M. Daniel.

MRS. PATTIE N. DEAN

Mrs. Patti Norris Dean passed away at the home of her son, in Manchester, Georgia, on May 17, 1963. She was born in Greenville, Ala. on April 6, 1884, and was the daughter of Young Columbus and Fannie Lloyd Norris, both parents preceded her to the grave many years ago. She was a grand daughter of Elder Benjamin J. Lloyd, of Greenville, Ala. who compiled the much beloved Lloyd Hymnal, which has been used by many churches so many years, and is still used by many of our churches. She is survived by three sons, two daughters, sixteen grandchildren, and one great grand daughter, also several nieces and nephews. Two brothers who are, Young C. Norris, Glennwood, Ark., Zack Norris, Camanche, Okla.; and four sisters, Mrs. Kate N. Alston, Decatur, Ga., Mrs. Naomi N. Hoey, and Mrs. Ruth Mayberry, both of Orlando, Fla., and Mrs. Geo. W. Smith, of Columbus, Ga.

The graveside services were conducted by Elder O. J. Croker, interment being at the Chalybeate Cemetery. The small congregation sang 'Rock of Ages', afterward Elder Croker endeavored to extol the name of Jesus, the obedient Son of an Allwise and Allpowerful God, who in his resurrection, conquered death and the grave, forever, for his people. Many relatives and friends gathered together there to pay their respects of love to her, and to show sympathy to her dear children.

She loved the sweet doctrine of God, her Saviour, in it's sweetness and purity and she loved no other doctrine. She never offered herself to any denomination or church, and as there wasn't any Old School Baptist Church near her, most of the preaching she enjoyed came to her through the church's dear old *Signs of the Times* which holds the Lord's people together. She loved every church represented in it and loved the elders who wrote the sweet things about the oracles of God, the experiences of the good people who wrote down their gospel or good news; in fact, she felt certain every word contained in it was inspired because Jesus was adored in it, she believed it is all of grace. She looked forward to it's arrival each month and had been a subscriber for many years. Her bible and the "Signs", as she called it, were at her reach all of her time. She believed the Signs was kept pure by the power of God.

Now, let me tell you something of her last few hours before I close. She was conscious until the end, as she lay upon her dying pillow. She refused tranquilizers when offered, and would say, "No, children, it isn't natural." A loving daughter sat on the side of her bed a short time before she passed away, and she sang to her her favorite hymn, "Amazing Grace, how sweet the sound, that saved a wretch like me," very softly: Sung it in it's entirety; and at the conclusion of the last verse, she opened her eyes, and smiled, making known her pleasure and adoration. In a short while, she turned her head on her pillow and breathed her last breath, and we feel she has gone home to be with Jesus, realizing while it is our loss, it is her eternal gain. She loved the prophecies that foretold of the Second Coming of Jesus and believed it was near.

To the only wise God, be glory through Jesus Christ forever, Amen.

Written by a Niece,
Zula T. O'Neal

MARY ELISABETH (WILES) ROWE

Through the divine workings of God's providence He has called from the shores of time our beloved sister, Mary Elisabeth (Wiles) Rowe. She was born February 25, 1885, the daughter of Erasmus A. Wiles and wife, Sallie Ann (Dodson), and died on May

4, 1963, in Baltimore following a coronary thrombosis on April 23rd. She was married to Elder Joshua T. Rowe on April 28, 1920. To this union two children, were born to wit, Joshua T. of Richmond, Virginia; Mrs. Mamie Marshall of Danville, Virginia. Also surviving are seven grandchildren; two brothers, Leslie and Felix Wiles of Ringgold, Virginia; three stepsons, Johns I, William H., and Charles Rowe.

Our sister joined the Old Baptist Church at Cane Creek, near Ringgold, Virginia. She was baptized on October 20, 1912, by the late Elder T. W. Walker. After being united in marriage to Elder Rowe, she moved her membership to the Ebenezer Church in Baltimore, Maryland, where she continued in sweet fellowship the balance of her life.

It is so sad after the manner of men to think that the bright and shining face of our beloved one will be seen no more; to think that the old Rowe home is gone out of the Baptist family not to have the cheery presense of our sister and the talk of heavenly things sounding through it any more, but we knew, as she knew, that our time is allotted well by Him who allots us all things, and that this day would come. It is sad in the natural realm, but in the heavenly realm we do not sigh for her; we do not have any regrets about her leaving; we would not wish her back. We are delighted in her having gone to be with the Lord in spirit, there to join in with the spirits of all the heavenly hosts in singing the worthy praise of God, and to await there the second and final, and triumphant descension of the Lord; to have the bodies of the saints arise to meet and be with the spirits of those that He brings with him. This was her meat and her drink; this was what made her so precious to the saints of God, because she showed so wonderfully that this world was not her home.

When I arrived in Baltimore on Friday before the third Sunday in April, I called her up, as was my custom. She told me that she was not well. She had requested that a goodly number of us come to her house for lunch after services. I suggested that it was too much for her to do all the extra work, but she would not have it any other way. The most of the congregation did go, and I am sure that it was one of the most lovely days that we had enjoyed together. Her demeanor was of one that soon expected to go home. I felt when I told her goodby that it was telling goodby to one that was then crossing the great divide. I visited her once in the hospital as death was stealing over her, but her greeting was, "My dear pastor, how glad I am to see you."

It was she, with her endearing little messages, that helped to bridge the terrible conflict of soul when we were thrown into so much misery in Alabama before coming here. They spoke the language of Canaan, for this

language she spoke without an impediment in tongue (Mark 7:35). She was loved by one and all; her step children loved her as their own mother, her brethren beheld her glory, even the imparted glory of the Lord, all, all, will cherish her memory while memory holds.

Funeral services was conducted in the Brooks Funeral Home in Towson, Maryland, on May 6, 1963, by the writer, after which she was buried in Black Rock cemetery there to wait the coming of her Lord.

W. D. G.

ELDER ELZO C. LOWRY

Elder Elzo C. Lowry passed away at his home near Fulton, Ky., December 28, 1960, at the age of almost seventy-five years. He was the son of Marshall G. and Mary Yates Lowry, and born in Hickman County, Ky., January 21, 1886. He was united in marriage to Inus Foster in 1904; and to this union two girls were born; both dying in infancy.

He joined the Bethel Primitive Baptist Church in the early thirties, which church was one of the churches constituting the Bethel Association in Kentucky and Tennessee. After uniting with the church, his brethren saw that Elzo was concerned very deeply with the Scriptures, and he was shortly liberated to talk publicly, and then was soon ordained to the ministry; and he served the churches in the Bethel Association, and served as Moderator of the association until death took him away. His first wife passed away in February, 1955, and he later married Sister Clifford Leggett Duvall, who survives. Surviving also are three brothers, R. K., B. H., and W. D. Lowry.

The last sermon that I heard him preach was delivered at the Soldier Creek Church, using the text Acts 8:34. "And the eunuch answered Philip and said, I pray thee of whom speaketh the prophet this? of himself or of some other man?" Elder Lowry, like Philip, preached Jesus the man, Jesus the Saviour, and Jesus as God in the world reconciling the world unto himself. The sermon was wonderfully delivered, and graciously received, and very pleasant to remember. We who knew him and were acquainted with his mannerisms and delivery could well say he fought hard for the truth which was once delivered unto the saints. He finished his course which the righteous God set before him, always professing a good hope in Christ Jesus the Lord. Peace be to his memory.

His funeral was preached by Elders R. L. Biggs, of the West Tenn. Association, J. N. Darnell, of Little River Association, and O. W. Perkins, of Soldier Creek Association. A large crowd of Primitive Baptist friends and elders were present, as well as relatives, to pay their last tribute of respect to this their

brother, who always felt to be the least of all saints.

Written at the request of his brother, R. H. Lowry and wife.

Effie Bowden

MARY OLIVA MEADFORD BRYANT

It is with a sad and heavy heart that we attempt to write of the death of our dear mother, Mary Olivia Meadford Bryant. She was born June 13, 1876, and departed this life February 1, 1963, at the age of 87 years, 7 months, and 18 days.

She was married to our daddy, John Henry Bryant, in the year 1895, and to this union was born 11 children, 10 now living. He was a widower with five small children whom she mothered and raised as her very own. We are all one big family.

There are 14 of us surviving her: 4 girls and 10 boys. She also has two brothers, 49 grandchildren, 86 great-grandchildren, and 6 great-great-grandchildren.

Daddy died May 26, 1936, and Mother broke up housekeeping and came to make her home with me, her oldest daughter. We have lived the most part of our life together. My home will never be the same any more.

She was a good wife, a precious mother, and a wonderful neighbor; always ready to do good deeds for others. She was in declining health several years, and seriously ill for 10 days. She died in Edgecombe General Hospital in Tarboro, N. C. The doctors, nurses, and family did all that helping hands could do and although we did love her so, God loved her best.

In early married life, Mother joined the Missionary Baptist Church in Bethel N. C., and in December, 1938, she joined Flat Swamp Primitive Baptist Church and was baptized by her pastor, Elder W. E. Grimes. She was a faithful believer in the doctrine of salvation by grace. Her hope and faith was strong in the Lord Jesus Christ. She loved to fill her seat in her church when able to do so. She loved the faith and order of the church of God. The walk of life she was blessed to live proved to her church that she loved the Lord and his people.

Her funeral was held in Flat Swamp Church by her pastor, Elder W. E. Grimes, Elder P. C. Harrison, and Mr. R. B. Crawford. She was laid to rest beneath a beautiful mound of flowers and beside her beloved husband in Robersonville Cemetery. Truly she left a noble life for us to endeavor.

That the Church of Flat Swamp bow in humble submission to the will of God, believing our loss is her eternal gain; that a copy of these resolutions be recorded in our church book, and one be sent to the family and one to the Signs of the Times for publication.

Done by order of the church in conference

March 2, 1963.

Elder W. E. Grimes, Moderator
Lester Bryant
Cornelia Keel
Committee

IN MEMORY OF BROTHER J. D. CAGLE

It is with a sad heart that we attempt to write this memorial of the death of our dear Brother and Deacon J. D. Cagle.

Brother Cagle united with the Church at Rock Hill September 27, 1959. He was baptized with his wife October 4, 1959. He was ordained a Deacon November 29, 1959. Brother Cagle was a devoted husband and father and his home was a place of welcome to all those that loved the Truth as in Christ Jesus.

The passing of Brother Cagle was sad indeed and our church will greatly miss him. He gave a lot of time and attention to our church needs. He manifested a sweet hope in Christ and we believe our loss is his eternal gain and that he was called Home at the appointed time to be with our Lord and Saviour where there is no more sorrow, pain or death.

Brother Cagle was born in Cabarrus County on July 13, 1903, and departed this life on May 15, 1963, making his stay on earth 59 years, 10 months and 13 days. He married Sister Grace Honeycutt Cagle on September 3, 1923, whom he leaves to mourn his death. Also, four daughters and one son and several grandchildren. His body was laid to rest in Randolph Memorial Park Cemetery after funeral services at Rock Hill Primitive Baptist Church by his pastor, Elder Z. L. Rhue, Elder D. A. Obryant, Elder D. R. Pyrtle and Elder J. J. Rhue.

We at Rock Hill Primitive Baptist Church bow in humble submission to God's will, for we believe that all things work together for good to them that love God and to them who are the called according to His purpose.

It has been requested that one copy be sent to his widow, one to be recorded in the minutes, and one copy to the *Signs of the Times*.

Done by order of Rock Hill Primitive Baptist Church.

Z. L. Rhue, Moderator
W. A. Carter, Clerk

IN MEMORY OF
WILLIAM FRANKLIN ADAMS
MANSFIELD, GEORGIA

William Franklin Adams was born near Monroe, Walton County, Georgia, April 15, 1874. He died June 3, 1963, at Newton County Hospital, Covington, Georgia, after a steady decline in health for a year, and being seriously ill only three weeks at the end.

He married three times, to a widow of the

Primitive Baptist Faith each time, and was a kind and faithful husband to all three wives and their children. The first and second wives both preceding him in death. The first marriage was to Mattie Knight East of Morgan County, Georgia. The second was to Zora Letty Chandler of Madison County, Georgia; and the third to Maude Welch Gipson, who survives, of Luverne, Alabama. He had no children.

He joined Harris Spring Primitive Baptist Church in October, 1901, by experience and baptism. He served his church as clerk from 1940 until 1955. He enjoyed visiting the churches and association throughout the Eastern part of the United States for many years, and also visiting in Canada. He was devout believer of the old order of the church; and was reconciled, to the fact that the end was near for him and he was ready to welcome that eternal rest.

In accordance with his request, there were no flowers except blanket for the casket. Funeral services were held in the chapel of the J. C. Harwell Funeral Home, Covington, Georgia, June 5, 1963. The remains were laid to rest at the Adam's Cemetery near Covington, beside those of the first wife, with whom he lived more than thirty-five years.

IN MEMORY OF
OUR DEARLY BELOVED MOTHER
MRS. C. C. SHREVE

On May the thirty-first of Sixty Three,
God called our loved one, on to Thee;
Our hearts are filled with sorrow and grief,
Many years she was with us, but it seemed
so brief.

Her loving smile, was so precious to see:
When we each appeared, she was filled with
glee.

She was full of kindness, love, and cheer.
It made her happy, when we all were near.

Our hearts are so empty without her today,
But God needed her, in his own special way.
She is resting in peace in God's loving hands,
One of the most precious of Mothers in this
fair land.

Her beauty of soul, face, and heart
Will always linger, tho we are apart.
We'll remember her always, with un failing
love

And know she is happy, in her new home
above.

Her death will be remembered in all our hearts
But as Mother often said, "We all have to
part,"

She will embrace us again tho, in her Heavenly
Home;

And we'll all be together, never more to roam.

Written by Mrs. Jack Shreve
Approved by the family

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., OCTOBER, 1963

No. 10

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 10/63
IT EXPIRES WITH THIS ISSUE

My strength again renew;
Thy joys my God restore;
Then I can shout thy wondrous love,
And all thy ways adore.

Forever let me praise
Thy mercies, O my God:
Give me the gift of endless days,
In Thy divine abode.

C. B. Britt
Eldorado, Ark.

FAINT HOPE

My sins! My God! my sins!
How awful they do be;
And I have naught to make amends —
To make amends to Thee.

The terrors of thy law,
Pursue me day and night;
And, from them I cannot withdraw,
Nor courage find to fight.

My weapons carnal are,
Until thou give me light;
And Satan hails me from afar,
And dares me him to fight.

My hope is almost gone,
I fear I am deceived;
No prop have I to lean upon:
Thy Spirit I have grieved,

Yet, Lord in thee I trust,
Thy mercy I implore:
Remember, Lord I'm made of dust,
Thy peace, O Lord, restore.

Remember I am vain,
My flesh is only grass;
My faith and hope, alike seem slain —
Foes mock me as they pass.

Recall thy works of old;
Thy covenant of grace:
Refine me, Lord, as purest gold,
Of self leave not a trace.

Turn thou-O turn me Lord,
From Satan unto thee;
Then I will gladly kiss the rod,
In kindness sent to me.

"I'M WITH YOU"

307 S. Daniel Creek Rd.,
Collinsville, Va.

Dear Friends:

I am not a member, but I hope that my name is written in the Lamb's Book of Life. I've felt that I have known the Lord and his wonderful work since the age of ten, and I am fifty-five now. About twenty-two years ago I was troubled and worried: One night as I prepared to lie down, I felt the need of protection, and these words came in my mind: "Lord, Lord, what am I to do? I am afraid to put my children to bed, or to lie down myself." I heard a small still voice saying, "I'm with you, and no one can harm a hair of your head."

I went to bed and slept without a worry. I am still trusting in this today, and find it most comforting. We hear of the use of seat belts in cars to keep so many people from being killed on the highways. Don't they know there's not a single one of us that the Lord doesn't know about; and has a purpose in taking all who are taken. The time, place, and way are all fixed in His power, in which we are to pass from this earth.

We often ask ourselves why this or that happened. And there is only one answer: The Lord's will. It will always be filled. It is so plain that He has all power in heaven and on earth. "He plants his footsteps in the sea, and rides upon the storm." It rains where it pleases the Lord, and even without any rain, if it is His will the fields will flourish.

A few years ago I could have sat comfortably for a day and listened to the good preaching, and wished so much to be with those shaking hands. But it seems the sweetness has disappeared, and sometimes I wonder and worry about it, wishing that I could feel the same again. I have heard some people say that the Lord will deal with a person so long, and if they don't accept he will leave them. I know that something happened, but I feel he will come again, and I will feel his presence, and rejoice.

I doubt that you will feel to print this, it seems so weak. If you do not, it will not hurt my feelings, for it seems so unworthy to be in your book. Please remember me when you feel to pray.

A sinner,
Edith Brooks

(There are many things that people say which are not according to the doctrine of God our Saviour, but with which they seem to be satisfied. Who ever heard of such a thing in truth that the Lord has to give up because someone just will not "accept him"? The Saviour gives the answer, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.")

The writer of the above has a treasure in an earthen vessel, for she is, ". . . troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed." It was good to read: "Of course I know something happened, but I feel He will come again, and I will feel His presence, and rejoice." — J. D. W.)

Titusville, New, Jersey

THE DAY THE LORD HATH MADE

Dear Brother Wood:

Sometime if one of the brethren is in need of a subject when writing for the SIGNS, I would like them to use the 24th verse of the 118th Psalm.

"This is the day which the Lord hath made, we will rejoice and be glad in it."

These are living words to me, even though they were directed to the coming of Christ is His Kingdom, for I rest upon them as a daily staff.

When I awaken in the morning with these words in mind, they stay with me all day. I look upon the morning as the beginning of a new day. "This is the day which the Lord hath made." One must have spiritual discernment to rejoice and be glad in this day. For the day is not just another calendar day. It is the day which the Lord has made. To me it is refreshing and strengthening to know that this day is a gift from God. And it is His world He is leading me through from morning until night. His presence and His guidance give me the "needed strength" for the day.

How well it is with us when we can work out our day in fear and trembling. To do one's very best with God's help day by day, rounds out the weeks and months with rich rewards. It gives peace to one's mind. It gives one time to grow in grace and the knowledge of the truth, and Life does grow more meaningfully beautiful because the fruits of the spirit are manifestly revealed in one's walk and talk each day.

"How beauteous are their feet

Who stand on Zion's hill!

Proclaim salvation with their tongues,

And words of peace reveal."

In Christian Love,

Sister Mary Hellings

MORE CONCERNING HOPE AND ASSURANCE

In connection with the article, "Hope

and Assurance," (September issue) we quote from the following well known writers who share our views: Elder S. H. Durand, **FRAGMENTS**; J. C. Philpot, **THROUGH BACA'S VALE, & SELECTED SERMONS**; Elder A. H. Bellows, from a sermon published in the **SIGNS** March, 1963.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God." This earnest expectation is entirely of the Spirit. It is the view of faith, looking to things not seem by mortal powers. It is the expectation of things promised in Christ, and revealed to the faith of God's people. Faith makes no guesses, but sees eternal realities. Concerning these things it is said, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit." Therefore, while there is deep suffering because of the corruption of the flesh, there is at the same time, down in the depths of the soul, a calm and confident waiting for that which the quickened soul so earnestly desires, to see in ourselves the manifestation of that relationship as sons of God. We cannot see it in ourselves now, but we long for it, hunger for it, have been made to expect it, and quietly wait for it. We are saved by this sweet and sure hope. All this earnest expectation is in the Spirit; not in the Spirit of Christ considered in itself, but in that spirit as given unto us, and as living in our poor hearts, and as able to turn our thoughts toward heavenly things, and to set our affections on things above.

Now the apostle shows against what great and dire obstacle the earnest expectation of the creature waiteth for such a wonderful and holy manifestation. That obstacle is the vanity of our fleshly nature, which he afterward calls the bondage of corruption. This is why we do not see in ourselves evidences of sonship, such as we desire. Though to

our faith may come assurances at times that "we are now the sons of God," yet "it doth not yet appear what we shall be:" and we are often left to **doubt** that we bear such a relationship, because of the vanity of the flesh." (pg. 101-102)

"Then how sweet and comforting the assurance that this subjection of God's gracious work in us to vanity is in hope. We cannot see in ourselves now what we wish to see (verses 24,25—Rom. 8), but **we are given good ground to hope for it.** For the apostle by inspiration positively asserts that we shall be delivered from this vanity, from this "bondage of corruption, into the glorious liberty of the children of God." This we are given faith to believe shall be. We long for it, and in the Spirit we expect it, and thus we have that hope which **saves us** from being overcome and brought down to the **gates of despair** by this vanity. "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." No child of God can see himself as he wants to be, therefore he can never be pleased or satisfied with himself while in the flesh. He must see himself compassed with infirmities, held down by a bondage of corruption, therefore he cannot see himself as a son of God now, cannot see himself without sin, cannot see in himself, that is, in his flesh, any good thing. Therefore he is not only subject to vanity, but is subject to the temptation with which Satan tempted Jesus, "**If thou be the Son of God.**" (pg. 103—**FRAGMENTS** by Durand)

Now, we quote from Philpot: "A time to kill, and a time to heal" (Ecc. 13:3) All through the Christian's life there will be "a time to kill, and a time to heal." We sometimes read in books, and hear in conversation, an experience of this kind—a work of grace commencing with powerful convictions of sin, and the soul brought almost to the very brink of hell, and then a wonderful revelation of Jesus Christ, a powerful application of his atoning blood to the

conscience, and a blessed manifestation of God's love to the soul. And then what follows? If we can credit their account, and they are not deceiving us, or not deceiving themselves, or if we do not misunderstanding their statements, they possess an **unwavering assurance** during the remainder of their sojourn upon earth. Sin and Satan never distress nor wound them; the flesh lies calm and tranquil, like the summer sea, never lashed up by angry gusts into a storm of fretfulness and rebellion; the sea birds of doubt and fear never flit with screams around them, as harbingers of a tempest, but the gale of divine favor gently fills their sail, and wafts them along till they reach the harbour of endless rest. Is this consistent with Scriptures of truth? Does not the word of God set forth the path of a Christian as one of trial and temptation? Can a living soul pass through many scenes without ever being experimentally in his feelings as one of "the flock of slaughter?" Does not a chequered experience run through the whole of a Christian's life? Does the Scripture ever afford us the least warrant to believe that a man can be walking in the footsteps of a tempted, suffering Lord, who continues for months and years together at ease in Zion, without any trouble, exercise, grief, or distress in his soul? David never was there. Jeremiah never was there. Paul never was there. Heman never was there. Asaph never was there. You will find that no saints of God, whose experience is left on record in the Bible, ever were there; but their path was one of change and vicissitude; sometimes down, sometimes up, sometimes mourning, sometimes rejoicing, but never long together in one unvaried spot. The Spirit of the Lord, in carrying on this grand work in the hearts of God's people, will be continually operating in two distinct ways upon their souls. Jeremiah was a prophet of the Lord, and he was "set over the nations and over the kingdoms to root out, and to pull down, and to destroy, and to throw down"—thus

ran one part of his commission: "to build and to plant"—that was the second part of his office. These two distinct operations were to run through the whole of his mission; they were "the burden of the Lord," laid upon him at his first call to the prophetic office, and they continued during the whole of his ministry, a space of more than forty years. Did he, then merely on one occasion pull down, and on one occasion build up? Was not the whole of his ministration, as evidenced in the prophecies that are contained in the book that bears his name, a **continual** pulling down with one hand, and building up with the other? So is it then with the ministration of the Spirit of the Lord in a vessel of mercy. He is continually healing, continually casting down, continually raising up, now laying the soul low in the dust of self-abasement, and now building it up sweetly in Christ." (THROUGH BACA'S VALE, pg. 226-227, by J. C. Philpot) Let the reader please examine carefully the last sentence, as it sums up the subject in a "nut-shell".

At this point, we will quote from one of Philpot's sermons, "The son of the Living God". We quote where he is treating upon the subject of **Assurance**: "But Peter speaking for himself and fellow-disciples, added, "And we are sure." Here is assurance, certainly, undoubting persuasion. To believe is not enough; we must be sure. But how can we be sure? If we have seen a thing with our eyes, we are sure of that. If we have touched a thing with our hands, we are sure of that. And if we have walked to any place with our feet, we are sure of that. So it is in spiritual things. If I have seen the person of Jesus with a believing eye, if I have heard the words of Jesus with a believing ear, if I have touched the hem of Jesus with a believing hand, if I have walked in Jesus with believing feet, then I not only believe, but I am sure that He is the Christ. Now this believing assurance **Peter had**, and this **all the saints** of God in their **measure** have. It **does not say**

that you are always sure of your interest in Him, and never doubt nor fear; it doesn't not say that you have no infidel temptations, no departings in thought, no waverings of mind, no sinkings of feeling. But have there not been times and seasons when you believed and were sure that Jesus is the Christ? You have had such a manifestation of His Person, discovery of His grace, revelation of His love, or of His sufferings, as received by a living faith, that you are sure that He is the Christ. Now this kept Peter, and this will keep you. Nothing else will. Sin, Satan, the world, the lust of the flesh, the lust of the eye, and the pride of life, with the various temptations spread in your path, will surely draw everyone aside who has not Peter's faith wrought in his heart by Peter's God, so as to believe and be sure that Jesus is the Christ." (pg. 134-135, SELECTED SERMONS, Philpot)

Notice that Philpot was given to enter deeply into the beauty of the subject of Assurance. Did not he describe your experiences, my friends? "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water." (Hebrews 10: 22)

In closing, we quote Elder Bellows: "Now let us see the result of the outpouring of this water. And this seems like a climax to me. "One shall say I am the Lord's." I have often wished I could say this with all my heart, without doubt; but most of us have doubts and fears, don't we? Sometimes those doubts are removed, but often we go in darkness: a mourning people; but sometimes, Oh, sometimes, we say, that we know we have passed from death unto life because we love the Brethren. I have come down to Salisbury for twenty-five years, and have grown to love you; and have dared to embrace many of you, because I loved you; and do not apologize for the demonstration of a love which makes you seem unto

me dearer than any person that was not a professor, or confessor. Yes indeed, many witness that love shed abroad in the heart: a fulfillment of a promise,—the result of the outpouring of the Spirit. Now, don't you see there are times when you can say, as one of old did sweetly say, "My beloved is mine, and I am his; he feeds among the lilies." Jesus said, "Consider the lilies, how they grow; they toil not, neither do they spin, yet I say unto thee that Solomon in all his glory, was not arrayed as one of these." Therefore, when the water of the word is life to your soul, there comes a sweet time; it may not be too often, but you can say, "I am the Lord's." (pg. 55, March, 1963 issue of the SIGNS)

I trust that you all have been comforted by the above writings.

Yours in hope,
W. W. Hudson, Jr.

ELDER HAMRICK TO SISTER JONES

1010 S. 16th St.
Harlingen, Texas

Dear Sister J. U. Jones;

We are still rejoicing in our thoughts upon the wonderful visit the Lord enabled us to have with the dear people of Pilgrim Rest Church.

You asked me my views upon a passage of scripture just as we were getting ready to leave for home. I hope the Lord will enable me to write something not of my own, but as it pleases Him through His Holy Spirit to reveal it unto me and that it will be to your comfort and of glory to our Lord.

"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." (Philippians 2:12, 13)

First of all, let us examine the word "salvation" as it is used in our text—which the apostle Paul told the Philippian brethren to "work out with fear and

trembling." And by examining it, let us consider first what it does not mean and then what it does mean, according to the gift of our understanding.

The Armenian world, the unregenerate, who profess to be wise, take great delight in the passage of scripture under consideration, along with "For God so loved the world, that He gave His only begotten Son that whosoever believeth in him should not perish, but have everlasting life." (John 3:16) They no doubt, according to their understanding of them, can see where they must have a big hand in working out the salvation that will house them in Heaven and eternal glory. Can this be true? God forbid. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." (Eph. 2:8). "Hath not God made foolish the wisdom of this world?" The Armenians, I'm sure, are sincere in their belief for "there is a way that seemeth right unto a man, but the end thereof are the ways of death." (Prov. 16:25).

Salvation as used in our text cannot mean the eternal salvation of the soul for that is already worked out to a jot and tittle. The Lord Jesus came down to redeem all the elect of God from the curse of the law. He met every requirement the law could place upon Him, bringing in eternal salvation for His people. Was His work a finished work? The angel said, "He shall save His people from their sins." Not one word is said about man having to, or being able, to help in any way. "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God." (Rom. 8:7, 8). For man's works towards working out his eternal salvation are but "filthy rags" in the sight 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. 1:9). "By

one offering he hath perfected forever them that are sanctified." (Heb. 19:14). The Lord said in His prayer to the father, "I have finished the work which thou gavest me to do." (John 17:3) And His last words while hanging upon the cross were, "It is finished." The price has been paid in full, yea, "double for all our sins" bringing in eternal salvation, which is sure and steadfast. For in the bloodshedding sacrifice, death, and resurrection of the Lord Jesus salvation stands upon a rock that can never be moved. Let us not be tempted to believe that the salvation spoken of in the text is the everlasting salvation of the soul. Man cannot work that out. It has already been accomplished by the finished work of Christ.

We have tried in our weak way to show that the "salvation" spoken of does not mean the eternal salvation of the soul. May we now come to the meaning of the word "salvation" as we have been given to see it in our text.

First of all, let us consider the very close union between Christ and His Church. For without union with Christ we have no saving, sanctifying, or experimental religion. We must and shall have union in all that He did while He sojourned here upon earth. "For even hereunto were ye called: because Christ also suffered for us leaving us an example, that ye should follow His steps." (1 Peter 2:20). Christ is the head of the body, the Church, and from Him all spiritual blessings come into His mystical members. "I am the resurrection and the life," "I am come that they may have life," and, "For whom he did foreknow, him he also did predestinate to be conformed to the image of His Son that he might be the first born among many brethren." (Rom 8:29). May we be able to see in part, that the whole of Christ's journey from the manger to the cross was through much suffering with many afflictions and great tribulations. If Christ's people are to follow His footsteps, they must to some extent experience the same things, but to a much lesser degree that He experienced while

He was working out the everlasting salvation of the souls of His people. Now in following His footsteps we are working out our own salvation, which is an internal, an experimental salvation, which is a salvation wrought by the power of the Holy Spirit in the hearts of them that have been born again. This begins with us after being killed by the Holy Law of God, for the law is called the killing letter and the ministration of death and condemnation (2 Cor. 6,7,9). Also "it acted as a schoolmaster to bring us into Christ." (Gal. 3:24). We are taught by this Holy Law that all our works are but filthy rags in the eyes of God. We now see ourselves for the first time as the greatest or chief of sinners. "O wretched man that I am who shall deliver me from the body of this death?" (Rom. 7:24).

Let us look at the word FOR: a preposition that shows a relationship, one depending upon the other. "Work out your own salvation" depends solely upon the following, "for it is God that worketh in you." Let me say, my friend, that unless God works in us, there will be no working out on our part, for we have neither the will nor power, but only as it pleases God to work in us.

God works in us a feeling of being the chief of all sinners. This feeling we work out with cries and sighs to Him. He works in us a feeling of helplessness. This is worked out in our confessing in our prayers before God, "that in us, that is our flesh, dwelleth no good thing." We see ourselves standing before the cross naked and empty handed, not an ounce of creature strength to lift one finger toward the eternal salvation of our souls. Are we not standing in much fear and trembling? Did not God work in us a desire to offer ourselves to the Church? God worked the desire in us; we work it out by offering ourselves to the Church. Is not this done in much fear and trembling? What is a prayer but as sounding brass unless God first works in our hearts what to pray for? He gives us the will to pray for

that which is to come to pass all in line with His predestination and will. We work this out on bended knees. For unless God first works a prayer in us "we know not what to pray for, or as we ought."

Jesus said, "I am the true vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." (John 15:5). Here Jesus is using the natural vine to illustrate spiritual meaning. Can we not see how the branches of a grape vine solely depend upon the vine for their very existence as well as any fruit? By the vine working certain substances into the branches, the branches in return bring forth fruit. In the spiritual realm, God works in us love, faith, hope, patience, joy, goodness, knowledge, temperance, peace: these are fruits of the spirit. When God works a love for our brethren in us, we work that love out by demonstrating our love towards our brethren. Have you not seen and felt that love flowing from breast to breast? But then old unbelief makes us to fear and tremble as to the reality of it during periods of darkness. Does God work hope in the soul? This hope is worked out that it might become an "anchor to our soul both sure and stedfast within the veil." As God works all these different events and fruits of grace into our living consciences, they do not lie in the soul as dead things but they bring about actions. They bring about good works for "faith without works is dead." Can we not see how God worked in the apostle Paul and how Paul worked these things out? "For he was made willing." He, trembling and astonished, said, "Lord, what will thou have me to do?" The same God works in all His elect and they are all made willing. When man is first shown the strait gate and narrow pathway, filled with suffering, tribulation, and temptation, God works in him "to will" and also works in him "to do." He is made willing to walk in the narrow way to undergo all afflictions, to be what God makes him. "Not

as I will, but as thou wilt."

A few of our brethren seem to have a different light or view upon the meaning of our text. I know of some few who interpret it as that salvation which they imagine they were helping to secure by their good works, even, "wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." (Eph. 2:2,3) Possessing self righteousness, creature strength, creature wisdom, etc. now you have to work all this out, get rid of it, for it was only an imaginary salvation. Yes, my friend, I agree that self righteousness, creature strength, wisdom, etc. belong only to a self righteous Pharisee; but how long does it take the Holy Law of God to work this out? The law is called a fiery law. (Deut. 33:2) When this fiery law acts as a "school-master to bring us unto Christ" and is brought home to our conscience, it sets fire to all self righteousness, creature strength, etc. Yes, it burns up all hopes of heaven and eternal glory upon the strength of our good works, and for some it burns in a hurry. When the Spirit of God blows upon an elect vessel, he fades to nothing. "The voice said, "Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flowers of the field: The grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass." How long did it take the apostle Paul to die of, or get rid of, his false salvation? He said, For I was alive without the law once; but when the commandment came, sin revived, and I died." (Rom. 7:9). Yes, he died of all creature strength.

Let us now look at the passage of scripture preceeding our text. The apos-

tle Paul, in speaking to the Philippian brethren, was speaking to a people who had already experienced having the commandment come to them, had already been killed by the law as to fleshly strength. For Paul says, "Wherefore, my beloved, as ye have always obeyed." How did they obey? "That ye be like-minded, having the same love, being of one accord, of one mind" obeying the law and ordiances. "Not in my presence only but much more in my absence." Here is a people already "going forth by the footsteps of the flock" as the flock went forth entering through the strait gate and narrow way following the footsteps of our Lord Jesus Christ—enduring the sword, famine, tribulation, persecution, and suffering. Now He tells them to "Work out your own salvation with fear and trembling. For it is God that worketh in you both to will and to do of His own good pleasure." That internal, that experimental salvation, which is a salvation wrought by the power of the Holy Spirit in the hearts of those following after the footsteps of Christ and the saints who have gone on before. "Looking unto Jesus, the author and finisher of our faith."

Sister Jones, if what has been written is in accord with the truth, may it be of comfort to your soul. And if so, yield to the Lord the glory due His name. Oh, if God would be pleased to give me wisdom and knowledge to write upon such important subjects in a more truly spiritual and manifest way.

May the unction of the Holy Spirit rest upon you that you may grow and increase with the whole increase of God.

Humbly written
Joe L. Hamrick

Rt. 4,
Reidsville, N. C.

Dear Brother Spangler:

I am enclosing a poem about my dear wife who passed away May 31, 1963. It was written by my daughter-in-law,

Mrs. Charlie J. Shreve. We would be glad to see it published in the *Signs of the Times*. We feel that she died in the faith of the Lord.

. . . It is not likely that I will ever recover from the shock of her passing; and I feel that I just want to go on into that bright world above where we feel she is resting in praise to God. She left such sweet evidence from time to time.

I just sit here alone, feeling forsaken. But I feel as Job said, "Though he slay me, yet will I trust in him." I have no other place to go. At times He comes to me and does comfort me, if I am not deceived. Much of my time I feel to be the most wretched man on earth, and feel to say with Job, "Oh, that I was never born."

May He keep us humble at his feet, is my prayer for Jesus' sake. I enclose my check for renewing the *Signs* for one year.

A brother in hope,
C. C. Shreve

"MY GOD SHALL SUPPLY
ALL YOUR NEED"

Route # 3
Arab, Alabama 35016

Signs of The Times,
Danville, Va.

Dear Editors:

I see my subscription is past due. Find enclosed a check for \$5.00 to cover my paper for two years.

On August 11, 1962 I was critically injured in an automobile accident. My life hung in the balance for several days. I, the doctor, nor any one else thought I would live.

I had often wondered when a person reaches a certain point, if God does not reconcile one to die. Now I know that He does. While I was yet in the very jaws of death, (Yes, I feel I was walking in the valley and the shadow of death),

I was not afraid. "I will fear no evil". About this point I saw two roads. One, leading in one direction, was smooth, clean, wide, light and bright, with no obstacles to hinder its travel. It was not even upgrade, but looked so very inviting, and easy to travel. Leading in the opposite direction was another road. It was steep, narrow, rough, rocky with gullies and rubbish all over. This road looked like it would be **very-difficult** to travel. I was not only made willing, but I was made to want to travel that smooth road. Which was to me, as I hope, the road to eternal life. Or the passing from this rough and rugged world to a better one. The other was the one I must travel if I came back. I did not want to travel that rough road.

After several days, as I was coming out of the semi-coma, this scripture was given to me; "My God shall supply all of your need". What a great comfort! When one is actually made to feel that HE WILL supply all of your need. Many, many times a day, while my suffering was so great, and almost unbearable, that scripture came to me, and I was comforted, and made to feel I was not alone. "For thou art with me".

Over the weeks, when my recovery was so slow, and it seemed to me that time had slowed to a snail's pace, in all my trying times, it was given to me over and over again, and each time it was put in my mind, it gave me comfort. "Thy rod and thy staff they comfort me".

Sister Ruth Redmond made mention in one of the many, many wonderful cards and letters she sent me, of our chastisements. I had not felt or thought of my injuries and suffering as being a chastisement. I began to give it a lot of thought. I read the book of Job, and all the other scriptures I could find on the matter. I felt that if it was a chastisement, that surely God would reveal to me for what I was being chastised.

While I was yet unable to be up much, I received the November 62 *Signs*, with Elder Griffin's editorial, "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". Oh! what food to my soul that was. I read it again and again, over and over again. I felt that I truly had walked through the valley of the shadow of death. I was not afraid, nor did I fear evil. But the greatest comfort in the article to me was where he said that if we felt no guilt, our tribulations were not chastisements, but suffering for Christ's sake. There was my answer, for I had felt no guilt, but had not been given any light on the subject. I do not have words to express how much comfort I got from that editorial. Surely it was the wonderful, all wise, working power of God that caused his mind to be directed to write it. As though he knew of my afflictions, and was writing it just for me, but I am sure he knew nothing about it. Too, the editorial was timed so that it came to me when I felt such a great need.

Surely all things work together for good to them that love the Lord, to them who are the called according to His purpose. How wonderful it is to be blest, as we hope, to believe that He does do ALL things after the council of His own will, and none can stay His hand, or say unto Him, what doest thou.

I feel His sustaining Grace was with me as my car was knocked 40 feet, and I fifteen feet further. As I lay completely helpless on the pavement, a young girl, a stranger, came to me and kindly put her hand under my head. Yet I am here to write this letter. For some purpose, I know not what, it pleased Him to bring me back. How great it is to really feel, "for thou art with me, thy rod and thy staff they comfort me". He gave me scripture to comfort and sustain me. Though I am now able to be up and about most of my usual activities, I still get comfort from those words; "My God SHALL supply ALL of your need."

I do not feel worthy to have been so wonderfully blest. Tribulation worketh patience, patience experience, and ex-

perience hope. Though suffering and tribulation we are made humble. Yet He made me to feel His presence, and I pray He will ever keep me at the feet of the brethren and sisters.

Elder Griffin, may it please God to keep you, all the other editors, and enable you to write many more words that are a comfort to God's humble poor; and this poor little worm of the dust.

A little sister I hope,
Fannie R. Hyatt

"SUCH KNOWLEDGE IS TOO
WONDERFUL FOR ME"

New Cumberland, Penna.

Dear Elder Wood:

Just a few lines tonight to you, for you are often on my mind.

It seems so difficult for one so worthless as I, to come among you with whom I am bound by hope. My desire to visit is strong, yet I feel restrained by fear. I am given a knowledge that it has pleased our God to do all the things that he has purposed to do from the foundation of the world. It is, therefore, a consoling thought that, "All things work together for good to them that love God, to them who are the called according to his purpose."

We are bound, then, by his firm decree, and are thankful unto him for all things which are given of him according to his mercy and goodness. We find ourselves poor and needy, and worthless sinners; and, except for his grace, eternal damnation would be ours.

In the vanity of our worldly minds, we think that we may do this or that, or go here or there, but are brought to the realization that we can do nothing of ourselves, and that God's will be done according to his good pleasure.

I do not intend to try to make excuses for my total depravity, for which none can be charged but myself. But I find also that if it pleased our Father that his only beloved Son should bear our sins for the salvation of his body, or the

redemption of sinners by his grace, then I can only hope that we are accounted for in the Lamb's Book of Life. Otherwise there is no hope. So I make no excuse for myself, but ask forgiveness for my failures and inability to comply with my desires.

... We have only what it has pleased God to give us, — no more, no less. And I must freely confess that my lot has been exceedingly more than I could possibly deserve. How richly have I enjoyed the fruits of his kindness! Mere words can never tell. My heart does sing and rejoice with gladness that a revelation has been made to such a worm as I. We tremble before such majesty as his. And, as David was inspired to so aptly write in the 139th Psalm, "Such knowledge is too wonderful for me; it is high, I cannot attain unto it." Oh what joys we behold by his loving mercy, grace, and tender care!

... I felt to write to you concerning those things which I have found the Lord has done for me. May He continue to bless and keep you and yours according to his purpose and pleasure, in my prayer. Above all things else, may his will be done.

In humble hope,
B. K. Smith

OUR PEACE IS IN HIM

1302 Walnut Street,
Benton, Ky.

Dear Brother Wood:

... A few of us are permitted to meet together at different churches of our faith and order each Sunday. The second Sunday in each month is our meeting time at Soldier Creek Church. Elder Paul Poyner is our moderator. On the third Sundays he preaches at his home church, New Providence, near Murray, Kentucky. And Elder O. W. Perkins, of our Soldier Creek Association, preaches on that date at a church in the Bethel Association. Elder R. L. Biggs, on the same date and Saturday before, has appointments near Dawson Springs,

Kentucky.

So it is throughout the month, each Sunday there is a meeting near enough to us, that in a little while we can be with our sisters and brethren and friends as they assemble together for no other purpose than to worship the living God our Father, as we hope: Who did from eternity elect his children for a bride for his Son. Before there were any of them the choice was made, and their names written in the Book of Life. What is that book? Is His Son the Book of Life? He is life, and his life is the light of the world, so the Apostle John said. Without this Son being in us the hope of glory, we have no light, and are not alive. But if indeed we see him as he is, we have been given eyes to see him, and our understanding is opened: and we understand just who we are, and why we need a saviour: One who is able to save to the uttermost, and to make known unto us the mystery of his will according to his good pleasure, which he purposed in himself.

In this Son we have peace and joy. In the world as we go from one incident to another, one circumstance to another, one situation finished and another opened up — all filled with cares and sorrows of mind: Just enough to make us see that our **peace is in Him** who is full of grace and truth; and in whom we hope we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will.

So, with Paul, we can say, "Blessed be the God and Father of our Lord and Saviour Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ." Surely he has made us to sit together and hear the joyful sound of the Gospel; and I mean, Brother Wood, the preached gospel. I know the gospel is the power of God, and you can't carry it around. But the power carries you, and makes you weary and desirous of going, and you can't keep from going. Job said, "I was at ease, but he hath broken me asunder." He then ceased to be at ease: He was

troubled in that he had uttered things that he understood not — things too wonderful for him, which he said he knew not. And when his eyes beheld the greatness of God, he saw and knew that not even a thought could be with holden from him. God told him to gird up his loins like a man, and he was demanded to declare unto God. He could only declare the power of God in all things, and that salvation was of him.

What else is there now to declare to our Lord? In silence often, and in groanings often; but still declared.

A sister in hope,
Effie Bowden

CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Moors Church, Edgcomb County, on Highway 42 between Pinetops and Wilson, N. C., the 5th Saturday and Sunday in September.

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

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

MEETING AT NEW VERNON, N. Y.

The Lord willing there will be an all day meeting in the Old School Baptist Meeting House at New Vernon, N. Y., Saturday October 5th. Lunch will be served. All lovers of gospel preaching are invited.

A. J. Slauson

KEHUKEE ASSOCIATION

The one hundred and ninty-eight annual session of the Kehukee Primitive Baptist Association is to be held with the Robersonville P. B. Church, Robersonville, N. C., Martin County, October 5th, 6th, and 7th, the Lord willing. Elder W. E. Grimes was chosen to preach the Introductory Sermon, and Elder E. C. Stevenson, alternate.

We extend a cordial invitation too our ministering brethren, brethren and friends.

E. C. Harrison, Assn. Clerk

CORRECTION

In Elder Hudson's article in the September issue, on page 199, first column, eighth line from the bottom, it should read, "good pleasure of his will." Please make the correction in your copy. — J. D. W.

LEAD KINDLY LIGHT

I know not how soon the storm may beat
On my uncovered head,
Or when for me will separate
Life's slight and slender thread.

I know not why ordained and fixed,
(An overall decree)
My joy and sorrow shall be mixed
On the journey to the sea.

Unknown to me, wherefore and why,
To never understand.
The unchanging constant course
Of the Creator's hand.

If program, plan and purpose
Are not to me revealed,
May I accept a wise precept
In faith submission yield!

I know that in full measure
Were all my needs supplied.
When wished for, wanted treasure
Were forbidden or denied.

Contented, not to question,
If never understood,
In late surprise to realize,
All for my greatest good.

I know in life's late season,
Of pleasure long deprived,
To learn at last the reason,
In weakness have survived.

Did voices of experience,
Remind me constantly,
Or friends unseen, with a cloud between,
Create a mystery?

Oh source of wondrous wisdom,
As I journey to the sea!
I know a kind Creator's mind
Is not revealed to me.

J. S. Zimmerman
Penbrook, Penna.

BLACK CREEK ASSOCIATION

The next session of the Black Creek Primitive Baptist Association will be held, the Lord willing, with the church at Old Beulah, Johnson County, N. C., on October 25, 26, and 27. The church is located about four miles Southwest of Kenly, N. C. Those coming from the South on 95 and 301 Highways will turn left at the stop light in Kenly; go about two blocks; turn left at the crossroads and follow on to the church. Those coming from the North will turn right at the stop light and follow the same route as above.

The Saturday and Sunday sessions will be held at the Micro School Auditorium located on the main street of Micro, between 301 and 95 highways.

W. E. Turner, Clerk

THE SECOND COMING OF CHRIST

Elder R. W. Rhodes now has his book of the above title ready for distribution. It may be had by addressing him at P. O. Box 625, Spearsville, Louisiana. The price is \$2.00 post-paid.

VIRGINIA CORRESPONDING MEETING

The Virginia Corresponding Meeting will be held, the Lord willing, at the Mt. Zion Meeting House, Wednesday and Thursday, October 16 and 17, 1963. The meeting house is located on U. S. Route 50, about three miles East of Aldie, Virginia.

A cordial invitation is extended to brethren and friends to meet with us.

L. D. Duke, Clerk

SALISBURY OLD SCHOOL
BAPTIST ASSOCIATION

The Salisbury Old Baptist Association will be held with the Indiantown Church at Powellville, Maryland, Wednesday and Thursday October 23 and 24, 1963. Those who come on Tuesday go to the home of William S. Adkins, Rt. 50, Mardela, Md. (telephone Salisbury Pioneer 2-2198); or Elder Arthur R. Warren, Berlin, Maryland. (telephone Berlin 1036. All those who come on Wednesday go to the church.

All ministers and brethren of our faith and orders are cordially invited.

William S. Adkins, Clerk

Danville, Virginia OCTOBER, 1963

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EDITORIAL

“Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, for, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee, and the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy

daughters shall be nursed at thy side. Then thou shalt see, and flow together, and thy heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee." (Isaiah 60:1, 5).

How pleasant it is to think upon the experiences of Joseph and his brethren, of Moses and the children of Israel, of the Jewish household of faith, and to be able to claim them as our brethren in the Lord. To me, God first appeared to the Jews; after their rejection of the Saviour, and their dispersal among the nations of the earth, he then turned to the Gentiles. As far as my limited understanding of the Scriptures go, I do not see God dealing with any people after the Gentiles. The order of God's dealing is to the Jews (or the law dispensation) first, after that to the Gentiles, and to me, that order ends in time with the Gentiles. However, that view is not a criterion, nor is it a standard, by which the Old School Baptists are to be judged, and by which they must abide.

The apostle tells us in the Hebrew letter how important both the Jews and the Gentiles are to each other. It would seem sometimes that brethren think of God as having provided something better for the Jews, but Paul does not seem to think so. All of the ones that accomplished so much by faith are of Israel as a nation. And these all, having obtained a good report through faith, received not the promise; God having provided some better things for us, that they without us should not be made perfect (Hebrews II:39,40). God has provided something better for us, not something better for them. And yet, it is provided for them, for without us having had something better provided for us, they never would have been made perfect. And had not God first chose Israel and delivered to them the oracles of God, and blessed them down the pilgrimage of their journey, we never would have been blessed with some better thing, see-

ing that God blessed us with it, so that Israel would be perfect.

Light changes everything. It reveals to us that darkness has been in us, and around us. To me, it is extremely dangerous to urge people that are in the dark to move. This is one of the first objections of men to the Old Baptist doctrine. They say that we do not have any message for the unsaved. If brethren have a message for the unsaved, let them speak; if they have a commandment to those in the dark, let them deliver it. But if there is to be a message to those unsaved, to those in the dark, then I am still in the dark, for I have not been able to see it. Since it is dangerous to tell people that are in the dark to get on the move, I will, as long as I am presently inclined, confine my preaching to those whose light has come, for, mark my words well, if you tell a man that is in the dark to get on the move, that man will be as apt to go one direction as another. It would be the height of foolishness to tell him to come to the light, for to him there is not any light. If he moves, while in the dark, he will be as likely to move away from Christ as he would be to move towards him. There is not any change to one that is in the dark; all change is in the light. It is not a change in the man, but the light makes the change.

Do you remember when you first saw the light? Have you forgotten the first time that you saw the church? Have you forgotten the first time that you heard and saw the truth? I am not afraid to tell God's people that there has not been a day as important to them as that day was. If they have seen this day, this light, the glory of the Lord rising on them, they will never forget it. It can not be forgotten, rather it is remembered (John 14:26), It is the most important day that has come to them yet. This light had to come; it is not something that another can bring to you; nor is something that you can go and get and then come to it. It must always be remembered that a voice is

present and accompanying this light. They are not separate; they do not work singly. O send out thy light and thy truth: let them (notice the plural) lead me; let them bring me unto thy holy hill, and to thy tabernacles (Psalms 43:3). The light upon the apostle's path was accompanied by the voice of Christ (the truth), and the two of them led the apostle to the holiest hill in all the world, the Old Baptist church at Damascus. Do you remember when they appeared to you, and how they have led you on in that course that is so strange to a Christian? for,

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

How preplexed is the path he must tread
The hope of his happiness rises from fear,
And his life he receives from the dead."

When light is come, it is then time to preach the gospel to a sinner. This gospel is truth but is also light, seeing that it is the power of God, and that in him there is not any darkness at all (I John 1:5). It is the light and the truth that has brought the sinner into the kingdom (John 1:9), and it is the same that has brought him to the gospel privileges or blessings. This glory that arises on the sinner is the same glory that we see in Jesus. We do not see him as a losing Saviour; we do not see him as a would be Saviour; no, sir, we do not, but we would, sir, see Jesus crowned with glory (Hebrews 2:9), and our fondest hope, sir, would be to have that same glory that God has given his Son, given unto us (John 17:22), and we would above everything else given us, have that light of God which enables us to see light (Psalms 36:9).

Draw near, you that feel to be poor and needy! Come hither all ye weary and troubled sinners! Hear the word of the Lord to his people. To those that have been sitting in darkness (Matthew 4:16; Acts 26:18), the Lord has come, the gospel has been brought to those that were not a people that they might be called his people (Romans 9:25). If you feel to not have any light, then

that is the best evidence in all the world that the promise is yours, but if the making of light is yours, if the coming to the light is of yourself, then let me urge you to sit still. It is still dark to you, and I would not want to be the cause of you walking the wrong direction (Isaiah 50:10,11).

There is not any darkness in God, but I do want to say time and again that He is the God of the darkness. Darkness is left on the earth as it has always been where nullity and voidableness is its only characteristics. Its scope is as sovereignly set by him that has appointed all things as the light's bounds are set. At the time of the coming of Jesus darkness covered the earth; it was gross darkness that covered the people. Methinks that this gross darkness is illustrated in the language of our Saviour (See Matthew 6:23). This people is not the same people whose light is come; it is not the same people whose glory is risen upon them. This people would call light darkness and darkness light. This people will never be called to arise and to shine, and this people will never have the glory of the Lord to rise upon them.

This light and this glory does not have a comparable thing on earth to compete with it. It is not secondary in God's gifts to his children. It does not take a back seat to anything that men can produce. It is not relegated to the place of obsolete and useless items that at one time were beneficial to the church. Today so much printer's ink and so much time and sound and whirlwinds are being used to tell us how we need to return to the light, and how much we need to walk in the glory of the Lord, and how much we need to get up from our lethargic sleeping. Ah, my precious reader, that is not the gospel; that is not the truth; that is not the glory of the Lord; that is not the good news that afflicted and work ridden sinners desire to hear. If I refuse to come to the light it is because of darkness. Well, sir, let me tell you something that seemingly, you do not know. The light

that my message is predicated upon; the light that is the center of my message; the light which my hope of happiness here and hereafter is founded upon, is a light that does away with darkness, that disperses unbelief and indifference. This light, when it is come, is accompanied by a voice wherein even the dead are made alive and blessed to hear and obey; to get up, to arise, to shine. This glory is given to be seen. It is not given to be hid by the recipient, nor eclipsed by the enemy. It is put on by the recipient, and it stops the mouth of the gainsayer.

I am not condoning the imperfections of the Old School Baptists. I am not glossing over the wrongs and divisions and shortcomings of my people. I am not glorying in our sin and ignorance and age and laurels (as though we had any), but I do hope that I am glorying in the Lord, and that his glory has arisen upon God's children in general and in the Old School Baptist in particular, and that this glory has been seen. We have our faults, yes; we are divided and subdivided, yes; we have sinned and we are come short of the glory of God, and we would, if iniquity was marked against us (Psalms 130:3), be unable to stand, yes; but the gospel of peace is not found in our shortcomings. So many places are stinking with the dead flies, the reeking ointments, the leeks and onions of Egypt, and not a word of good news; so many voices are being raised in condemnation to the dear children of God, and not a word of encouragement and comfort and gospel is to be found and heard. This light and this glory is still springing up in the hearts of God's humble poor, and this unsullied glory is still rising on those that sit in darkness. When it does come, it is seen **now**, as it has ever been seen. Even ungodly men are seeing something in the Lord's people that is different to anything that their bodies have.

The doctrine of God our Saviour is linked together. This chain is all of God's forging. The link wherein we were chosen is a link of God's everlasting work; the link wherein Jesus came to

earth in the midst of his enemies (definitely not in the midst of a people that had sued heaven for His coming; definitely not in the midst of a people that accepted Him at his coming) and bled and died for his people; a link wherein the ones thus chosen and thus died for were all brought to a knowledge of the truth, being born again, being effectually called, even though they had all been in darkness; a link wherein the light of God came to them, the power of his Voice made them arise, and the glory of the Lord arose on them. So much is said about letting God do something. This is not just said among what we call Arminians; it is not said just among the other fellows among us, but it is that unbelief that is in **our** hearts. To me, I do not find a god any more repulsive to me in one place of weakness than another. If the God of Israel is a losing God before regeneration and a new birth, he is just as likely to lose **after** that work. If he is a losing God **after** the first work of his Spirit, then by what line of reasoning must I infer that he does not lose cases **before** his work? Now let us look once more at the text. The light comes before the commandment, the glory has **already** arisen before the command to shine had come. God moved first. Let us keep first things in their place, yea, let us, as blessed with grace, have a place for everything, and let us have all things in place. What place does Christ occupy in your life? Is he first? If he is first, then he will be first. As he appears to you, so you will appear before his people. If the first link in your chain of hope is of the Lord, the most important thought in all your life is this: Am I serving God ever cognizant of who formed the first link? Am I arising, am I shining before men because I have received a link in the chain of God's saving grace? Am I walking in him as I received him? Are the two chains, the one of his bringing me into the kingdom, and the other of my walking in his kingdom, different? Is the one of grace, wholly and solely by the

sovereign work of God, and the other just a tiny little bit forged and made effective by the will and work of the creature?

The arising **must** be done; the shining **must** be done, but the lifting up of the eyes **must** also be done. Two kinds of links will not do here nor hereafter. The believing Jews in the time of Christ, as the believing child of God now (one who is a Jew inwardly), is now arising at the command of God; if not, his commands are as worthless and ineffectual as mine; Those that have been given a light are now letting that light shine; if not, the light of God is not anymore effectual than is a light of my kindling. And another thing. Men do not put a candle under the bushel. **Men do not do that.** I am not being smart, and I am not being bombastic, and I am not being sarcastic, but I am saying that **men do not put a candle under the bushel.** The world is rife with pulpits and men and periodicals that are telling us that we have hid our light under the bushel. It isn't true. Why? Because men do not ever put their light under the bushel? Did you ever see a farmer go to the barn and put his light under a bushel. The most of the brethren of any age know something of going to the barn after sundown or before day to feed. Did you put their light under the bushel? Did you? No, for men do not put their light under the bushel. They **do** put it to where it gives light. Isn't that true? When God puts a light in his house, will he put it under a bushel? or will he put it to where it will give light. The children of God are not as brass lamps or tallow candles to be moved without feeling, without experience. No, sir, they are not moved as is a piece of machinery, for the machinery will never feel the touch of the engineer; it will never feel the power of that which sends its wheels into revolutions; it will never hear the sweet voice and commands of its owner, but with all of this the movement of God's children is not any less sure than is the movement of

the machinery. The machinery is moved by the sending forth of power which is sufficient to drive the cylinder; the children of God are likewise moved by the sending forth of power—the love of God shed abroad in their hearts. Thus the sending forth of light (which is God, and He is love) causes the seeing eye to see; it causes the lifting of the eye on scenes that arise. How pleasing it is to God's humble followers to see those that we feel have received the gift of grace, the power of faith, the enlightened pathway, coming home to the fold. Not one of these little ones will ever be turned away who come begging for mercy. What a delightful pursuit it is to have the church in one mind as she watches those on the outside as they begin to gather in, to come a little closer to the fold of lovely brethren. How pitiful it is today to see those who we one time took sweet counsel together now doing all they can to destroy the faith that they once embraced and espoused. Have they **seen** and **felt** the light? It is not mine to say, but it is mine to say that they do not act like it, for, those that have seen and felt the light are **walking** in the light. One has already been brought to the light, have arisen and are now going about the city (Psalms 48:12; S.S.3:2); they are now keeping house with the furnishings given, they are now occupying until He comes again. They are not, as is often charged, unconcerned about anyone else, but they do desire above everything else to have them gather **after** the light has come, **after** the command to arise has been given.

It is sad to know that often a dear one only gets to the threshold of the door. I encourage those that give evidence of having seen the light and heard the Voice of commandment to come home to the church. I do not fear any man in this, for the Bible is full of encouragement, full of pithy admonitions to the followers of the Lamb. I am fully persuaded that the distance that we come in gathering together is wholly of the Lord, that none will come any further

than that which the light and the Voice commands and brings us. Since this is true, many will only get to the threshold of the door, and will not have sufficient light and grace to gather all the way, but if they are not brought all the way through the door perhaps the door must be guarded, and it is much better to have the door guarded by a well wisher than to have it left uncrowded and spies get in, later to turn their venom against the very ones that give **too much** welcome. Let us rejoice and be glad for the sons of God and the lovely daughters of Zion will all gather together as close in as the light and Voice commands.

One usually finds what you are looking for. The most important question in all the world is this: How does the church appear to you? Is it a sinkhole of sin? Perhaps that is what you are looking for. Is it a place where unclean things appear? Perhaps that is what you are looking for. Is it a place where everyone has a defect except you? If so, perhaps a Man needs to remove the beam from your eye. Or is it a place of rest and beauty and sweet fellowship? Is it a place where you are made to cry out, "What is thy servant, that thou shouldst look upon such a dead dog as I am?" Ah, if we could just feel once again that the table of the Lord had covered our crooked feet, what fellowship would exist. If we could sit down as in days of yore a poor crippled beggar begging for the crumbs, what a flowing together there would be (2 Samuel 9:8). Ah, if we were humble under the teaching of Jesus it would, (with the negro spiritual) be us standing in need of prayer; it would be us gathering to Jesus and to the light and asking for the old ways and for faith and grace to walk therein. Ah, yes, if the text means anything to us, we will gather to the watering and feeding place of the lambs, even though we were reminded that we were foreigners and dogs as pertaining to the kingdom, we would acknowledge all that and yet keep begging that we, poor and ragged and an outcast without a land of our own, that we be per-

mitted to gather with the children of God, that we be permitted to travel with them, to die with them, and to eat what crumbs and handfulls that are given us (see Ruth and Matt. 15:21,28).

When this flowing together comes there is great rejoicing. These who had been given light; these who had been cut down and floated in floats (I Kings 5:9) to the building place of the temple of God will come with shouts of praise to the Rock and Captain of their salvation. These floats (rafts) tell me of the little churches of Jesus Christ bound together by the love cords of God. The coming together of God's people is always up hill. Men can not float uphill; men can not climb in the kingdom of God, but the grace of God, the love of God, the power of God, is all, all, ALL that is needed to float his people together, causing them to flow together, to blend into one body, as God the Father and God the Son are one.

Did you notice that this coming together is accompanied by two characteristics most lovely and desirable. "Thine heart shall fear, and be enlarged." What are you afraid of? Afraid of your brethren? My God, what a question! Afraid of the testimony they bring? No, no, not that, my God, not that. Then what fear? Ah, I look back over these pages. They are setting forth the glorious doctrine of God's reigning grace. They are going forth to the lovely children of God. Nothing there to be afraid of. Nothing there to cause anxiety. The doctrine dressed in all the attributes of God; the children dressed in the imputed righteousness of Christ. What could startle us there? What could cause anxiety there? What could cause fear there? Nothing at all. Where is this fear to come from? What is it about? Look in child. You have looked at the doctrine. You have found it palatable and lasting and beautiful. You have looked at the Bride. She is decked in all the resplendent glory of her Husband. How you desire it for your covering, how you desire to be found in Him. But look within. Look there for the trouble. Look

deep into the dark recesses of your heart. Have you looked? Are you looking within, or are you bent on looking into the motives and hearts of those that are gathered together? If so, you will never know the fear. Condemnation attends all that you say, and write, and the ways of death are scattered along the path that you are treading. If you have looked within, ah, what sore soul forebodings are felt. This fear is because of the spectacle seen within, not because of what is seen among the lovely ones gathered together. What is it that is producing your fear?

Following the fear there will be an enlargement of your heart. This enlargement of heart will not be found in magnifying your brother's faults; it will not be found in examining your brother to see if he is in the faith. None of that, none of that at all, It will be in tender compassion towards your brethren; it will be in royal welcome to the children of God, regardless of their age or social standing or geographical location or earthly wisdom. This fear will cause you to fear that you are not one, but drinking from the dews of heaven you will be enlarged in heart to welcome one and all that comes begging for mercy for Jesus' sake.

"The abundance of the sea shall be converted to thee." The sea is troublesome to God's people. It often seems that it will overflow and sweep us from our moorings. So many times it seems that all of the trials of life are against us (Genesis 42:36). So often we feel that we are carried out into the wilderness to perish; so often it seems that we have left the only safety that we knew, the only bed that we had to lie on, and have been brought to a mountain pass only to be trampled under foot by the pursuing enemy or to be drowned in the raging sea. But behold the sea is converted

unto us. That which seemed to be our sure destruction has become our salvation and deliverance.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

LUKE XI. 9, 10.

BROTHER BEEBE:—I am an inquirer after the right way; will you please give me your views on Luke xi. 9, 10? "And I say unto you, Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

Yours in hope of eternal life,

J. C. L. MILLER.

The gracious encouragement given in this text to pray, and the assurance of the answer of prayer, is too plainly written to require much labor or argument by way of explanation, yet plainly as the subject is stated to the enlightened child of God, who honestly inquires after and desires to know and walk in the truth as it is in Jesus, it is like all other Scriptures, dark and obscure to the natural man, who receiveth not the things of the Spirit of God, and even the saints may be perplexed by the perversions of ignorant or designing men, who handle the sacred word of God deceitfully, and darken counsel by words without knowledge. Those who, in defiance of heaven and contradiction of the express testimony of the Scriptures, preach a conditional and work-mongrel doctrine of offers and proffers of grace, indiscriminately made to all mankind, often repeat the text under consideration as though it had been addressed alike to all, and represent the Saviour as saying to carnal, graceless and dead sinners that they may have eternal salvation by asking for it; that the Lord has made the terms so easy as to bring the salvation of sinners within the reach of all men, and so cheap that all may secure by purchase an interest in the kingdom of God.

But if such a theory were true, would

not salvation be attainable by works? If the sinner must do something to secure his salvation, however little that something may be, or however easily performed, the doing of it would be an indispensable condition, and his salvation or damnation would rest on his compliance with the terms. But such we know is not the case, for God has said of all who are saved, "And their salvation is of me, saith the Lord." By grace are ye saved, though faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." If salvation be of God, it is not of men, and if grace, then it is not of works, otherwise grace is no more grace. The apostle informs us that all the promises of God are in Christ Jesus yea, and in him amen, to the glory of God by us. This being the case, to be interested in them we must be in Christ, as the branch is in the vine. There are no gospel promises out of Christ, but unto the members of the body of Christ, who were chosen of God in him before the foundation of the world, are given exceeding great and precious promises, that by these ye might be partakers of the divine nature. (2 Peter i. 4.) "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

In the chapter from which our subject is taken, one of his disciples said unto him, "Lord teach us to pray," &c. "And he said unto them [that is, to his disciples, one of whom had asked for this instruction], When ye pray, say, Our Father," &c. None but the children of God can in truth call God their Father. If he is indeed our Father it is because our spiritual, immortal or eternal life was with him from everlasting, and because he hath of his own will begotten us by the word of his power, and we are consequently "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever." To such, and only to such, 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. These are the children of God, and God is their Father. "For as many as are led by the Spirit of God, they are the sons of God."—Romans viii. 14. "Now, if any man have not the Spirit of Christ, he is none of his."—Romans viii. 9.

To be a son or child of God, and entitled to the privilege of calling God our Father, is to be begotten and born of God, and to possess the Spirit of Christ, and but by that Spirit, and that Christ alone, can any man have access to God, for Jesus expressly declares, No man can come unto the Father but by me. All his children are taught of God, and every one that is taught of God cometh to Christ, while no man cometh unto Christ except his Father, which sent him, draw him. It is therefore preposterous to pretend that Jesus was teaching any others to pray but such as were by a spiritual birth qualified to worship God in spirit and in truth, by praying with the spirit and with the understanding also, for God is a Spirit, and can only be approached by the spirit, though Christ Jesus our Lord. We know not how to pray as we ought, but the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God.

To such as are born of God, led by the the Spirit of God, and are followers of Christ, is the distinguishing appellation, disciple of Christ, given in the Scriptures, for except we obey and follow him we cannot be his disciples, but, Then are ye my disciples indeed, if ye do whatsoever I command you. To his disciples Jesus said, "And I say unto you." Are any so dull as to believe that this form of words means that he saith this to all mankind? Can these words without violence be applied to those to whom he had said, Ye shall seek me, and Ye shall not find me, and ye shall die in your sins, &c.? "I say." It is Jesus that speaks; it is the voice of him who called the world into being, who speaks the word and it stands fast, who commands

and it is done. There is power and majesty, grace and salvation in his word, for he says, The words that I speak unto you they are spirit and they are life, and when the word goeth forth out of his mouth it shall not return unto him void of the work whereunto he hath sent it. Nor can his word miscarry, what he says to you does not mean somebody else.

Well, what does he here say to his disciples? "Ask, and it shall be given you." The disciple in asking, virtually acknowledges his need of that for which he asks, and his dependence upon God to supply his needs. He acknowledges that the name of Father is a hallowed or consecrated name, expressive of vital relationship, and that he has confidence in his Father which is in heaven, that he is able and willing to supply all that he is led by the spirit of prayer to ask for, and the faith of the Son of God in the heart of the disciples lays hold of the blessed assurance that what he is so led to ask for shall be given to him. Not that all that our fleshly lusts may desire or prompt us to ask for is pledged to us in this sacred text, for we sometimes ask amiss, for things to consume upon our lusts, and then we ask and we receive not. God in great mercy to us withholds such things as would be injurious to us. But what we are taught by Christ to ask, in spirit and manner and form as expressed in the prayer in the context, from the second to the fifth verse of this chapter, in the spirit of that submission which says, Thy will be done, as in heaven, so in earth, when looking to God day by day for daily supplies of temporal and spiritual support and subsistence, and when cherishing the same spirit of forgiveness to our enemies that we ask God to bestow on us. "And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses."—Mark xi. 25, 26.

This last quoted Scripture may explain to us why many of our prayers are shut out, especially when we are desiring that God should crush our enemies and lavish his gifts on us and on our friends. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. That ye be the children of your Father which is in heaven." &c. (Matt. v. 44, 45.) If God forgives us only as we forgive those who trespass against us, what will be our fate? Do we mark iniquity against our neighbor, brother or fellow-being, and ask God to blot out our transgressions? How vain are such prayers! Do we ask God to be merciful to our unrighteousness and remember our iniquities no more? Then let us not seek revenge on those we deem to be our foes. The word and spirit of our God must teach us what to ask for, how to ask, and in what spirit and in what name to approach our heart-searching and rein-trying God, and thus directed we shall ask, and God will hear, and we shall receive all that we ask for, for the Spirit of truth and holiness will not lead us to pray for anything that God will withhold from them that walk uprightly.

"Seek, and shall find." Seeking not only implies a desire to find a cherished treasure, but also such qualifications as blind or dead men do not possess. To seek is to look or to search for something that is hidden, and in order to seek we must have life and sight, but unquickenened by the Spirit we are both dead in sins and blind to everything of a spiritual nature. Except a man be born again he cannot see the kingdom of God, and that is the very first thing the children of God are commanded to seek for. "But seek ye first the kingdom of God, and his righteousness; and all these things [temporal mercies] shall be added unto you."—Matt. vi. 33. All that we require to seek is embraced in the kingdom of God and the righteousness of God. These we need, for under no other government can we be happy or at home,

and in no other righteousness can we be holy and acceptable to God.

But as the kingdom of God is spiritual, the natural man cannot see it, or receive it, for it is only spiritually discerned. In that blessed kingdom we should be but aliens and strangers unless qualified for fellow-citizenship with the saints by the righteousness of God. To seek for some popular religious establishment, called a church, and our own righteousness, requires no new birth, no circumcision of heart, of ears or eyes, for the world will recognize its own, to seek successfully the kingdom over which the blessed Jesus presides, and the flaming righteousness of God, without which we can in nowise be saved, requires that we shall be of him in Christ, who of God is made unto us wisdom and righteousness, sanctification and redemption.

"Knock, and it shall be opened unto you." This familiar figure presents the prayers of the saints as knocking at mercy's door. As the weary traveler would gain admittance in the house for rest, food and comfort, approaches the door and knocks for admittance, and as the child would come into his father's house and mingle with the children, and with them participate in the provisions and comforts of the family, so the heavenborn child of God seeks for the church of God, and approaching the door of the sheepfold (for he would not climb up some other way) he knocks, or gives the signal, saying, perhaps in the language of the psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." This kind of knocking never fails to receive a happy response: "Come in, thou blessed of the Lord." "Why tarry thou, arise, and be baptized, &c.

Or if we apply this figure to our knocking at mercy's door, the result is certain, for God himself has promised to open the door to all such. This is attested by all the inmates of the house of God, for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

What child of God has ever been turned empty away when asking supplies at the throne of grace, with the spirit and with the understanding, and in the name of Jesus? Not even Jonah when in the belly of hell was unsuccessful in seeking his God with his face turned towards the holy temple at Jerusalem. And when we knock at the door of mercy how consolating is the assurance given in the text: "To him that knocketh it shall be opened."

"Enough, my gracious God,
Let faith triumphant cry,
My heart can on this promise live,
Can on this promise die."

The subject affords great consolation to the humble, tried and trembling children of God, who feel that they have nothing in their hands to bring as an oblation or offering to God to procure his favor, but are unworthy to pronounce his sacred name. Hungry, thirsting, naked, destitute and helpless, Jesus bids them come, approach his mercy-seat, come boldly to the throne of grace to ask for mercy, and find grace to help in every time of need.

"Poor, tempest-tossed soul, be still,
My promised grace receive;
'Tis Jesus speaks, I must, I will,
I can, I do, believe."

(Editorial by Elder Gilbert Beebe September 15, 1864.)

OBITUARIES

ELDER CHARLES B. TEAGUE

The Lord gives and the Lord takes away. May we all be graced to say, from the depth of our hearts, "blessed be the name of the Lord".

Yes, the Lord gave this earth a blessing on April 1, 1874 when he sent by birth Elder Charles Bartley Teague into this world, the son of the late William R. and Esther Daily Teague of Denton County, Texas.

On September 16, 1894, Elder Teague was married to Miss Ella Owens in Denton, Texas. Again God showed his love in gracing their home with four daughter, one of which preceded Elder Teague in death, Mrs. Ruby Lee, who passed away in 1947. Sister Teague bade farewell to this vain world in 1950.

Elder Teague received a hope in Christ at the age of seventeen years, while attending his father's funeral. In 1907 Elder Teague related his experience to the Primitive Baptist Church of Macedonia, near Rising Star, Texas,

and was baptised by the late Elder J. C. Kilgore. In 1921 a presbytery was called by Macedonia Church to ordain Elder Teague to the full work of the ministry. The presbytery consisted of Elders W. W. Slaughter and J. O. Burgess and Deacon A. Leather Wood. Following this ordination, Elder Teague served Macedonia Church as pastor until he moved to Dallas, Texas in 1924, where he became a faithful and much useful member of Saint's Rest Primitive Baptist Church, remaining faithful and loyal until his death on May 4, 1962.

Leaving to mourn his passing three daughters, Mrs. Pearl Lee, Mrs. Fora Boyd, both of Dallas and Mrs. Pruda Rhodes of Grand Prairie, Texas, one brother, Carrol Teague of Pawnee, Oklahoma, also the entire congregation of Saint's Rest Church as well as all who knew him.

Elder Teague's life was an inspiration to those who were acquainted with him. His humbleness, his kindness and ever loving manner will never be forgotten by his family, his brethren and friends.

While we are saddened by his going away, we must say "we weep for ourselves", realizing that he departed this life in the full triumph of the faith and we feel that he departed to be with Christ, which is far better.

Now, may God bless us all, who miss him so much, to be reconciled to the will of God and to press on, looking forward to the glorious resurrection morning when all of God's children will be gathered around God's throne to never depart or be saddened, but to forever rejoice in the sunshine of God's love and share in glory forever and ever. Amen.

His pastor, who loved him dearly,
W. W. Taylor

IN MEMORY OF

ELDER JULIAN M. DANIEL

It is with a sad heart, as unworthy as I feel, to make an attempt to write the memorial of our dearly beloved brother, Elder Julian M. Daniel.

He was born July 29, 1922, on the same farm where he live all his life. He was the son of brother Joe H. Daniel and sister Senie Thomason Daniel, who are both deceased. Brother Daniel passed away June 30, 1963. He leaves his wife, Mrs. Helen Daniel, and two daughters, Vera Helen and Harriett Ann; and two sisters: Mrs. Josephene Hardy, Stem, N. C., and Mrs. Mary Lou Crissman, Lemon Springs, N. C. He leaves a host of brethren and friends, and his church which he so dearly loved and took a big interest in. It is so hard to give up a brother that you love so dearly, but

we do feel that our loss is nothing to compare with his eternal gain. Our heavenly Father never makes a mistake. Brother Daniel did enjoy talking about the true and living God.

He joined the J. H. Gooch Memorial Primitive Baptist Church, Stem, N. C., May 8, 1954, and was baptized the next morning. He was ordained a deacon September 10, 1960; and ordained to the full work of the ministry March 10, 1963. He served only a very short time, but served well. He was pastor of Bannister Springs Church in the Staunton River Association.

Funeral services were held at Gooch Memorial Church July 3, 1963; conducted by Elders P. E. Ingram, W. Curry King, Wallace Smith and J. W. Gilliam. His dear pastor J. Harvey Smith was sick and could not attend.

May the God of grace abide with us through this great loss.

This memorial was read and approved in our conference meeting August 10, 1963. One copy was sent to the family; one to the Signs of the Times for publication; and one copy recorded in our church records.

O. Y. Clayton, Clerk

EASON COBURN THOMAS

Eason Coburn Thomas of Sims, N. C., was born in November, 1883, and died March 7, 1963, after a brief illness. He is survived by his widow, Mary Lula Thomas; and three daughters: Mrs. Robert Norfleet, Greensboro, Mrs. Vivian Hardee and Mrs. Talmage Flowers, both of Sims. Surviving also are eight grandchildren.

He was a member of Old Contentnea Church for more than forty years, and was baptized by Elder George Boswell. He remained a faithful member until death.

Funeral services were conducted by Elder D. B. Stokes, Elder W. G. Pate, Elder C. N. Bunn, and Elder Ransome Boykin, who were blessed to set forth the doctrine he believed and loved so much.

He fought a good fight and kept the faith until the end of his journey here; and we desire to praise and thank the Lord for his life. He loved to talk about the wonderful works of his Saviour, and was strong in the belief that the God of all grace controls all things, and causes them to work for good to them who love Him and who are called according to His purpose.

Daddy was laid to rest on March 9, 1963, in hope of that blessed immortality; and there will sleep in peace until that glorious morn when they shall be awakened to be made like Him, see Him and be satisfied; and ever to sing his praises. Submitted by a daughter who loved him.

Mrs. Vivian Hardee

CHARLES HENRY LOCK

Charles Henry Lock, son of William and Martha Thomas Lock, was born July 29, 1880, in Morly, Mo., and died April 13, 1963. He was united in marriage to Lena Perkins, daughter of Elder J. M. and Wenifred Perkins, November 19, 1899; who survives. To this union were born eight children: surviving are four sons and one daughter, Mrs. Imogene Creason, Elmer, Harry and Vernon Lock, of Detroit, Michigan, and Warnard Lock, of Benton, Ky. Surviving also are one brother, Linsey Lock; ten grandchildren, and twenty-five great grandchildren, and other relatives.

Brother Lock joined the Methodist Church when quite young. In 1915 he became a member of North Mt. Zion Primitive Baptist Church, and remained a faithful member and a true believer as long as he lived. He was a strong believer in unlimited foreknowledge, unconditional election, unlimited predestination, and the final preservation of the saints unto life everlasting by Jesus Christ. He always filled his set if his health permitted. He loved his church and the cause it contended for, wanting the truth in its purity and not sugar-coated. He was well known among the Baptists and was held in high esteem by them.

He and Sister Lock reared a lovely family of children, and they all loved to take care of the Baptists, and their home was a lovely place to visit. He and Sister always did all they could to make one welcome. He will be greatly missed by all.

He was ordained a deacon in 1937, and he filled that office well. The writer has been moderator of North Mt. Zion Church for about thirty-five years, and I went to see him a few days before he passed away; he said, "Wade, there are just two members of us left, and I am going home soon. When I go, don't quit going to Mt. Zion—go on, and preach that same old doctrine you have always preached: it is the only thing that will do anyone any good . . . When you preach my funeral, don't praise me, but preach that sound doctrine you have worn your life out preaching—about forty-six years.

Elder P. E. Poyner and I preached his funeral at Mt. Zion Church in the midst of a large crowd of brethren neighbors and friends. May the God of all grace, in whom Brother Lock believed, comfort and reconcile Sister Lock and her children, and the church, by his Spirit. May they realize that their loss is his eternal gain. May God bless all who mourn. Written at the request of Sister Lock and children.

O. W. Perkins

RESOLUTIONS OF RESPECT

DEACON C. H. LOCK

Resolutions of love and respect of the North Mt. Zion Primitive Baptist Church for Deacon C. H. Lock, of which he was a member since 1915. He held the doctrine dear to him with a pure conscience. He and his wife, Sister Lena Lock, joined the church at the same time. He lived a faithful member for forty-eight years. In the year 1937 his brethren saw a gift in him of a deacon, and he was ordained to that office, and filled it well.

On April 13, 1963, the Lord saw fit to release his faithful servant, and he quietly fell asleep in Jesus, to sorrow no more, but to rest in peace until his Master comes to call his loving children home. There they will be in his image, and be like him, and praise him forever; where there will be no sorrow nor death, or sad farewells, and be in his presence who did so much for his chosen people.

BE IT RESOLVED, That we the church at Mt. Zion bow in humble submission to our God, who is too wise to err, and too good to be unkind, in calling our beloved Brother Lock from our midst. We greatly miss him at our meetings and in our homes, but we feel he has gone home to mourn no more. And be it further.

RESOLVED, That a copy of these resolutions be written in our church book, and a copy be sent to the Signs of the Times for publication.

Written at the request of the church.

O. W. Perkins

MRS. EMMA RABUN

Sister Emma Rabun was born in Union Parish La. on April 27, 1883, and passed away at her home in Farmerville, La. on August 3, 1963. Surviving are: one son, James A. Rabun. and one daughter, Mrs. Doyle Smith both of Farmerville La.; two sisters, Miss Lizzie Flowers (also a Sister in the Church) and Mrs. Josie Pace both of Farmerville, La.

Sister Rabun united with Liberty Hill Church, near Farmerville, La. in July, 1917, and was the first candidate that Elder R. W. Rhodes baptised. She was well read in the Bible, and she loved Scriptural Conversations.

Her funeral was conducted at Liberty Hill Church by the writer, assisted by Elder R. W. Rhodes, according to the request she made before her death.

Sister Rabun is especially missed by those who loved to visit her and engage in Scriptural conversation.

W. W. Hudson, Jr.

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., NOVEMBER, 1963

No. 11

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 11/63
IT EXPIRES WITH THIS ISSUE

IN HEAVEN IS THY HOPE

O Christian, heavenward turn thy eyes!
From earthly hopes direct thy cares:
What to thee is the wordling's joy
But a long penitence of tears?

From sin and from Satan's wiles,
And from hell's gathering alarms,
The Saviour calls thee; and with smiles
Allures thee to His willing arms.

Long hath Doubt's malignant form
Filled thy heart with wild dismay;
But hope sits smiling o'er the storm,
And chases all thy doubts away.

Hope, like a star of holy light,
Smiles on the waste by tempest riven;
And, in affliction's darkest night,
Directs the wandering soul to heaven.

Then, Christian, heavenward turn thy eye;
Behold thy title writ in blood,
By angels chanted through the sky,
And owned and ratified by God.

O, what to thee is earthly sorrow
But a short, cloudy, wintry day?
Unclouded skies await tomorrow,
With joys that never fade away.

And thy Redeemer's gentle hand
Shall lead thee on through storm and blast,
And, through a dark, benighted land,
Shall lead thee to thy heaven at last.

Written by Georgius, in Gospel Standard, 1863. (Selected by Bro. George W. Jackson.)

LONGING FOR HOME

"Weary of self, the world and sin,
From Sinai's terrors free;
I groan, and pant, and long within,
With Christ my Lord to be.

His blood I've felt, his name I love,
On him I cast my care;
I sing, and weep, and look above,
In hope to praise him there.

The war 'twixt grace and sin, for years
Has pained my troubled breast;
How sweet, here in this vale of tears,
At Jesus' feet to rest.

But if so sweet while here below,
What must it be above?
The thought, while yet my sorrows flow,
Fills me with joy and love.

Tossed to fro, midst hope and fears,
Then conquering, now o'ercome;
"Lord", hitherto I cry in tears,
"When shall I reach my home?"

Then treacherous calms nor tempest's roar
My soul no more affright;
When once safe on yon heavenly shore,
With Christ my dear delight.

Now blood and love form my repast,
Though sin still makes me groan;
Faith in my breast clasps Jesus fast,
And sings free grace alone.

In tribulation joyful still,
Still pressing toward the prize;
My heart is there, on Canaan's hill,
There, there my treasure lies.

My brother, thus it fares with me,
The Lord thus bless thee too;
And daily, till his face we see,
May he our strength renew."

A mourner, Gospel Standard, 1864. (Selected by Brother George W. Jackson.)

GOD IS ABLE TO DO ALL HIS
PLEASURE

P. O. Box 698, Unit 1
New Cumberland, Pa.

Dear Elder and Sister Wood:

It is difficult for us to abide in our daily tasks, though we are confident that it has pleased God that these things must be, according to His purpose from the foundation of the world.

We verily hate our carnal, sinful, finite selves because of our transgressions against Him, who, because of them, died; if so be that we are in Him, and He in us. This present world holds no pleasure for us, even as we are blessed to have the things that are cherished by the flesh. Our lot has been abundantly rich in those who are dear to us according to natural kinship; and also rich in hope. We know that while we sojourn in this world we are absent from our heavenly home, for which we live in hope.

We have assurance that God is able to do all that it pleased him to decree from eternity; and this enables us to bear the sorrows of this life, always looking to those things which are not temporal, and which are not yet clearly seen. Our beloved brother Paul, (according to our hope), was enabled to write in 1 Corinthians 13:12, "For now we see through a glass darkly; but then face to face; now I know in part; but then I shall know even as also I am known."

The fact is that we are so weak we are unable to contend outwardly for those things we so strongly feel inwardly. Yet we are persuaded that we are given to do all things that were given us to do. The shame we bear is not for our belief or hope, but for the miserable, wretched, poor, blind and naked ways of our flesh; for we bear witness with David of old, that there is a new song in our mouths, even praise unto our God. (Psalm 40) We feel the lifting from the horrible pit, and hope that the foundation whereon we stand is that rock, the solid and only foundation, Christ Jesus.

When we consider the Lord Jesus, we are confident that those called in him

are one with him; for we find many witnesses of this: "The first man is of the earth, earthy; the second man is the Lord from heaven." (1 Cor. 15:47) In Romans 12:5, we read, "So we, being many, are one body in Christ, and every one members one of another." And in 1 John 3:9, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."

The many witnesses, even one to another, add to our confidence that we are not left alone in this world forever. While we abide here we must continually suffer death for Christ's sake; and we know that while we live after the flesh (world), we are dead to Christ; and if so be that we live in Him we are dead to the world. What glorious liberty we enjoy, being dead to this present world. Paul often wrote of liberty; and it seems to me that unless the Spirit abides in us, there is no liberty.

My desire is that I could interpret the mysteries of the Scriptures to the edification of the body of Christ; but how poor, and without understanding I am, and am not gifted as are so many of the brethren . . . In Romans 7:18 we read, "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."

I write of these things to you, that you might more readily understand my condition, if it is possible. It is not my desire to take up so much of your precious time, as it is your lot to nourish the household of faith, and should not be taken up or consumed by the woes of one so unworthy as I.

If it be that you are given a mind to do so, I would that you might include in your prayers a plea for mercy on this unworthy worm of the dust; as also I would for you, if it were possible that God would give ear to a wretched and unclean beggar; who can offer nothing of himself, and can lay no just claim to the body of Christ, except for the mercy of the Father, if it be his will.

May your journey to the brethren

South be fruitful to all concerned, is my sincere hope.

With love untold, forever, I hope,
B. K. Smith

SERMON BY ELDER E. J. LAMBERT
AT THE PIGG RIVER ASSOCIATION
1956

... We would like to call your attention to the 4th chapter of Philippians, the 19th verse, as a starting point: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

If I believe in God at all, I believe He supplies ALL of your need. He does not supply just part of it, and leave the rest up to you to work out. But he will supply all of your need. All your need will be to its entirety; all your need will be that you will want nothing, nor lack anything. I am glad that this term NEED is in the singular, because all we need is Christ Jesus and those things that come by him. If we have Christ, we have all we need.

In connection with this, I would like to call your attention to the 23rd Psalm: (here he read the entire psalm). I am reminded now of a great orator who was so blessed with eloquence that he could hold an audience spellbound in his recitations. It is said he was invited to speak in a great auditorium, and a great concourse of people were gathered to hear him. He spoke a precious gem of literature; and he spoke so forcibly and exercised such magnetic powers that there was silence, dead silence until he finished speaking. Then there was a great applause that went up from the audience. And they kept applauding until finally he came back to the platform, and made this proposition: You select a gem of literature that you would like to have me recite.

There was an old man about 80 years of age in the congregation, who arose tremblingly and asked, "Will you please recite the 23rd Psalm." The orator said, "Upon one condition: that you will re-

cite it after me." The orator recited the Psalm, putting the emphases where they belonged as far as oratorical eloquence is concerned. And after he had finished there was another great applause that went up from the audience. Then he turned to the old man, and said, "Now you recite the 23rd Psalm." The man falteringly, with the aid of a cane, came to the platform and stood before the mike. He tremblingly, falteringly, cheerfully recited the Psalm. Instead of silence, there was weeping; instead of applause at the recital, there was quietness, yet weeping. It so astonished the orator that he came before the people, and said, "The difference between me and this old man is, I only know the 23rd Psalm — he knows the Shepherd."

That is the great difference, brethren — to know the Shepherd. You may be able to recite doctrine; you may be able to recite scripture very forcibly as far as natural recital is concerned, but unless you are acquainted with the Shepherd; unless you have the felt sense of His presence, it will do you no good; nor anyone else any good. I have been made to know that the truth dryly uttered, is so dry that it doesn't have any affect. Yet I have experienced, if not deceived, the calming influence of the Holy Spirit, the felt sense of the presence of the Holy Spirit, in such a way that I have been made glad and joyful in speaking and hearing the wonderful doctrine of God our Saviour. I trust this morning that we will feel His presence, that we will experience the calming influence that brings about such a peace and quiet that there will be no commotion in our souls, and we will realize this as a solemn assembly: a place of quietness, a place of solemnity, a place that is separate, and a time when we can rejoice in the flowing of the Holy Spirit.

"The Lord is my shepherd; I shall not want." At this time it seems that this expression "I shall not want," impresses me more than anything else in the Book. What does the term mean? Many of us use the term "want" in ex-

pressing a desire, and many of us use it expressing something that we wish. But to me it means that we **shall lack nothing: We shall have all that is necessary for us.** "I shall not want." Why shall I not want? Because the Lord is my shepherd. You know that it was the duty of the shepherd to lead his flock into the pasture in the morning, and bring them in at night. It was the duty of the shepherd to count his sheep each day. I believe the Lord is close enough to us to lead his people — to count them day by day. Have you ever felt that he has counted you?

"My shepherd!" Sometimes we think of the Lord as being someone else's shepherd. We might be like the one that said, "Your God is the God of the heavens and the earth." There is a difference in saying "your God," and saying, "My God." Have you ever felt His presence in your very soul that you could say, "My God." Have you ever felt that though you knew you were so sinful, and that your sins were so many, and the best of your righteousness was as filthy rags in God's sight; that you had nothing whatsoever to offer him, yet he came to your rescue — he picked you up, he is your Saviour. If so, then you can truthfully say from your heart that the "Lord is my shepherd."

"I shall not want." I shall not lack anything. The blessings that I shall receive will be all that are necessary for my existence. "He maketh me to lie down in green pastures." I feel that it has been a blessing afforded me that is very rare, in being privileged to attend this meeting from Friday morning: to hear most of the Introductory Discourse, and to this present time. I am so encumbered until I do not have this privilege often. This has been a green pasture to me.

In the Introductory Discourse the principles of the doctrine of God our Saviour were so plainly set forth. These are the things I believe; these are the things that are my meat and my drink: the fundamental principles of the doc-

trine of God our Saviour — salvation by grace through the merits of our Lord and Saviour Jesus Christ.

"He maketh me to lie down in green pastures." When we are going along in the turmoils of this life, in the vicissitudes of life, in which we have so much trouble, trials and tribulations that get us down so low, and we are in such a commotion, isn't it a great joy when we are blessed to sit together in heavenly places in Christ Jesus, and feast upon the manna as it falls from heaven. Yes, they are green pastures. The greenness of the grass that grows is a manifestation of life: there is life in green pastures. There has been a manifestation of life here, as the ministers who have come before you, have preached the unsearchable riches of our Lord and Saviour.

"He maketh me to lie down." This is an inactive position. In the experience of every child of God they have come to the place, and do come to the place, that the command is for them to be still and know that I AM GOD: they come to an inactive position, to a being still. When we are made to be still, we are made to rest upon His promises; we are made to realize that of our own efforts we can do nothing. We come to the place, (to the very end of our own strength, and, as it were, to the end of the earth), to the opportune place when God has said, as he said to the prophets, "Look unto me all ye ends of the earth, and be ye saved."

It is an inactive position that we are brought to: just like the children of Israel when they were brought up to the Red Sea; when they were hedged in, with the Sea in front of them, the desert and the mountain on the sides of them, and the army behind them, they could not go forward, they could not go backward, they could turn neither to the right nor the left. What were they told to do? — the only thing they could do: "Stand still and see the salvation of the Lord." It is an inactive position that comes in the experience of the children

of God: they are made to stand still and see his salvation. Many times we have gotten into trouble, and have been so confused, and the obstacles are so great until we wonder how we can deliver ourselves from these things. When we have come to the point and place that we find the very best of our efforts will not deliver us, and we have nothing to trust in, it is a time that we are enabled to stand still and pray to God, and look to another source for relief, for salvation; another source to remove the obstacles and bring us out of the confusion we are in.

Yes, "The Lord is my shepherd; I shall not want." I shall not want or lack for all these times that I shall be made to stand still to see the salvation of the Lord; to rely on his promises; to stand still and take cognizance of his blessings toward me.

You know, if this scripture should stop here, or if our experiences stop here, then we might measure up to the accusations that are against us: of sitting on the stool of do-nothing. But this is not the last of this Psalm; this is not the last of the experience of the child of God — it goes further. He doesn't stop by saying that He maketh me to lie down in green pastures, but goes on to say, "He leadeth me beside the still waters."

I think now of the children of Israel after Moses stretched forth his rod and the waters of the Red Sea divided. There was a leader that led them; and there were those who followed them. But the leader was leading them to safety. Those who followed, their motive was to destroy. But God had ordained that even their motive, even their actions, though their motive was for destruction, worked together for good to those who were being delivered. The children of Israel followed their leader. They were walled in by the waters, and behind they were pursued by the enemy. Someone said to me several years ago that as far as the travels of the children of Israel were concerned, when they got to the Red Sea, it

was left optional whether or not they would go on and be delivered, or whether they would turn back. And it came to me, and I asked this question, "How could they turn back when the enemy was pursuing them?" Could they, after being delivered across the Sea, say that we have delivered ourselves? Or, "We refuse to turn back?" No! they were hedged in: they were being led — and they were being driven. God has ordained those powers whose motives are against us, to be for us.

"He leadeth me beside the still waters." Waters that are wrought upon by God, are still waters. We read of troubled waters, or turbulent waters; waters that are swift, that roar, that are noisy: It is a figure of confusion; it is a figure of those things that are not peaceful. But the waters that come from the stream that flows from the throne of God, are still waters. There is a river, says the scriptures, the streams whereof shall make glad the city of our God. How wonderful are the streams that come from that water into our very soul, that comfort us and bring peace the world knows nothing of. The promises of Almighty God: his loving favors, his mercy, and his grace; our Shepherd leads us by these, and we are enabled to behold them and drink of them, and rejoice in them. It is wonderful rejoicing, indeed; it is a wonderful state to be in — to be led by our Shepherd.

Many years ago we sang a song, "Where he leads me, I will follow." I believe that to be true; as much true as any thing. I shall not want, or lack the leadership of my Shepherd. He shall lead me beside the still waters. A good leader has a good following. Do you believe your Shepherd is a good leader? There are would-be leaders in communities who would attempt to lead, but they cannot, because they cannot get a following. A leader is one who has a following. The good shepherd is followed by all his sheep. In the 10th chapter of St. John, it says that he calleth his sheep by name, and leadeth them out. It also says that his sheep hear his

voice. I believe in the effectual working of God's almighty power; I believe in the strong voice of the Shepherd; I believe that that voice never returns unto him void, but that his voice is heard by his sheep.

I shall not want for the voice of my shepherd. I shall not want for his leadership, because he is a good leader; and I am made willing to follow him. Those upon whom the Spirit of our God works, will not be negligent and indifferent toward the matter. Why? Because the work that God does in their heart and soul causes them to have a great desire to follow the biddings of their Shepherd. Yes, where he leads me, I will follow.

"He leadeth me beside the still waters." Not only that, "He restoreth my soul." The restoration of the soul is a wonderful thing. In the 107th Psalm we read concerning the children of Israel: "Hungry and thirsty, their soul fainted in them." A fainted soul is one who has no trust, no confidence, and has come to the end of his own rope, to the end of his own way, to the end of his own path, and has nothing more to trust in. I will tell you that I was brought to the place that I had no hope in this world, nor the world to come. I felt that Hell was my doom, and justly so. There was nothing whatsoever I could do. There was no confidence in my own self, because the very best of my righteousness had come up as filthy rags. There was no ability in me to perform, because I found that the efforts that I would make sunk me deeper in the pitfalls of sin and perdition; in the miry clay. Then it was that my soul fainted in me, and I cried unto the Lord. I thought I had prayed before, but it was only hypocritical prayer. A person never prays for a thing he feels capable of doing himself — that just is not prayer. You must feel the need of something before you pray for it. It would be inconsistent for me to pray that God would save your souls, and then get up here and tell you that it was up to you; and

that you have the power by your own ability to accept the proposition and be saved. We pray for that we cannot do for ourselves. When we become so hungry and thirsty that our soul faints in us, and we find that we cannot do it, then it is that we pray to God.

Many times in the past few years there have been troubles and confusions that I have experienced, and I went about in such turmoil trying to right them, trying to do this thing and the other to make things better, depending upon my own self; then finally when I got to the place I found my efforts were in vain, I was shook and brought to my senses to know that I can do nothing. Then it was that I prayed to God to take hold; and the consequences have been that the Lord has delivered. The restoration of the soul comes after the soul faints, and you cry to the Lord.

As far as crying is concerned, it is an involuntary thing. You may utter, you may speak, you may talk, but no one ever cries voluntarily. It is an involuntary thing to cry: circumstances over which you have no control, stimuli from the outside has wrought you to the extent that you cry. It is an involuntary act. And when you cry to the Lord in a state of heaviness, you can't help yourself; and you pray to God to take control of you. And let me comfort you with this thought, that our God hears our cries. There has never been a cry made in vain. Our God's ear is not deaf that he cannot hear your pleas: his arm is not short that he cannot save. Anytime a child of God is made to cry, He hears him. Even when Paul cried that the thorn in the flesh be removed, the Lord heard him, and answered that cry. How did He answer it? He said, "My grace is sufficient for thee; my strength is made perfect in weakness." That is the way he answered Paul. That is the way he answers every child of God who's cries are for things that are not needful for them.

"He restoreth my soul." In the 107th Psalm, they cried unto the Lord in their troubles, and he delivered them out of their distresses. You know, God does

not begin a work and then leave it. "But 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." When He moves in your heart and mind to cry unto him, or to look unto him, you look, you cry; and he delivers you. And when he delivers there is a restoration of the soul. The soul is converted from trusting in self, to trusting in the Lord.

Somebody might say that all you have to do, is to believe in the Lord. Yes, that's true. Now, may I ask you a heart-seaching question? Do you believe in the Lord? — Have you answered? To the extent that you believe in yourself, you do not believe in the Lord. If you believe that you are capable of doing some things, to that extent you do not believe in the Lord. But if you feel dependent upon him for it all, for the entire thing, for all your need, then you believe in the Lord. And he will be gracious to you. He has promised that, and he is not slack concerning his promises, but is longsuffering to usward, not willing that any should perish but that all should come to repentance. Everyone that is in that category shall be brought to repentance, and shall be blessed with deliverance into that heavenly rest.

Our trust is in God, in his power, and in his strength. Further on he says, "He leadeth me in the paths of righteousness for his name's sake. There is a leading of the people of God, not only beside the still waters to rest upon his promises; not only in green pastures to be fed with the manna from heaven and to enjoy his blessings, but also, He leads his people in the paths of righteousness. That path brings in the steps that are for the children of God to take; and they take these steps because they are led by the Good Shepherd in the paths of righteousness. He leads me for his name's sake. Do you think that the name of Jesus should be brought to nothing by the ungodly walk and conversation of his people? Should the

name of Jesus be reproached? No, it should not be reproached; therefore, he leadeth me in the paths of righteousness for his name's sake. In the Psalms it is said that the steps of a good man are ordered by the Lord, and though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand.

If the Lord has ordered the steps of his people, pray tell me who can prevent them from taking those steps. I verily believe with all my heart and mind and strength, and as much as in me is, I want to proclaim a God who directs his people in the paths of righteousness for his name's sake. These paths of righteousness are not necessarily the paths that would conform to the worldly opinion of paths of righteousness.

One of the steps that we must take, is repentance. The prophet Jeremiah prayed, "Turn thou me, and I shall be turned. Surely after that I was turned, I repented." What is repenting? It is a turning. What did he do? he prayed to God. No doubt but that he had tried to turn himself, for he said, "I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Therefore, he prayed to the Lord, "Turn thou me and I shall be turned." Then he goes on, "Surely, (there are no ifs or conditions about it), after I was turned, I repented." I like the term "I repented". Some person said that it was I that was baptized; it was I that confessed Jesus as my Saviour; it was I that repented. Yes, it is granted that the children of God repent, but it is in accord with the effectual working of God's mighty power that has worked within, working both to will and to do of his good pleasure. It is you that repents the same way as Jeremiah.

As far as the walk of the children of God is concerned, they believe with their heart. In Proverbs 16:1, we read that the preparations of the heart in man and the answer of the tongue is of the Lord." Preparations in the plural — more than one. They are of the Lord. Do you say that brother or sister? or do you say

that you have refrained, or that it was because I decided that I would live faithfully. No, you say that the preparations of the heart in man and the answer of the tongue is of the Lord. He said that he would take from them the stony heart, and give them a heart of flesh. He doesn't stop with the primitive preparations, but he said, "I will write my laws in their hearts, and put them in their minds." To put it in their minds means that he gives them knowledge of the law; to write in their hearts, means that he gives the desire and the will to obey that law: in other words, the desire for it, and the desire to obey his law.

Again, we read in the Psalms that the law of the Lord is perfect, converting the soul. Therefore it is the Lord's work in the conversion of the soul, and the restoration of the soul, and the belief in the heart. We read also that with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Do not tell me that there is a believer under the sound of my voice that has believed in his heart, and has believed for years, yet has not confessed it with the tongue. You may think you have hidden it from your brethren; you may think you are hiding it now, but your brethren have seen it, and have heard the expressions you have made, and they have been drawn towards you. You cannot hide these from the children of God, because with the heart man believeth unto righteousness, and with the tongue confession is made unto salvation. That is the work of the Lord, because the preparations of the heart in man and the answer of the tongue is of the Lord.

Those upon whom God works mightly in their hearts and tongue will believe the truth as it is in Christ Jesus, and they will sing a new song. This new song will be praises unto God, and will not contain anything that will make a discord. The old song is praise unto man, — one is sung in the key of man, and the other is sung in the key of our Lord and Saviour. They will not harmonize

though we might try to sing them together. May God bless the people in this section of the country to sing the new song, and to give praise and honor unto Him, and speak of his goodness and grace, and the things that Jesus has done for us, is doing now, and will do for us; and not be speaking of the workings of iniquity. You know that the Scripture says that the foundation of God standeth sure, having this seal, the Lord knoweth them that are his. And let every man that nameth the name of Christ depart from iniquity.

Let us see what about this iniquity. In that day it will be said by that King to those on his left hand, "Depart from me ye workers of iniquity, I never knew you." What kind of work had they done. They said that they had done many mighty and wonderful works. In other words, they were praising themselves and proclaiming the works they had done. So I do not have any confidence in people who tell how much they have done for the Lord; because it will be said to them, "Depart from me ye workers of iniquity, I never knew you." I think it is iniquitous working to attempt to do things that our Lord has done. He hath saved us; and it is not within the volition of the will of man, or within his capacity to save himself.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil." Haven't you walked through the valley of the shadow of death? Yes you have been in that valley. When we are in a state of despondency; when we are in the pitfalls of sin and perdition; when we are so cast down we feel that every thing is against us, there are so many obstacles before us, yet there is no necessity of fearing any evil. Why? Because He is all I need: He is all I want. He is sufficient to over ride all obstacles; and he has promised, "Lo, I am with you even unto the end of the world." Once he has taken up his abode in your heart, he will not leave you. You may not feel his presence; you may have forgotten that he is gracious; you may be tied up with the thoughts of this

world, and be so engrossed in worldly things that you do not think of him, but let me say to you that our Lord and Saviour has promised to be with us unto the end of the world. And this being true, he will continue to be with us, to guide and guard us, and to keep us from the evils of this world. Therefore we will not fear what man shall do to us. "Yea, though I walk through the valley of the shadow of death, I will fear no evil."

You have walked through more than a valley of the shadow of death: You walked through death in the act of regeneration: that state that Paul speaks of, saying, "Who hath delivered us from so great a death; who doth deliver, and in whom we trust will yet deliver us." Who is this? It is our Lord and Saviour Jesus Christ. What has he delivered us from? He has delivered us from so great a death.

No, it is not when the breath of natural life shall return unto the God who gave it, and our bodies shall lie cold in death. But I want to tell you what the great death is that we have experienced. That was the death in the condemnation and conviction that you felt in your soul: you were brought before God and judged and condemned to Hell, and you had no hope in this world nor the world to come. That was a great death to you, and is the great death our Saviour delivered us from. He delivers us from it now, and he will still deliver us. Yes, we walk through the valley of the shadow of death many times, but he has promised to be with us, and will deliver us.

"I will fear no evil, for thou art with me; thy rod and thy staff they comfort me." I shall not want for the rod; I shall not lack the chastisement of Almighty God. The Lord chastises every son that he receives. If we receive not chastisement whereof all are partakers, then are we bastards and not sons. I shall not lack the chastening rod, because he chastens, and will chasten, whenever it is necessary for us to have the chastening rod applied. God, speaking through one of the prophets, said, "I will cause them

to pass under the rod." It is in accordance with the will of God that you pass under the rod. The rod is necessary: the rod breaks you down and causes you to lean upon the staff. Yes, "Thy rod and thy staff they comfort me." After this has been accomplished we can thank God for it; and it is a comfort to us to know that we shall not lack for the chastening rod of God, but that when we go astray, he will correct us; and because of the love he had for us, these scourgings we receive are not in vain.

The child of God will not say that because everybody has them, I will pay no attention to them. I say to you that God's people pay attention to the chastening rod. You know that, though he was the Son of God, Jesus learned obedience by the things he suffered; and if Jesus learned obedience, surely the children learn obedience by the things they suffer. Paul was made to glory in them, for we read, "We glory in tribulations also." Why did Paul glory in tribulations? Because tribulations worketh patience, and patience experience, and experience hope; and this hope maketh us not ashamed, for the love of God is shed abroad in our hearts by the Holy Ghost given us. These are steps given us, and these steps we shall take, because God leads in paths of righteousness for his name's sake. We shall have these tribulations, the chastening rod of Almighty God, which are for the purpose of **correcting** us, (not punishing us) in order to make us right, and make us to want to obey our Lord; and to lead into this patience, and into this experience, and into this hope that makes us not ashamed to own him as our Lord.

In this scripture it says, "Thou preparest a table before me in the presence of mine enemies." The food that God has prepared for his people will not be relished by those enemies. They will not receive it. We relish it because God has prepared us for the table, and the table for us. "Thou anointest my head with oil" shows how He prepares us for the table. David sums up the preparations of us for the table and the table

for us in Psalms 104:15, "Wine that makes glad the heart of man, and oil to make his face to shine, and bread which strengtheneth man's heart". The time and manner of serving is in His hand. It is served in courses. Upon the table of circumstances are the experiences of grace for every heaven-born child. Sometimes the bread may be bitter to the taste but it will give strength to the heart. Christ is the BREAD of life. We are to preach Christ and Him crucified. Sometimes when we are given to experience that it was our sins that made it necessary for Jesus to be crucified, it is bitter to the taste. It is necessary for us to taste his crucifixion in order for us to know a little of what He suffered. When we are given to see that He died for ME it is sweet to the taste. His anointing with oil causes your faces to shine with a brilliance that cannot be seen in the faces of those who have not been so anointed. Your cups have been filled with wine which has caused the gladness of your heart.

"My cup runneth over". David's wine glass had been filled with gladness of heart to the extent that it was full but the wine kept flowing. This overflowing of wine was not wasted. The 23rd Psalm is the overflowing of his cup. We are drinking of it today. A minister's cup must first be filled before gladness of heart can be experienced by the hearers. I trust my cup was full when I began speaking. I feel that the wine has kept coming. None of it has been wasted for I feel that many of your hearts are being made glad by the overflowing of my wine glass. Yet, when you are given to receive it in your cup it is yours, and the Lord has poured it. I shall not want for the emptyings and fillings of the wine cup.

"Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever". I shall be supplied with sufficient goodness. I shall not lack for His mercy. It certainly will be supplied for every day. Even cloudy days when the clouds of doubts and fears shall hide the SUN

OF RIGHTEOUSNESS from your soul, God's mercy will follow you. His grace will be sufficient for the cloudy days when even your faith is completely out of view, and you are made to cry, "Help thou mine unbelief." His goodness and mercy will be sufficient for the nights in your experience when you have completely forgotten God and are taken up with only the things of this world.

I trust today is a bright day for the thousands of you who are now feasting upon His goodness and mercy. You have a view of the Sun of Righteousness. You are anticipating that Eternal Day when you shall dwell in the house of the Lord forever. There will be no night there when you forget God. There will be no cloudy days there when your faith is weakened and your hope blighted. There will be no periods between associational meetings. That meeting will not be just a three days meeting: of short duration. That Association shall never break up. That Sabbath shall never end. Thank You.

(The above is from a recording and is slightly condensed — J. D. W.)

A MOTHER'S CONCERN THAT TRUTH BE TAUGHT

Collingsville, Va.

Dear H. D., Lucille and girls:

I take great pleasure in writing to you. We arrived home safely, and found that we had had a good rain while we were down there, although it is very dry in places.

We enjoyed our trip; and since going and looking over your church building, and knowing that you and Lucille are teaching Bible School, I have a mind to write you in reference to teaching.

We read of teaching in the Bible. But we should be very careful what we teach, and not teach anything that is contrary to sound doctrine, but the true doctrine of God and our Saviour Jesus Christ. God spoke in times past unto the fathers by the prophets, and has

in these last days spoken unto us by his Son. By the prophets: read Isaiah 43:10, 11, 12, and 13; also chapter 46:9, 10; and Jeremiah 31:33; also chapter 32:27.

H. D., if we should teach otherwise — that God wants to save people but they won't let him, it would be lying against God. Christ didn't do that, but honored Him. Read St. John 6:37, 28, 29, 40, and 44. He preached the wills and shalls of God — something sure and certain — honoring Him. To deny this would be blasphemy: unsound doctrine, not sober minded.

The Apostle Paul at one time persecuted the church. He obtained mercy, doing it ignorantly in unbelief. Read Acts 9:4. After he was converted, he preached the true doctrine of God our Saviour; which is the doctrine and faith of the Primitive Baptists. Read the following scriptures:

Acts 17:24, 25, 26; 1 Corinthians 1:17, 18; 2 Corinthians 4:3, 4, 5, 6; and 6:14 through 18; Romans 5:2 through 9; and the 8th chapter; and 10:1 through 4; and 13:1, 2.

Also Galatians 1:7, 11, 13, 15; Ephesians 2 chapter; Phillipians 2nd and 3rd chapters; Colossians chapters 1 and 2; 1 Timothy 2:1 through 7; and the 3rd and 4th chapters. And notice in the 4th chapter, the 16th verse, "Take heed unto thyself, and unto the doctrine, continue in them, for in so doing thou shalt save thyself and them that hear thee." This means not to deny God's word, nor his power; nor resist it.

Read 2 Timothy 1:7-10; 2:15; and the 3rd and 4th chapters. Also read Titus; and Hebrews 18:10, 11, and 12; and 1st Peter 1:18, 19, and 20; and 1st 2nd and 3rd John; also Acts 8:18-22. The love of money is the root of all evil. Notice that He said to repent of thy wickedness.

In the 4th chapter of Luke we are plainly told that the Devil claimed he had power, and wanted to be worshiped and honored, and to gain the whole world; but Jesus answered in the 8th verse: "Get thee behind me Satan, for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." In the 9th chapter and 25th verse read, "For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?"

This means that if he should get everybody in the church by lying against God, what would he gain? Nothing, but be cast into the world. Because he doesn't have the keys to the kingdom of God—which is the word of God. Christ is the door of the sheep, as shown in the 10th chapter of St. John.

The drinking of whiskey is a sin, but if you should teach or preach unsound doctrine, which is contrary to the doctrine of Christ, it would hurt me worse, for it would be a worse sin. I hope that you or your pastor are not guilty. If so, my prayer is that God will open your eyes to see, and give you a heart to repent, and that He will have mercy and forgive all. It is only by the Spirit of God that we are saved—by his love and mercy only can we do anything good. This is my experience, for I have seen and felt my sinfulness and weakness; and it is only by the love and mercy and grace of God that we are saved. I believe that all that Christ gave his life for, will be saved eternally in heaven. "The Lord knoweth them that are his."

I hope you will be interested in reading this, for it is a serious matter, and I hope you will be taught the true doctrine of God our Saviour, and know the brethren who contend for this faith.

I have mentioned only a few verses of scripture: would like for you to read the entire chapter of Revelation. With love and best wishes.

Mom

(Mrs. Mattie Underwood)

CHANGE OF ADDRESS

2490 Montana Ave.
Hurricane, W. Va.

Signs of the Times
Danville, Va.

Dear Brethren:

The Lord willing, I will be moving to the above address, and as I do not wish to miss a copy of the dear old Signs of the Times, I am writing to ask you to change my address on your mailing list. And I would appreciate it very much if you would publish notice of the change to that shown above.

The August issue of the Signs was richly laden. The editorial, "The Transfiguration on the Mountain", as well as the re-print from the pen of the late Elder Gilbert Beebe, was so suited to my need that tears flowed as I read these rich doctrinal articles.

In hope of that blessed immortality,

Elder H. J. Bird

SIN, WHAT HAST THOU DONE?

O sin, O sin, what hast thou done?
What havoc hast thou wrought?
Thou hurtest man from sun to sun;
No good thing hast thou sought.

When wilt thou cease thy dreadful work,
And peace, sweet peace, come in?
This can't be done by Jew or Turk;
And never by thee, sin.

If man sets out by war to cure
The awful scourge of war:
He finds, alas! he's not secure;
That sin will still be there.

So sin is not the cure of sin;
Nor war the cure of war:
Man's worse off seeking thus to win,
Yea, much worse than before.

Man seeks and seeks, but cannot find
The long-sought cure of sin:
His poor, depraved, deluded mind
Has never been made clean.

What then, poor man, what canst thou do
In this bad strait of thine?
Thou can not thy poor soul renew:
Thou art a slave to sin.

Then cease thy work, proud nature, cease,
And trust in God alone;
Though thou can't do this thing unless
His works displace thy own.

Thou mighty God, this monster kill
(The monster sin, we mean);
With love and grace thy people fill,
And make them white and clean.

Do fill their hearts with love and zeal;
With fervent holy fear.
For those who have this blessed weal
Must surely persevere.

Elder John Lee Smith,
Rt. 2, Box 59A,
Spearsville, La. 71277

Danville, Virginia NOVEMBER, 1963

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EDITORIAL

UNITY OF BRETHREN

"Behold, how good and how pleasant

it is for brethren to dwell together in unity." Psalms 133:1

Amidst this world of confusion, strife, and uneasiness, give attention to that which is so good and pleasant that mortal tongues can never be able to express the joy of it: brethren dwelling together in unity. Amidst the numerous churches where troubles and confusion prevail, take notice of rare places where brethren dwell together in unity. Behold its goodness and its pleasantness. May we pause for a moment and gaze with admiration upon its goodness and pleasantness. May we desire it with all our hearts and minds.

We may ask, "Why is it good for brethren to dwell together in unity?" One reason is that God is the author of it: "For God is not the author of confusion, but of PEACE, AS IN ALL CHURCHES OF THE SAINTS". (1 Cor. 14:33) The devil sows seed of discord and is the author of confusion in churches. Another reason is that Jesus prayed for unity: "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 17:21) Paul beseeched the brethren to ". . . Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love: ENDEAVORING TO KEEP THE UNITY OF THE SPIRIT IN THE BOND OF PEACE". (Eph. 4:1-3) Brethren in the church enjoyed it in its early age as you will see while reading THE ACTS. We shall quote one verse; "These all CONTINUED WITH ONE ACCORD in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." (Acts; 1:14) Let us quote another for emphasis: "And when they heard that, they lifted up their voice to God WITH ONE ACCORD, AND SAID, LORD, THOU ART GOD, WHICH HAST MADE HEAVEN, AND EARTH, AND THE SEA, AND ALL THAT IN THEM IS." (Acts 4:24) We shall prove beyond any

doubt the existence of unity of brethren in the early church by quoting Acts 2:46-7: "And They continuing daily with one accord in the temple and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favour with all the people. And the Lord added to the church daily such as should be saved."

Brethren who are of the same precious faith desire the pleasantness and goodness of dwelling together in unity. The fact that the possessors of this faith are BRETHREN comes often as proof that petty trifles and peculiar opinions should not separate us. Abraham used the term, brethren, as an argument to attempt to remove the strife between Abraham and Lot: The strife was really between the herdmen of Abram's cattle and the herdmen of Lot's cattle. "And Abram said unto Lot, Let there be no strife, I pray thee, between ME AND THEE, and between my herdmen and thy herdmen: FOR WE BE BRETHREN." (Gen. 13:8) The fact that we are believing in the same God should influence us not to let trifling matters separate us in like manner as infidels are separated. Beware of those who initiate discord among BRETHREN because they are of the devil and rejoice more in confusion than they do in peace, fellowship, and unity. Paul said, "Only let your conversation be as it becometh the gospel of Christ: that whether I come and see you, or else be absent, I may hear of your affairs, THAT YE STAND FAST IN ONE SPIRIT, WITH ONE MIND STRIVING TOGETHER FOR THE FAITH OF THE GOSPEL."

How sweet are the seasons when brethren DWELL TOGETHER. I admire watching those of like precious faith as they meet together for worship. The love of God beams in their facial expressions as they meet those of their brethren from whom they have been absent for some time. Did you ever notice that some want to get to the meeting place early so they can greet each and every one as they come from their re-

spective homes? Have you watched the different ones at the close of the meeting how they linger around proving the desire to dwell longer together? Such good and pleasant relationship is not to be found anywhere else but in Zion. Their greatest joy is not just to meet together and come together, but to DWELL TOGETHER IN UNITY.

What do we mean by brethren dwelling together in UNITY? The Apostle Paul exhorts to be all of one mind; "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; BUT THAT YE BE PERFECTLY JOINED TOGETHER IN THE SAME MIND AND IN THE SAME JUDGEMENT. (1 Cor. 1:10) It is Satan that sows the tares of division. It is God that delivers us from his clutches and makes us one in mind and judgment. It is God who leads us to follow peace and love and concord and mutual agreement. Brethren are made willing to sacrifice peculiar opinions and ideas in order to dwell together in unity. Brethren in general will not agree to compromise with the world because God has been gracious to them in the mighty working of His spirit to completely convert them from error to the truth as it is in Christ Jesus. God has so wonderfully provided "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body fitly joined together and compacted by that which every joint supplieth, ACCORDING TO THE EFFECTUAL WORKING IN THE MEASURE OF EVERY PART, MAKETH INCREASE OF THE BODY UNTO THE EDIFYING ITSELF IN LOVE". (Eph. 4:14-16)

When one tries to enforce his peculiar opinion upon the brethren to the extent of causing discord you may properly conclude that he is esteeming himself higher than the brethren and that he values

his own peculiar judgment as more righteous than the common judgement generally accepted among brethren. When one says, "I will stand alone before I will tolerate this", you may know that this attitude is foreign to the language of those who feel to be "less than the least of all saints". When one is so persistent upon forcing his brethren to agree with him in his peculiar opinions, he will finally separate himself making manifest that he is not of the brethren. John reasons in 1 John 2:19, "They WENT OUT from us, but they were not of us; for if they had been of us, they would NO DOUBT have continued with us: but they went out, that they might be made manifest that they were not all of us." *Brethren who are true brethren do dwell together in unity.* Every attempt to bring discord among brethren in order to divide them has had the good and pleasant result of bringing true brethren closer together. Just as soon as brethren are awakened to the fact that the enemy is attempting to bring discord among brethren their pure minds are stirred anew to realize that they have the same Father; the same Elder Brother, who is their Saviour; they are regenerated by the same Holy Spirit; they are members of the same church; they have the same precious hope; and, they believe in the same fundamental principles of doctrine. This renewing of their pure minds enables them to separate the precious from the vile; causes a lively exercise of a renewed covenant-relationship with brethren; and, it causes them to realize the goodness and pleasantness of brethren dwelling together in unity.

Christ, our Master, said: "But be not ye called Rabbi: for one is your Master, even Christ; and ALL YE ARE BRETHREN. And call no man your father upon the earth: for one is your Father, which is in heaven. Neither be ye called masters: for one is your Master, even Christ. But he that is greatest among you shall be your servant, and whosoever shall EXALT HIMSELF shall be abased, and he that shall HUM-

BLE HIMSELF shall be exalted". (Matt. 23:8-12) Christ is giving here the KEY for brethren to dwell together in unity. Jesus is impressing the fact that all brethren are on the same level and that it is unbecoming to His disciples to do as the Pharisees did: "Love the uppermost rooms at feasts, and the chief seats in the synagogues". And to be called of men Rabbi, and to be especially greeted as being above others. I am persuaded that all discord among brethren stems from the root that some are exalting themselves. Some are not considerate of the views of their brethren and attempt to enforce their own peculiar opinions to the extent of causing divisions among brethren. Those who ride their hobby-horses to this extent seem to be satisfied that they have won a high seat and have become masters of disciples. Each one of these self-made masters is fluent with his instructions, and is peeved when one of his disciples disobey. Have you, dear precious one, been caught in such divisions? Do you look to some man instead of the Scriptures for words of wisdom? Do you look to some man instead of Christ as your master? Jesus Christ said to the leaders of the children of Jerusalem: ". . . How often would I have GATHERED THY CHILDREN TOGETHER, even as a hen GATHERETH her chickens under her wings, and YE would not." The Leaders of Jerusalem were desirous of retaining their leadership to the extent that the Lord's prophets were killed and those who were sent to them were stoned. There are leaders in these divisions at this time who would go their full strength to keep God's called ministers from preaching to their flocks. They do all that is in their power to prevent the re-uniting of divided brethren.

There have been many divisions and sub-divisions of brethren brought about by numerous declarations of non-fellowship which have prevented the affiliation of the Lord's people in worship. Many man-made rules, regulations, and restrictions prohibit membership in churches of many who give evidence by

their walk and conversation that they have been born of the Spirit and have an experience of grace. Many believers who seek baptism are denied this sacred rite because they do not measure up to these "laws". Even though they bring forth fruit which measures up to repentance, it is "unlawful" to baptize them. Even though you have the greatest fellowship for some brethren you can no more dwell together with them in worship because of these man-made bars. It seems a pity that it becomes necessary now to inquire of a minister with whom you have rejoiced in his preaching and enjoyed his sweet fellowship:- NOT, "Are you preaching the same doctrine?- BUT, With WHOM do you preach? Trifling matters have severed affiliation of thousands of the Lord's humble poor and but very few of these many thousands know why they are separated. They hear the same God preached. They rely upon the same Lord for their salvation. They hear the same experiences of grace related. They sing the same hymns. They feel the same calmness of the Holy Spirit. They practice the same ordinances as before. These thousands walk in the same spirit of humility. They sincerely ask, Why are we separated from those with whom we have DWELLED TOGETHER IN UNITY? Dear MINISTER OF GOD, how do you answer such question that is so sincerely asked by many earnest inquirers? Do you try to evade the question by saying, "You wouldn't understand"? Do you pass judgment upon churches beyond your domain by saying, "They are in dis-order"? I am of the opinion that there are true brethren dwelling together in unity and enjoying the goodness and pleasantness of it in many local churches notwithstanding the sadness experienced because these churches have been separated from each other by the cunning craftiness of designing men.

Paul wrote to "The church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in EVERYPLACE CALL UPON THE NAME OF JESUS

CHRIST OUR LORD, BOTH THEIR'S AND OUR'S"; of information that he had received that there were contentions among them. These same contentions are among us today. Even in the face of these contentions, Paul terms them, "MY BRETHREN". He besought them to be perfectly joined together in the same mind and judgment. Even though, "Everyone of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. IS CHRIST DIVIDED? WAS PAUL CRUCIFIED FOR YOU? OR WERE YOU BAPTIZED IN THE NAME OF PAUL?" (Read 1 Cor. 1:10-13) Read the 3rd chapter of 1st Corinthians and you will find the explanation of the different gifts in preaching which gave rise to these divisions. Some among us are guilty of judging that a minister is not "gifted" if he does not always "lay the FOUNDATION" all through his sermon. There are those who are given to exhortation and admonition who take for granted that the hearers are already established in the "Principles of the doctrine of Christ". Read the 6th chapter of Hebrews. Exhortations and admonitions are necessary today and are profitable to those of like precious faith with us in Christ Jesus.

Paul mentions a few things in the 14th chapter of Romans about which different brethren disagree. Then, he asks: "Why dost thou judge thy brother? or why dost thou set at nought thy brother? FOR WE SHALL ALL STAND BEFORE THE JUDGMENT SEAT OF CHRIST. For it is written, As I live, saith the Lord, every knee shall BOW TO ME, and every tongue shall CONFESS TO GOD. So then every one of us shall GIVE ACCOUNT OF HIMSELF TO GOD. Let us NOT therefore JUDGE ONE ANOTHER ANY MORE. But JUDGE THIS RATHER, THAT NO MAN PUT A STUMBLING BLOCK OR AN OCCASION TO FALL IN HIS BROTHER'S WAY." Paul reasons with us that we are not the judge of our brethren but the Lord is the judge. We are not to take revenge upon

our brethren because vengeance belongs to GOD. The Lord chasteneth every son that He receives and gives them proper scourgings. This is NOT our responsibility. Paul tells us that the Kingdom of God is "RIGHTEOUSNESS, AND PEACE, AND JOY IN THE HOLY GHOST". Then, he gives us the KEY for brethren dwelling together in unity, "Let us therefore FOLLOW AFTER THE THINGS WHICH MAKE FOR PEACE, AND THINGS WHEREWITH ONE MAY EDIFY ANOTHER". He further states in the 15th chapter of Romans, "We then that are strong OUGHT TO BEAR THE INFIRMITIES OF THE WEAK, AND NOT TO PLEASE OURSELVES". Christ did not please Himself but our reproaches against God fell upon Him and Christ bore the brunt of them. "Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ. Wherefore receive ye one another, AS CHRIST ALSO RECEIVED US TO THE GLORY OF GOD." We are to bear the reproaches of brethren and forgive them even as God forgave us for Christ's sake.

Negotiations for peace should be based upon fundamental principles most commonly believed among brethren. Peculiar beliefs upon minor matters which would tend to confuse brethren should be discarded in these negotiations for peace. Weightier matter should serve as the basis for determining unity of belief and practice. These weightier matters of belief are generally briefed in the ARTICLES OF FAITH of the several churches. The covenant relationship and duties of brethren toward each other are generally briefed in THE CHURCH COVENANT. It is interesting to note that many divisions among us have come about by emphasizing some belief or practice that is neither mentioned in the ARTICLES OF FAITH nor the CHURCH COVENANT. Strife

over words and expressions because of different conceptions of the meaning of terms often cause discord and divisions when really there is no difference in belief. The only difference is in the expression. Unintentional mis-representations of other's belief and practice often result in wrong judgment and divisions.

There is UNITY OF BRETHREN in belief. How good and how pleasant it is for this unity to be recognized to the extent that they can dwell together. The belief in salvation by grace through the merits of Jesus Christ and the practice of walking in humility are so different from the belief and walk of those who have not been born again that there can be no compromise with the world. This disagreement is so vivid and distinct that false and true churches shall never unite. The true church contends that salvation is by GRACE. The false church contends that salvation is by WORKS. The true believer contends that he can do nothing toward salvation without the enabling power of God and the unbeliever contends that he has the power to save himself. The unbeliever proclaims the power of man. The believer testifies of the power of God. The believer seeks to please God and his brethren. The unbeliever seeks to please himself. The believer hates himself and loves God and His people. The unbeliever loves himself and hates anything that puts an obstacle in his way that would hinder him from fulfilling the desires of his flesh.

Sometimes a brother will "exalt himself" to the extent that he may say, "I cannot fellowship John Doe". A brother "humbles himself" when he inquires, "How can John Doe fellowship me?" A brother is inquiring of something that concerns him when he prays, "What wouldst Thou have ME to do?" Peter inquired of something that was none of his business when he asked, "What shall this man do?" See John 21:21-22. How good and how pleasant it would be if brethren could use the KEY given

by Jesus Christ in the 23rd chapter of Matthew and all sweetly experience dwelling together in unity.

We do have foretastes of that blessed abode beyond time in this life. There are short seasons here and there when we experience DWELLING TOGETHER IN UNITY. The goodness and pleasantness of it cannot be expressed. We have tasted just enough of it to cause us to yearn for that Eternal Dwelling Place. We taste it often enough to keep us from sinking into desperation. WE experience such a degree of it that our faith is strengthened and our hope is renewed to press on seeking a city whose builder and maker is God. We dwell together in that city for very short durations now. Just enough to make us know, "For here we have no CONTINUING city, but we seek one to come." All God's people shall forever dwell together in unity. No difference in customs shall separate them there. No petty bars set up by men shall enter there. All mis-representations and mis-understandings shall be abolished. Persecutions and separations of brethren shall be no more. Then, we shall thoroughly understand and fully experience the meaning of the expression, "BEHOLD, HOW GOOD AND HOW PLEASANT IT IS FOR BRETHREN TO DWELL TOGETHER IN UNITY".

E. J. L.

VOICES OF THE PAST
"He being dead yet speaketh"

Corydon, Ind., March 8, 1876

Dear kindred in Jesus: — I have read this evening to my dear wife the sweet book of Ruth, and as we have enjoyed together its interesting contents, I would love to send you some thoughts that yet abide with me, hoping thereby to lengthen the pleasure that arises from such a beautiful presentation of the Lord's wondrous truth.

Occurring, as this dear narrative does, in the turbulent and stormy period when the judges ruled in Israel, it stands in

striking contrast with the disturbed and impetuous spirit of the age, in sweet relief, as would the soft flowing of a meadow-brook compared to the wild, fretful and leaping torrents of the mountain side. The touching story opens with a famine in Israel; a famine in that goodly land of brooks of water, of fountains and depths that spring out of valleys and hills; that land of wheat and barley, and vines, fig trees and pomegranates, and of olive oil and honey; and the word seems strange to us in the midst of modern plenty, though the nations and people are exceedingly multiplied. But God, who maketh the wilderness to blossom as the rose, can also, in the furtherance of his divine purpose, make waste the hills and valleys, turn rivers into islands, and dry up all the pools, and it would doubtless be a profitable study to trace the influence that famines have had in bringing to pass the deep counsels of Jehovah among the children of men. But it is enough at present to read in the light of this bright episode of Jewish life, that in the wise designs of the mighty God it was necessary that the blood of Moab, a people forbidden to enter the congregation of the Lord, should mingle in the Messiah's veins, and thus, deep in providence, too deep for the scrutiny of poor, blind reason, every event is laid, each to work out its appropriate result with certainty and perfection. It is enough to know that under the pinching power of the famine of which we speak, Elimelech of Ephrath or rather Bethlehem, became an emigrant from his own land to the fertile Moab, a country long at variance with Israel, but able to afford sustenance to the careful sojourner, his wife and sons, till the Lord should again visit his people in giving them bread. But this moving Jew is to eat no more the bread of Israel, for it shall be his hapless fate to prove the words of Zion's King, that whosoever will save his life shall lose it. Elimelech shall not return again to the goodly Canaan, to worshiping Israel, his peculiar tribe, or to his native Beth-

lehem. Death claims him in the new home, bringing sorrow to the household, and laying a crushing weight upon the heart of Naomi.

But her sorrow was not altogether unmingled with hope. She had yet two manly sons who would comfort her widowed lot and carry the name through coming years, and in whose seed their honor and inheritance should be maintained among the families of the earth. And so another link in this interesting chain was the marriage of the sons to Moabitish damsels. They find favor with the Moabites, and Orpah and Ruth become their chosen wives, and we may suppose that gladness once more rests in the heart and home of Naomi, as cherished hopes seem to be resolving into realities. But alas for her! The Lord has but commenced the bitter discipline that shall afterwards yield the peaceable fruits of righteousness to her exercised soul. The sons, her stay and hope, are borne away by death, leaving her whose name was pleasant, most grievously bereaved. O how dark and wretched was her home in Moab, with husband and sons buried from her sight, and three widowed hearts mourning in concert their untimely end. With no issue on which to build hope of the future, or perpetuate the stricken name, her afflicted soul turns in bitter desolation once more to the land of Judah, and there she resolves to return, for the good news reaches her that God's blessings again rest upon his people.

Her companions in sorrow, drawn by the tie of sympathetic love, arise to go with her on the mournful journey, willing to forsake their gods and people rather than forego companionship with one through and by whom they were bound in sorrow to the dead. But Naomi, self-forgetful even in adversity, bids them return, each to her mother's house, as she will not consent to add to their sorrow the trials of poverty in an unknown land. And O how sweet the benediction of her parting words: "The Lord deal kindly with you as ye have dealt with the dead and with me. The

Lord grant you that ye find rest, each in the house of her husband." Dear, tender words, followed by the motherly kiss. No wonder these tried women lifted up their voice and wept in sacred lamentation. And as love to good Naomi struggled with their grief, they answered again, "Surely we will return with thee unto thy people." But the loving matron was firm in her entreaties. She had not, nor could have more sons to raise up the name of the dead, and for their sakes more than her own mourned that God's afflicting hand had gone out against her. They listened in silence to her dirge-like sentences, and again their wailing voices and streaming tears gave vent to bursting sorrow, and one of them, receiving the offered kiss, turned gloomily away. And now another argument is pressed upon the determined Ruth: "Behold thy sister-in-law is gone back unto her people and unto her gods: return thou after thy sister-in-law."

O what great things hang upon a seemingly tender thread! Here is Ruth, having every incentive to return to Moab and its idolatry. The associations, customs, worship and friends of her early youth, her kindred, her mother and her husband's house, her companion Orpah turning to go, and even the loved woman she would follow, strangely and strongly repelling her devoted filial service! Aye, why is it? Will the advocates of an uncertain, ever-changing and contingent theology ever find the reason? Is there not something here to baffle human conclusions and crush the mutable yea and nay systems of mankind? O, my friends, do we not know that the Lord himself has set hand to this work, and that he will not be frustrated? Do we not know that the three-fold cord of his designs cannot be sundered in the midst? Have we not reason to conclude that this break in the Jewish line of our Lord's ancestry is typical of the final breaking down of the partition wall, whereby all barriers would be removed, and the triumphs of the gospel reach to earth's remotest verge? Has not the rapt seer in Israel thrilled our

hearts in proclaiming the rising glory of the church as a Gentile world comes to its beaming light? "Lift up thine eyes round about and see: all they gather themselves together; they come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side. For from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering for my name shall be great among the heathen, saith the Lord of hosts." It is his gracious purpose that the ends of the earth should mingle in one common lineage, to inherit common blessings. Before the glorious incarnation, we are to see the meeting of the far off and the nigh in the royal line, a sweet type of the branches of Joseph running over the wall in the gospel day, an intimation of the uprising kingdom that should girdle the earth in extent, and outlive the ages in duration.

Then, as we turn back to Ruth, with her face toward Bethlehem, who shall speak of contingencies, of a trembling in the scale of mighty providence, of a possibility of failure on the part of him who worketh all things after the counsel of his own will? If any man hath aught to say, let the disciple answer that the Lord hath need of her in Israel, yes, and in Bethlehem, too; and having sent an escort into Moab, and sanctified the heathen woman as a chosen vessel of his mercy, that through her may be the genealogical descent of the Prince of Peace, all these obstacles in her way became as the chaff of the summer threshing-floor. It is the Lord God preparing his goodly cedar tree that shall bring forth boughs and bear fruit, and in the shadow of whose branches shall dwell all fowl of every wing. It is God's way of bringing down the high tree of Israel's exclusive pride, and exalting the low tree of Gentile adversity. In the strength of her resolve she appeals to the dear Naomi, "Entreat me not to leave thee, or to return from following after thee." She wishes to obey, but cannot go back

to Moab. She has foresworn forever Chemosh and Baal-peor, and from henceforth her God will be the God of Israel, her people the people of Naomi, and even in her death and burial Moab should forever be forgotten! Naomi could say no more. Such steadfastness silenced every objection. The two became one in heart, purpose and life, to be parted, as the constant Ruth declared, alone by the power of death.

And so it will ever be: each returning Ruth will be received into the spiritual Israel with open hearts, into a union for life; yes, a union that even death shall not be able to dissolve; but it can only follow where transforming grace has withered former pleasures, and given the dawning of a better life. There must be a fellowship in suffering, a conformity in need, a unity in hope, or the building will be erected with untempered mortar, to fall before God's overflowing shower, his great hailstones and stormy wind. Let the queens and concubines of a spurious gospel, if they will, spread their nets, their angles and their drags. Let an ambitious priesthood, as in former days, compass sea and land to make proselytes. Let these mystic women sew pillows to armholes, and kerchiefs upon the head, to hunt souls. Let anti-christ, with fits of periodical zeal, erect its brazen altars and nightly catch, as do the open flames of attractive torches, hapless and almost uncounted victims in the deathly light, or whose folly, if they escape, will only be to repeat the heedless flight upon every new occasion. But it will not be so in the true Israel. The dove, the undefiled, she that is but one, the choice one of her that bare her, shall not in gaudy attire pass from street to house, from house to street, to seek the simple and beguile unstable souls. She is not a boaster of peace offerings and paid vows, and of luxuries at her command. Oh no! She gently bids the unproved stranger to return to her gods, for her own state is one of affliction and humble poverty. How often did the inconsiderate spectators of our Lord's divinity, when

their too eager and half-formed purposes to follow him were subjected to the feeblest test, prove their insincerity and instability of mind, by walking no more with him; while to others, every repulse and difficulty but confirmed their resolution and quickened their desire to obtain the blessing of gospel favor. And so writes one, "Beloved, believe not every spirit, but try the spirits whether they be of God." And when they are tried, and proved, and manifest, then there is union and peace, such as cheered the pilgrims, Naomi and Ruth, with their faces toward Bethlehem.

And so they two went until they came to Bethlehem; and as they entered its quiet streets all the city was moved; for they remembered Naomi of former years, as a citizen in their midst. They had not forgotten her departure with husband and sons, in the days of the famine, and now, after years of sorrow, she treads once more the dear, familiar walks, and feels almost reproached by the inquisitive concern of friends and neighbors as they exclaim, "Is this Naomi?" Is this stricken form and sad face the happy wife and mother that sought for bread in the land of Moab? "Call me not Naomi, (that is, Pleasant) call me Mara, (that is, Bitter) for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty. Why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" It is as Rachel again weeping for her children, and who will not be comforted, because they are not. It is the chastened Ephraim bemoaning himself, for the yoke is heavy. But Ephraim is yet a dear son, a pleasant child, and so, too, Naomi is pleasant to the Lord; for, as emblematical of the Gentile church, afflicted, tossed with tempest and not comforted, the Lord shall lay her stones with fair colors, and her foundations with sapphires, and make all her borders of pleasant stones. "Fear not then: thou shalt not be ashamed or confounded: thou shalt not remember the reproach of

thy widowhood any more. The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth. For a small moment have I forsaken thee, but with great mercies will I gather thee."

Wonderful are the prophecies concerning the Gentile woman. The place of her tent was to be enlarged, the curtains of her habitations stretched forth: she shall break forth on the right hand and on the left, and desolate cities shall be inhabited. And, O Naomi, those gathering mercies shall, as in the substance, gladden thy heart and thy dwelling. The name of the dead shall not be cut off from among his brethren; there is yet to be a restorer of thy life, a nourisher of thine old age, and she whom thou wouldst have sent back to Moab shall in her love be better than seven sons; and the women that met thee with wondering faces in the gates of Bethlehem shall yet say, "Blessed be the Lord which hath not left thee this day without a kinsman, that his name may be famous in Israel."

But we anticipate the promised glory to the house of the dear Elimelech. These widows in their destitution are yet in the hands of the widow's God, and are yet to prove his providential mercy, his sustaining grace and his guiding wisdom, till the crown of rejoicing is placed upon their heads. The aged widow must know what care and want are, before she can lay in her bosom the son born to fulfill the expectations mourned as lost. The gentle Ruth, before she is fed on the finest of the wheat, must become a timid gleaner in the barley fields; must, in the desolation of widowed exile, seek the kinsman that is near, a kinsman that has the right as well as the power to redeem; and the discovery is to be a happy turning point in her eventful history. Yes, she must go out a simple, trusting maiden, into the fields of Bethlehem, for aught we know to the place where her grand-son Jesse should feed his flocks, and where from among whose sons the prophet should seek the Lord's chosen

ruler of his people Israel, or, peradventure, in the selfsame fields where, thirteen centuries later, to shepherds keeping watch by night, God's angel came in shinning glory, bearing the good tidings of great joy, that in the quiet Bethlehem, so little among the thousands of Judah, a Ruler far greater and more glorious than David was born into the world.

At all events, it was to the fields adjacent to the city, that the unknown and lonely young widow made her way, and, her hap was to light on a part of the field belonging unto Boaz. It was indeed her hap; but with the blessed Lord, who careth even for the fall of a worthless sparrow, there is neither hap nor mishap. By his invisible leadings her feet ventured into the field of her dead husband's kindred, where, after the reapers and among the sheaves, she gathered up the lost ears of golden grain. Sweet type of the gleaner in gospel fields. Trustful, though timid, humble, though worthy, grateful, though receiving nothing, compared to the goodly store to be given with lavish hand by and by. The words of encouragement she hears and the kind treatment she receives bows her soul in grateful humility, and that peculiar wondering cry of the Christian escapes her lips, "Why have I found grace in thine eyes, seeing I am a stranger?" But the inquiry is only answered by repeated and increasing proofs of kindly interest in her welfare. She has his promise of protection and continued favor. She is made to eat and drink with the maidens and reapers of the kinsman's field, and they are bid to let fall some handfulls of purpose for the happy gleaner.

Will the sons and daughters of the Lord Almighty ever forget the spring-time of their soul's experience, when they came into the garden of the Lord, feeding timidly among the lilies and flowing spices of his people? Can they forget the harvest-time, when they too were gleaners, and found here and there, as it were by chance, some handfulls of the precious grain, but in truth let fall

on purpose for them? O may the dear Lord of the harvest often constrain his reapers to let fall in love some handfulls of the winnowed corn, that every returning Ruth, faint, yet pursuing, may be encouraged, comforted and fed, received with peace and not with reproach, built up in love, and not rebuked, that she may receive the recompense of joy in her trusting soul, the full reward of righteousness in that Lord under whose wings she comes to trust. Let the world-hardened rich men of earth, surfeited with their corrupted riches, their gold and silver cankered with the rust of fraud, smile if they will at the simple incidents attending the life of this lowly stranger in the borders of Israel; but her experience will be ever dear to all who answer to her likeness in the kingdom of grace; who too, are lowly and contrite in heart; and their sympathy and fellowship for her in the valley of humility will be transformed into rejoicing with her brightening destiny as it leads on to the unfolding of honor, happiness and wealth in later life.

Happy Ruth, these unfolding blessings are not far away. Like Esther, of later times, Ruth must prove the love of one who, concerning her welfare, holds everything within his hands. Who can speak unmoved of the spirit of simple trust with which she came softly to the feet of Boaz, while her dear, sweet pleadings are that his skirt may be spread over her, for he is a kinsman? Surely not the awakened sinner who, finding every refuge cut off, comes to the feet of Immanuel, bowing heart and soul at the footstool of sovereign grace, pleading for the robe of sheltering mercy, the imputed righteousness of a near kinsman, to protect and save in the day of desolation. Glorious venture of a needy soul! Esther was not more fortunate in touching the golden sceptre bright with mercy.

What a precious interview with one she loved and trusted. How sweet were the words that rang in her ears; words of comfort, of encouragement, of prom-

ise and of blessing. Can she ever forget the thrilling music? "Fear not; I am thy near kinsman: the part of a kinsman I will do." O! it is well for her this day, the exile from home, the sad widowhood of life, the poverty of her station, all are forgotten in the dawning of most glorious hopes, as she departs in the early morning light, with both heart and shoulders burdened with the evidences of loving kindness, and with the breaking day and fleeing shadows gets her away to the mountain of myrrh and to the hill of frankincense. But blessed be the God of the afflicted and the poor, the hand of mercy is not yet closed to the favored Ruth. The part of a kinsman does not end with words and promises and trifling deeds. It reaches to the full payment of the redemption price, to the covering of every debt, aye, does it not even include the crown with which she is crowned in the day of espousals? Does it bring her a glorious home, an overflowing cup, and all the joys her heart could wish?

May it be given you, my kindred, to find in this dear story some of the joys of the Christian race. If you have known the bitterness of wrestling with sin, and enduring the trials of spiritual poverty, you shall also join in the song of victorious triumph and know the blessedness of union with the precious Redeemer. His precious blood shall be your cleansing fountain, his righteousness your raiment of wrought gold and needlework, and his love your happiness forevermore.

And so this delightful account that opened with a famine, closes with a feast of wondrous joy. It foreshadows the good things of the gospel day, and encourages our hearts to patient waiting in the paths of tribulation. But, my dear friends, leave my feeble thoughts for the book itself. You will find the sweet waters more pure and sparkling at the fountainhead than when they have been emptied from vessel to vessel. May the dear Lord, who gave honey and oil from the flinty rock, give you peace and joy in all you read.

Your fellow-gleaner for Jesus' sake,
S. B. LUCKETT

(We have seldom enjoyed any writing as much as we did the above, and we hope our readers will be comforted and edified by it too.

It first appeared in the *Signs* of May 15, 1876 — J. D. W.)

OBITUARIES

MRS. A. C. COX

It has pleased the Lord to remove from our midst Sister Sallie Bett Cox. Sister Cox was born Aug. 6, 1895, and passed away June 29, 1963, at 4:30 P. M., making her stay on earth 67 years. She was married to A. Coley Cox on April 28, 1912. Besides her husband she is survived by two daughters, seven sons, seventeen grandchildren, and six great-grandchildren.

Sister Cox united with Dan River Primitive Baptist Church the 4th Saturday in October 1938, and was baptized the following Sunday. She remained a loyal member and was most always found filling her seat. We feel that her walk and talk and her way and manner of life made manifest that she was kept by grace. We think of her now as we bow our heads in humble submission to the will of our Heavenly Father; we think of her faith and the patient love and devotion to her husband, to her children and grandchildren and her church. Our sympathy and our prayers go out to the family, we all miss her so much, but we feel that our loss is her gain.

Funeral services were conducted in Dan River Church by Elder Curry King and Elder John Gilliam. She was laid to rest in the church cemetery to await the second coming of our Lord, and we hope that we can join with Sister Cox and sing praises unto the Lord of Lords forever.

Coley S. Strader,

CLAY E. DENNIS

Our good friend, and, we believe by evidence left behind, our brother in the Lord Jesus Christ, passed from this dismal shore of time on March 20, 1963 at his home in Snow Hill, Maryland. He was born in the city of Philadelphia, Pennsylvania, on August 31, 1903. His father was Garley E. Dennis; his mother Annie (Brittingham) Dennis.

There has never been a greater miracle performed in our day than in the case of this man. From evidence at hand he was not too much of a devout church attendant, but certainly not one to attend the meetings of the Old School Baptist. He was an undertaker, this being where I first met him. As I have found

them nearly all nice men to work with, I could not, at the time, attach any importance to his kindness to me, a stranger holding a funeral where customs were different. I do not know whether the services meant anything to him or not, but not too long afterwards he was at a baptismal service for the Snow Hill church. He was struck with amazement at what was said and in the performance of the ordinance. Soon after that he became as regular in attending services as his work would allow.

It soon became apparent that his health was not good. It became necessary for him to seek treatment in Johns Hopkins Hospital in Baltimore. Before leaving home, he gave orders that he wanted the Old School Baptist ministers and members to visit him in the hospital, but that he did not want the other ministers. What made this great change? Who had been attending the ailing heart (new heart) of this man? Not these that had been seeking his approbation all the while; not the Old Baptists that he had come to love, no, no, not that, but God was fulfilling the outstanding feature of the New Covenant, to wit, "All thy children shall be taught of the Lord." He came from the hospital improved, but not a well man. He continued to attend our services, but soon told me that he had to return for further treatments. It soon was shown that he did not have too much time, but as the shadows of life begin to lengthen out, his faith in the God of all grace began to increase. From a human standpoint, it was sad to visit him, but from the standpoint of God's sovereign grace it was good to see him.

It astounded the town when it became known that the Old School Baptists were to preach the funeral. They could not understand why a man like this would prefer these backward people over the elite of the religious world. This man's answer would be, Because of the difference in what they preach; because they preach salvation by grace, which I need, and not by works, which I could not do. His last was in keeping with one whose trust was in the Lord; he died in confidence that God was his only hope of salvation.

From the standpoint of philanthropy the town lost one its best citizens, but the church lost one of its good friends and kindred in the Lord; his wife and two sons have lost a good husband and father.

He is survived by his companion, Mrs. Eva Lowe Dennis, and two sons, Clay E. Jr., of Philadelphia, and Norman F., of Snow Hill, who continues to operate the business.

I was away at the time of death, but was located and was blessed to get there in time for the funeral, which was conducted in his own funeral parlors with a Salisbury director in charge, after which he was laid away in body

to wait the appointed change of it from mortal to immortality, while his spirit is now in the glory of God and of the Lamb.

May the Lord comfort his family with the glory that Clay was blessed to see the last few months of his life. It will stand the test of time and eternity; it will take care of God's family when all has decayed.

W. D. G.

ELDER W. T. FUGATE

Elder William Thomas Fugate, son of Sam H. and Frances Fugate, was born October 11, 1879; and died after a lingering illness February 14, 1963, at the age of 83 years, four months and three days. He born and spent most of his life in Van Zant County, Texas; but moved to Palestine, Texas, in 1952. He was a retired farmer and gin operator.

He was married to, Miss Affie Lee Stamps November 28, 1897, and to this union were born thirteen children, five of whom died in infancy. His wife passed away October 11, 1949. Three years later he married, Mrs. Mary Velma French, of Palestine, Texas.

Elder Fugate was an ordained minister of the Primitive Baptists, of the regular predestinarian faith and order. He had served as pastor of Cool Springs, Corinth, Mt. Olive and Holley Springs Churches of the Union Association for several years, and is sadly missed by all who knew him. To know him was to love him. He was a faithful servant, and a strong defender of the doctrine of God our Saviour, which he dearly loved.

Funeral services were held February 16th, in the First Baptist Church at Canton, Texas, with Elders P. E. Weisinger and D. B. Wallace, assisted by Mr. Don Brown, officiating. Burial was in White Cemetery, Wills Point, Texas.

Survivors include his wife, and the following sons and daughters: Calvin Fugate, of Canton; J. W. Fugate, of Dallas; J. T. Fugate and Rudell, of Wills Point; Mrs. Charlcie Martin, of Canton; Mrs. Opal Swinney, of Lancaster; Mrs. Linnie Foster, and Mrs. Montez McLeod, of Wills Point. Also surviving are two sisters: Mrs. J. W. Strait, of Terrell, and Mrs. E. N. Sides, of Canton; and thirteen grandchildren, and thirteen great grandchildren. Pallbearers were brethren Alvin Burns, J. F. Morris, Kirby Groves, Clark Hollingsworth, Hubert Boyd and Cullen Allen.

Written by his devoted wife and sister,

Mary Velma Fugate

RESOLUTIONS OF RESPECT

The Pleasant Grove Primitive Baptist Church, Caswell County, N. C., while in confer-

ence at the June meeting, 1963, asked that this weak one write the obituary of our departed sister, Mary Apple Fitch, who passed from this world Sunday May 19, 1963, at the age of 67 years.

We feel deeply the loss of our lovely sister, who had been a member of our church almost fifty years: she united when eighteen years old, and was baptized the third Sunday in May; she also died the third Sunday in May, which was our communion day.

We desire not to eulogize man, but rather praise God for the orderly walk of our Sister, and her lovely character. Mere words just can't express what we feel in our hearts — they appear empty in comparison with how we miss her presence among us: her warm hand clasp, and her voice singing among us, which to me was rich in spirit — it sounded full of grace and truth; and we miss her smile, which was an encouragement to press onward and upward towards the mark for the prize of the high calling of God.

Her sufferings, toils and trials now are over, and we feel she has fallen asleep in Jesus, to await His second coming, when he shall gather his jewels home to forever praise him in the world that hath no end.

Sister Fitch was the daughter of the late Mr. and Mrs. Joe Apple. She married Charlie Fitch the second Sunday in January, 1920; an to this union were born four children, all living; also her husband is left to mourn her passing. The children are: Glenn M., Lina Sue, Ralph and Ruth, who are twins. Surviving brothers and sisters: Brother Robert W. Apple, Joseph Elisha, Arnold B., Morris A., and Clyde Apple, Julia Jackson and Myrtle Pebbles. For a long time she lived in the Page Town Community, Caswell County.

Though we, the church at Pleasant Grove, miss our sister so much, we would not call her from her rest, if it were possible; but rather, hope to meet her beyond this vale of tears. We desire to extend our sympathy to all her family: we know you miss her, too.

Her funeral was held at the church by her pastor, Elder J. Harvey Smith, Elder Wallis Smith, and Mr. Jack Anderson. Her body was laid to rest in the Apple Burial Grounds near the church. The florial tribute was beautiful.

We desire a copy of this writing be given her family; one be placed on the pages of our church book, and one sent to the *Signs of the Times* for publication.

Written by one who loved her, and felt to be in her sweet fellowship. Though I feel I am less than the least of all saints, I hope in the sure mercy to God's suffering little children,
— Mrs. Fred Cobb.

Sister Robert F. Walker, Asst. Clerk
Elder J. Harvey Smith, Moderator

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 131

DANVILLE, VA., DECEMBER, 1963

No. 12

IS IT TIME TO RENEW
YOUR SUBSCRIPTION
IF YOUR EXPIRATION DATE
IS 12/63
IT EXPIRES WITH THIS ISSUE

THE REDEEMED

Can any one accept the spoken word
If it doesn't agree with, "Thus saith the
Lord?"

In searching the scriptures, do they anywhere
say

That God gave His Son, just hoping to pay

The debt of transgression; that if we believe
And accept the Lord, He will achieve
His mission on earth; if we refrain,
He will have failed, and died in vain?

The tenses of the verbs tell the story, indeed.
Redeemed means those under bondage were
freed.

They belong to the Redeemer; they're His by
law;

The law of God which contains no flaws.

If the Bible is true, we are surely persuaded
That the Father and Son were entirely unaided
In deciding upon the price they knew
Would complete redemption, when carried
through.

The purchased flock, though unworthy they be,
Are said to be as innumerable as the sands of
the sea;

While still being sinners, it seems quite odd
That nothing can separate them from the
love of God.

How humble and thankful, how free from false
pride,

Should be this body called the Saviour's bride.
He loved and honored them enough to give
His life on the cross that they might live.

Many who are still on the Damascus way
Have not seen the light of Eternal Day,
But like the apostle, blinded by surprise,
They, too will be given new Spiritual eyes.

(Galatians 3:13 — Revelation 2:9)

Mrs. Mabel Bell
Quincy, Fla.

IT IS ENOUGH!

3767 Blenheim Street,
Vancouver 8, Canada

Signs of the Times, Inc.,

Dear Friends:

Enclosed please find money-order for \$5.00 to renew my subscription to the *Signs*, which brings me such good reading each month. Like many Old Baptists, I get most of my preaching from it; but not all. I go to the annual three day meeting at Riffe, which is in the southern part of Washington, about two-hundred fifty miles from here. Elder Attebery is pastor there, and at three other points in Washington, Oregon and Idaho. He is a servant of the Lord to whom I love to listen, and wish I could hear him more often. He travels thousands of miles to serve four churches, and an extra one when there is a fifth Sunday in the month. At the moment, I am hoping to make one more trip this Fall for a Sunday meeting, and visit with the dear people there, who give me the love and fellowship that I do not deserve, but which I carry in my heart; and treasure much.

I would like for Elder Spangler to know that I am still living the grand meeting we all had at Riffe in July; at which time he preached so ably to us. I shall not forget those days for a long time, if ever.

I cannot write about any grand experience like many who write for the *Signs*, but I feel a great love and fellowship for them as I read their writings. I stand for the unconditional predestination of all things, and salvation by the grace of God; and no other way; and I love the Old Baptists. Is that enough?

I am the smallest of all, but the greatest of sinners, daily beseeching God's mercy.

In great weakness,
Duncan Black

THINKING OF THOSE TRIED
IN THE FURNACE

This morning I am thinking of all who are tried in the furnace of affliction, and melted down in love for him who saved us and called us with an holy calling (effectual), not according to our works (self-righteousness), but according to his mercy and grace, which was given us in Christ before the world began. It is then we testify of Him: not what we have done for this dear one, but what he has done for vile sinners in mercy.

It is a feast indeed when our Lord works in the heart of a poor sinner, causing him to desire a home, and to be baptized in the liquid grave; which typifies the death, burial and resurrection of the dear one who hung on Calvary's cross for our sins; and redeemed us to God by his blood. How precious is his blood! and how humble we feel when we are carried to the home of his mother (church), and bid to eat with our husband at his table with his little family.

Dearly beloved, these are far too sacred things for poor men to trifle with: Partaking of the bread and wine, his broken body and his blood shed for love of you and me; a love that melts the hardest heart, and cause us to love all the family of God. They are scattered here and there, but you don't have to talk long with one who has been tried in the furnace, to feel a fellowship the world knows nothing about.

"How can two walk together except they be agreed." One writer wrote some time ago: Walking, (think of it, dear ones,) walking, not running, not jumping, but walking. This is not rushing headlong, and falling into a pit; but

walking by faith and not by sight. There is carefulness in walking, being led by the Holy Spirit. The Spirit causes us to love one another, to forgive one another, and brings us to each other's feet begging forgiveness if we have hurt one.

What does it mean to wound the cause of Christ? Am I guilty? I surely know that should I be left to self, that would be the case. I beg humbly to be kept. Don't allow it, dear Lord, that I should cause one for whom Christ has died, to turn away weeping and hurt over my folly and error of my way. It is the error of my way that brings darkness of soul: and if I am a son I can expect the chastening rod applied, and grief will follow. How do I know this? By sad experience: When I was questioned about a certain person once, I blurted out unthinkingly and unconsiderately, and fell into a pit where there is no water. I blamed no one but self, and my suffering was horrible. I felt Judas was a good fellow in comparison with me. I deserved nothing but to be cast out forever. If I could have seen the beam in my own eye, and what a sinner I was by nature and practice, then I would have had no time to behold the mote in another's eye.

So I know by bitter experience and through suffering who our obedience is. If I can claim a part in the merits of His blood, it is grace and mercy that put me in that number . . .

Oh Lord, undertake for us; Oh Lord, keep us in the way! The only time we can see we are in the way, is when the light comes down before us, pushing out darkness, showing us we are in the way. There is no room on this highway to pass, there is togetherness here: moving forward in a strait and narrow way — slowly walking, carried along by a power, a higher power. He moves all obstacles; he overthrows all enemies; he pleads our case, and he will see us safely through all the journey.

Though the thunder clouds roll in so much that all is darkness, yet out of the darkness He makes the light to shine whenever and wherever it pleases Him. His work is perfect, nothing can hinder

that, and he will care for every son that he causes to approach unto him. I saw this in a dream: I saw a man standing before New Hope church. Thunder clouds and storm had arisen and became so terrible. The storm was raging "outside", and had shut off the natural light. As this little band of believers sat together, one stood up and came forward begging a home. When he came forward, the light came on around him — that same light I saw in the forgiveness of my sins back in old Tennessee years ago — the light that penetrates darkness. This man was asked to express his feelings. He began by saying that he had a dream, and that God told him something in the dream. It was something that I could not hear as he spoke, since I was not close enough.

God works and none can hinder; when he hinders, none can work; when he opens, none can shut. Ah, how wonderful is the God of Israel! He is able to speak to the water to stand up, and it is so. He has delivered, and he will yet deliver all who call on him out of a pure heart, a heart made soft.

There never came a storm so terrible; there never were clouds so thick that they could hinder the work of Israel's God. When He says, "Let it be," it is done. He controls all things, holding the winds in the hollow of his fist. Who am I, poor puny weak mortal, that I should contend with so great a God? God is not the author of confusion: confusion of face belongs to man.

"Love without dissimulation
Reached into the Gentile nation:
I'm melted down when I can see
That He has died for such as me."

"He hung upon Calvary's cross, and said, 'It is finished,' — finished all the types and shadows of the ceremonial law; finished all that God had promised. Death and Hell no more shall awe: It is finished, Saints from hence your comforts draw."

"In him we live and move, and have our being." "I am the light of the world."

A little one,
Mrs. Fred Cobb,
Ruffin, N. C.

CIRCULAR LETTER

(Written by Sister Arthur Merigold)

The Maine Old School Baptist Association, meeting at Whitefield, Maine, August 30, 31, and September 1, 1963, sends greetings to the churches and associations with which we correspond:

Dear Brethren in the Lord:

The task of writing the Circular Letter which was assigned to me, I feel so unable to fulfill, knowing that of myself I can do nothing. Thus unless the good Lord directs my thoughts, this one so unworthy of the least of His benefits can only fail to achieve that which is our custom, to send words of greetings and cheer to all with whom we correspond.

I can think of nothing more fitting than the love, goodness and mercy of our God, the Great I Am.

Through the love and mercy of God we are permitted to assemble together to worship in His name; may it be truly in spirit and truth. Only through the love and mercy of God are we given a hope; that it is in him that we live, move and have our being, and have a desire to know and to do his will. Even though at times our hope seems so small, we are brought to a place that we do hope that we have a hope. Scripture relates, "For we are saved by hope; but that which is seen is not hope, for what a man seeth, why doth he yet hope for?" (Romans 8:24) And, "Which hope we have as an anchor of the soul both sure and steadfast." (Hebrews 6:19)

Thus, through his love and mercy, we are at times lifted above the trials and tribulations of this life, and blessed with that peace that passeth all understanding; and given faith to press on, or as Paul relates, "I press toward the mark for the prize of the high calling of

God in Christ Jesus." (Philippians 3:14)

Again, through the love and mercy of our God, we are given faith to believe. It is written, "The just shall live by faith." (Roman 1:17) If we are given faith it must be, and is, given us from on high: we cannot reach out and grasp that which God alone provides to those who are his — those who were chosen in Christ Jesus before the foundation of the world, whose names are inscribed in the Lamb's Book of Life.

Brethren, what a blessed promise to his children; what a sure foundation! "The foundation of God standeth sure, having this seal, the Lord knoweth them that are his." (2 Timothy 2:19) His promises never fail; his care and protection through his love and mercy never ceases: an ever present help in time of trouble. He watches over his even when we are so unmindful of Him.

"If God be for us, who can be against us? Who can separate us from the love and mercy of God in Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 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, or 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." (Romans 8:35, 37-39) Through his love and mercy we are saved by grace.

"Amazing grace how sweet the sound
That saved a wretch like me;
I once was lost but now am found,
Was blind but now I see."

RECEIVES MUCH COMFORT

Lake Charles, La.

Dear Editors:

It is again time for my renewal of the dear **Signs**. I am enclosing renewal for two years, and five dollars for the fund.

The **Signs** is so precious to me, and I trust that I have been blessed many times to rejoice in the wonderful feeling of sweet fellowship from all sections of the country. I feel the writings are inspired, and I have received much comfort from many of the articles. It is indeed wonderful to me to have the **Signs**, especially since I feel to be all alone here, with no church near. I must not complain though, for I am blessed to attend our regular meetings at my home church, although it is two-hundred miles from here.

I have just returned from our association near Eldorado, and I feel we were blessed with a wonderful meeting. We were happy and I hope thankful to have several visiting ministers with us. It was a wonderful surprise to have Brother and Sister Griffin with us. I hope we are made thankful for all the blessings which have been bestowed upon us.

May the rich blessings of God Almighty continue to enable each and every one of you to publish our dear **Signs**. Remember me when given a desire for prayer.

In bonds of love
Mary Davis

Mardella Strings, Md.

Dear Editors:

I find it is time to renew my subscription, and I feel I must tell you as best I can, how thankful I am that it has pleased the Father to preserve and keep a small number, for so it is compared to many that do not believe, uphold, teach or preach the truth and gospel as the **Signs of the Times** do, and has always done these many years. I might add here that I have read them ever since I could read anything.

We readers know that it was truth when the first copy was published: It was truth then, and what was truth then, is still truth. That is what every child of God hungers to hear. Nothing

else satisfies or gives them any comfort or hope. I find some hope in that I do not find any comfort in the modernistic periodicals that are so numerous all about us. I do find comfort in the **Signs**.

I would like to say, and I feel for every one that finds comfort and spiritual food for their hungry souls in reading the **Signs**, that I hope you will be kept able financially and spiritually to continue publishing them as they always have been.

May God bless and keep you all. Remember me when at the throne of grace.

A little sister, if one at all,
Minnie E. Gambrill

SERMON BY ELDER W. C. KING
AT THE PIGG RIVER ASSOCIATION
1960

I read from the 31st chapter of the prophecy of Jeremiah, beginning with the 31st 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 neighbor, and 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 33rd 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 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 until 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 will 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 fellowship; 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 heard 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)

CIRCULAR LETTER

The Lexington-Roxbury Old School Baptist Association now in session with the Olive and Hurley Church at Halcottville, New York, Wednesday and Thursday, September 11 and 12, 1963.

Dear Beloved Brethren in the Lord,

Again we address you by the way of a Circular Letter to be circulated among those of like precious faith in the true and living God and the Lord Jesus Christ, who are "sanctified by God the Father and preserved in Jesus Christ and called". Jude, the servant of Jesus Christ, has told us that such one's should earnestly contend for the faith which was once delivered unto the Saints. Dear ones, how close this causes us to examine ourselves, as to our standing before God in this faith, as this faith was once delivered unto the saints. How come they were saints? We are told because they were "sanctified by God the Father and preserved in Jesus Christ and called."

Dear ones, has God dealt with us in like manner? If so then we are Saints. Oh, doesn't it make us fear and tremble and wonder at times? If so then Jude's message can apply to us, and such ones can and will contend earnestly for the faith once delivered unto the Saints. This faith which is the gift of God, being delivered unto them, then belongs to them as a gift from God. We do not understand that there was any effort on their part to come in possession of this faith. When anything is delivered to one it comes right where they are. And no charge was made to them for it being delivered to them. Much different than worldly gifts. When worldly gifts are delivered or given to us, if we feel so disposed, we can pass it on to someone else or give it away and

make no use of it, or sell it, or someone can steal it. But not so with this gift from God. No one can steal it, neither can one give it away. You cannot teach your neighbor or your brother saying, "know the Lord".

We are told that this faith is more precious than gold that perisheth. We feel sure that is true, for we feel that this God given faith delivered to poor sinners is the beginning of a heavenly life, for such ones know God. And we are told to know God is life eternal. Dear ones, is it not the time right now that Saints should contend earnestly for the faith once delivered unto them.

Is it not a dark and cloudy day? Does it not look as though darkness had covered the earth and gross darkness the people, people loving pleasure rather than righteousness, and people going to and fro like mad. Is it not true that the Believers should be steadfast, unmovable, always abounding in the work of the Lord, contending earnestly for what God has given them. This faith which the children of God has delivered to them cannot be wasted or mortgaged or sold. How wonderful that God has so arranged it, that His little children, poor helpless needy sinners, lame and halt, and by nature the children of wrath, even as others, for His great love for them, gave them something to walk by, something that no one can take away from them. They can use it as long as they live and are in their right mind. They are using it many times a day or night. They being delivered from the power of darkness and translated into the glorious Kingdom of the Son of God, set apart by God the Father and preserved or kept in Jesus Christ, and called with a Holy calling not according to their purpose but according to the purpose that God had for them before the foundation of the world. So this faith that has been delivered to us gives us courage and comfort, for we trust that we have something that God has given us.

The word of God says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ". So if we have peace with God through our Lord Jesus Christ, God help us, that we can fight the good fight spoken of by the dear Apostle Paul, and through the imputed righteousness of Christ, look forward for the crown of righteousness laid up for us, with the faith that has been delivered unto us.

Amasa J. Slauson, Moderator
Woodrow Bellinger, Clerk

JOHN 12:32

Route 1, Box 202
Hermiston, Oregon

Dear Brother Hamrick:

Would you write me your views on John 12:32 for a friend? As you have written so beautifully on Phil. 2:12,13 in October *Signs of the Times*. I am unable to write or travel at present on account of an injury in my back.

Will try to write you later. With love and I hope sweet fellowship, I remain just an old sinner saved by the Grace of God.

Ernest Attebery

1010 South 16th Street
Harlingen, Texas

Dear Brother Attebery:

It's rather hard to express my feelings when those I believe to be the children of Light ask me my views upon the Sacred Holy Writ of God. Oh, how weak and unfit I know myself to be when attempting to speak or write upon things pertaining to God and godliness.

You asked me my views on John 12:32. I have never read anything written upon this passage of scripture, neither have I ever heard anyone speak

upon it. It is with fear in my heart that I undertake to reply to your request. But I believe I have been made to know and realize that unless my hand is guided by the Holy Spirit, nothing will be written that will be of any comfort to you or of glory to our Lord.

"And I, if I be lifted up from the earth, will draw all men unto me."
(John 12:32)

Let us now with God's blessings endeavor to write our views upon the passage of scripture under consideration. First, by attempting to explain "And I, if I be lifted up from the earth" and secondly, "will draw all men unto me."

We learn from the verse of scripture following our text that Jesus in saying "and I, if I be lifted up from the earth" is "signifying what death he should die." His death was to be by crucifixion and he was to be lifted up between heaven and earth. The word IF, in our text, does not mean that there was some doubt in the mind of Jesus as to what type of death he would suffer, or whether or not he would be lifted up while hanging on the cross. He knew from before the foundation of the world what type of death he must suffer. "Behold we go to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn him to death, and shall deliver him to the Gentiles to mock, and to scourge, and to crucify him and the third day he shall rise again." (Matt. 20:18,19.) Jesus knew he was as a "Lamb slain from the foundation of the world." He prayed to the Father while in the garden of Gethsemane: "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." He knew his death was to be a violent one with painful trial and intense suffering. But notice, he was to be lifted up between heaven

and earth, between God and man. Does this not show that he was and is the mediator between God and man? "For there is one God and one mediator between God and man, the man Christ Jesus. (Timothy 2:5.) Could there have possibly been anyone else that could qualify as mediator between God and man except Christ Jesus? No, there could be no one for it was his being "the man Christ Jesus" and the Son of God that made him equal to this task. As being equal in essence with God, as being divine, and as being God, Jesus could stand before God and speak to God for man; as "the man Christ Jesus" he could speak to man for God, Jesus being equal to the Father in his divine and with man in human nature. "For verily he took not upon him the nature of angels: but he took upon him the seed of Abraham." (Hebrews 2:16.)

Let us look at the passage of scripture just proceeding our text. "Now is the judgment of the world: now shall the prince of the world be cast out." Let us first consider the new covenant that Jesus established with the tribe of Israel, the house of spiritual Israel, meaning only the elect of God, the spiritual seed of Abraham. "For they are not all Israel, which are of Israel." Jesus "taketh away the first, that he might establish the second,"—the second covenant. Let us see what this second covenant consists of: "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 mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: for they shall know me, from the least to the greatest." (Hebrews 8:10.) All of whom? All of the spiritual seed of Abraham, the house of spiritual Israel, the elect of God whose names are written in the Lamb's Book of Life. His sheep. "For they shall all know me";

"and this is life eternal that they might know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:2.)

Who else could Jesus be speaking of if it is life eternal to know him; and he "says they shall all know me." Could he be speaking of all Adamic race? Could he be speaking of Cain as well as Abel, Esau as well as Jacob, Pharaoh as well as Moses, the rich man as well as Lazarus, Judas Iscariot as well as Peter; in other words, the goats as well as the sheep? No, only the elect of God. 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 against God." The Holy Spirit must take up his abode in the hearts and souls and consciences of men before they can know Christ. Then Jesus says "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." (Hebrews 8:12.) What wonderful news to those who have been given a true hope in Christ Jesus.

Can we not now begin to see the meaning of the verse of scripture preceding our text? It shows that there is a "judgment of the world" and that "the prince of the world be cast out." The prince of the world is the devil who will be cast out of the inward heart and soul of those born again of the Spirit of God. Does the devil not rule in their hearts while they are still dead in trespasses and sins? "Where in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." (Eph. 2:2,3.) "And were by nature the children of wrath, even as others." What happened to the man who

was possessed of the devil while living among the tombs? Did not Jesus cast the devil out from dwelling in this man? Yes, my friend when Jesus writes his laws in the hearts of his little ones and the Holy Spirit sets up his kingdom in their hearts and souls, there is no more room for the devil and his angels, for that ground now becomes sacred ground. Oh, yes, he still has access to the flesh, for the Spirit does not act upon the flesh making it holy or spiritual. The Holy Spirit does not transform flesh into or sanctify nature into grace, but acts upon the new man of grace under the new covenant. Yet the devil has dominion over the elect of God until the time of judgment which will come during their lifetime here on earth when the devil will be cast out and the Holy Spirit will take over in the soul and conscience of the sheep of God. "Except a man be born again he cannot see the kingdom of God." The new man of grace keeps the commandments of God, for "whosoever is born of God doeth not commit sin; for his seed remaineth in him; and he cannot sin, because he is born of God." (1 John 3:9.) This is what causes the warfare between the flesh and the spirit. "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would." (Gal. 5:17.)

May we now be given to see the working of the triune Godhead, Father, Son, and Holy Spirit, upon the Elect of God, showing the power and mercy of God toward those whom he has chosen for himself from before the foundation of the world. "How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God purge your conscience from dead works to serve the living God." And that "they which are called might receive the promise of eternal inheritance." (Hebrews 9:14.) They are those who are called not by an outward calling but by an inward calling. Is this not the same as being drawn to Christ?

Now the second part of our text which reads, "I will draw all men unto me." This part of the text seems to have a two fold meaning. But let me ask, does the word ALL mean all the Adamic race? Or does it mean all of the spiritual seed of Abraham in whom the Holy Spirit sets his kingdom? What does Jesus say concerning his coming down to this earth of sin and sorrow? "For I came down from heaven not to do my own will but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." He will and does draw all of the elect of God unto him, all that the Father hath given him. And he says: "no man can come unto me, except the Father sent me draw him." Also "and I will cause him to draw near, and he shall approach unto me." Nowhere in the entire Bible does it mention where the goats or nonelect will be drawn unto him, or where he came down for the benefit of the goats. His precious blood was shed upon the cross for the benefit of his sheep. For Jesus says: "I am the good shepherd: The good shepherd giveth his life for the sheep." "I told you and ye believed not." Why didn't they believe? "Because ye are not of my sheep" but remember "as many as were ordained to eternal life believed." Were the goats ordained to eternal life? Concerning the goats, he says: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

There are many, many passages of scripture throughout the Bible to show beyond a shadow of a doubt (at least to those who have been given light to see) that the elect of God are the only ones who are spiritually drawn to Jesus. "Now I will draw all men unto me." As mentioned before, this part of the text seems to have a two fold meaning. First, as we have tried to show that all the elect of God are, and in time, drawn out of darkness (dead in trespasses and sin) by Christ through the Holy Spirit

into his marvelous Light. Secondly, when those that have been born again are drawn to his cross for a blessed spiritual view of Christ and his precious blood, what a glorious effect this has on the children of God. Look at the outward or literal effect it had on the children of Israel while in the wilderness. After three days of wandering in the wilderness without water, they came to Morah. "They could not drink of the waters of Morah for they were bitter." The people began to murmur against Moses. Moses "cried unto the Lord, and the Lord shewed him a tree, which when he had cast into the waters, the water became sweet." Notice that the tree had to be shown unto Moses, for Moses like all of the children of God had a veil over his eyes and until the veil is lifted by the Holy Spirit, he could not have a spiritual view of Christ and his cross. When the tree was cast into the water, the water became sweet. The dealings of the Lord with the children of Israel in the wilderness is typical of his dealings with spiritual Israel today.

With God's blessing may we be able to see the spiritual meaning of this passage of scripture. What does the tree represent? Does it not represent the tree of life, the cross of our Lord Jesus Christ? Now the elect of God (after being born of the Spirit) traveling along the narrow pathway of life, following after the footsteps of the saints who have gone on before, must endure many trials and afflictions. "We must through much tribulation enter into the kingdom of God." When all different types of trials come upon the elect of God, such as financial set backs, crop failures, overdue debts, sickness and deaths among their loved ones, the whole world seems to be against them causing their future to look dark and gloomy, outwardly speaking. Inwardly, old unbelief takes hold giving them a feeling of

being so far removed from God, while God seems to turn his back to look upon them no more. They feel nothing but sin, sin within and troubles without. When it seems that their pathway has become so bitter that they can go no farther, they are compelled to do as Moses did: to pray unto their Lord. As the precious Saviour draws them unto him, they are, by the power of the Holy Spirit, given to see with spiritual eyes of faith (for it must be shown unto them) the cross of Christ as the "tree of life" and their interest in it, his blood and righteousness being sufficient to cleanse them of all their sins.

Does this not make all their trails and afflictions sweet? What can all the troubles that could be placed upon them amount to, if they are given some evidence of their interest in the cross of Christ? Their whole time here on earth is not a drop in the ocean compared to life eternal. When they are drawn to Christ with power, giving them new evidence of their interest in Christ, it will do something for them in a minute that nothing else can do in a lifetime. "These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulations, but be of good cheer, I have overcome the world." (John 16:33.)

Humbly written,
Joe L. Hamrick

THE UPPER COUNTRY LINE UNION

The 5th Sunday Union Meeting in December of the Upper Country Line Association is purposed to be held with the Pleasantville Church. The meeting house is located on 704 highway, 5 miles out of Madison, N. C. We extend an invitation to all brethren, sisters, and friends to come and be with us.

Rachel Wray, Asst. Clerk

THE JOYFUL SOUND
(Psalm 89:15)

The Bible says, "Blessed is the people
That know the joyful sound,"
And rich indeed is everyone
Among these people found.

This is the sound of the gospel,
Glad tidings from above,
The power of God unto salvation,
Manifesting omnipotence in love.

It is good news from a far country,
To cheer the drooping heart,
Delivered by God's humble servants
To those who "know in part."

How sweet it is to the people,
Who are blessed to hear;
It is food for the inner man,
And lifts high the Saviour dear.

We delight to extol His virtues,
And to sing His praise;
It will be our delightful employ
In everlasting days.

The sum and substance of the gospel:
He makes His power known;
All honor and glory be to Him,
Who sits upon a throne.

I've had a home in His church
For lo these many years,
And often, under the joyful sound,
I'm melted down in tears.

O may it be my exceeding joy
To meet Him in the sky,
To behold Him in great glory,
And reign with Him on high.

C. W. Vass,
Elizabeth City, North Carolina

CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Upper Town Creek Church, Wilson County, near Elm City, N. C., the 5th Saturday and Sunday in December. (December 28th and 29th)

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

SKEWARKEY UNION MEETING

The Skewarkey Union will convene, the Lord willing, with the church at Skewarkey, Martin County, N. C., the fifth Sunday and Saturday before, in December, 1963. The church is located in Williamston, N. C. at the intersection of Highway 17 and 64 by-pass.

All brethren and friends are invited to meet with us.

E. B. Peele, Clerk

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INDIGENT FUND

(To October 1, 1963)

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SIGNS OF THE TIMES, INC.

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

EDITORIAL

John 15:2.

"Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."

We have a request from one of our brethren that we give our views upon the above scripture, and our humble desire is for guidance, that we might rightly divide the word of truth. In this

request we were asked, "How can a branch be in him, yet be taken away?"

At the time that our Lord spoke these words there was one of the twelve apostles about to be taken away, Judas, who was chosen and had been given the job of carrying the bag, and had also gone with the others to preach that the kingdom of heaven was at hand. Matthew 10:1-16. We suspect that he had a head knowledge and was smart enough to deceive his companions, yet we know that he could not deceive the One who had placed him among the twelve. When he found fault at the home of Lazarus, where his sister Mary, six days before the passover, took the ointment of spikenard, very costly, to anoint the feet of her Lord, perhaps to the other apostles he appeared to be very good, although walking "in a vain shew." "This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein." John 12:6.

We find the account in Matthew 26 of another Mary coming into the house of Simon the leper, where Jesus sat at meat, two days before the feast of the passover. She had an alabaster box of very precious ointment and poured it on Jesus' head. In this incident we find all his disciples filled with indignation, saying, "To what purpose is this waste? For this ointment might have been sold for much and given to the poor." Here we see that they could all be honestly mistaken, but Judas was different from them and he showed it by going to the chief priests to betray his Master for thirty pieces of silver. Those of Christ's disciples who were to abide in him, had much in themselves that must be purged, Peter for instance. The twelve had been so much together and had endured much, yes, had left all to follow him, yet such was the knowledge of their own weakness, that when Jesus said, "One of you shall betray me." they all said, "Lord, is it I?" No doubt those who were vitally in Christ said it, knowing their own frailty, but not so Judas, he had his own plan, outwardly using

the same words they did. How soon after that occasion his whole life as an apostate was fully exposed, fulfilling Psalm 109:8. "Let his days be few, and let another take his office." Judas, not having been given a new heart, did that which his natural mind and heart loved, doing that which he was of old ordained to do. God left him to himself! Those who had been given new hearts did abide in him, there was a devil's work to be done, and Judas proved to be that one of whom Jesus spake when he told his disciples, "Have not I chosen you twelve, and one of you is a devil?" It was not long after Jesus had ascended into heaven that men arose, who, professing the truth, under Satan's power, denied the doctrine. Some, as in the Galatian church, were legalists, who would pervert the Gospel of Christ. The apostle John warns his brethren not to believe every spirit, but to "try the spirits whether they are of God: because many false prophets are gone out into the world." How were they to try them? By testing what they preached by the Word of God. Jude exhorts his brethren to "earnestly contend for the faith which was once delivered unto the saints. For there are certain men crept in unawares (unawares to them) who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness and denying the only Lord God, and our Lord Jesus Christ." When men deny God's word, they deny God. Jude also refers to Cain, Balaam and Core. Cain believed in God just as "devils also believe and tremble," but there is no love of God in devils, there was no desire seen in Cain to worship in God's ordered way, he, like many to-day, chose his own way to worship God, he took of the fruit of the ground to offer unto the Lord. Abel sacrificed according to God's word, for "without shedding of blood is no remission." Hebrews 9:22. Abel's was a heart religion, wrought in him by God's Holy Spirit. Cain's was a head religion. "And the Lord had respect unto Abel and to his offering, but

unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell."

Balaam was different to Cain, we believe he, like Judas, had the WORD put in his mouth but not in his heart. Peter spoke of those in his day who walked after the flesh and were selfwilled, who had forsaken the right way and were gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness but was rebuked for his iniquity, the dumb ass speaking with a man's voice, forbade the madness of the prophet. Yes, God put wonderful words in the mouth of a hireling who went to curse God's people. God said, "Return unto Balak, and thus thou shalt speak. — How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied? For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous and let my end be like his!" Read Numbers, chapters 22, 23&24. How could such an one die the death of the righteous when he had no desire to live the life of the righteous? He died fighting against the people of God. Joshua 13:22.

In Acts 8:9-21, Simon Magus professed Christ and was baptized by Philip, yet he showed just what he was when he offered money to obtain power to bestow the Holy Ghost, but Peter said, "thy money perish with thee: — Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God." There were those who got into the primitive church, just as there are those who make a profession in this day, whose hearts were not right with God. The parable of the sower, Matthew 13, shows various kinds of hearers. In the case of the wayside hearer, "The wicked one catcheth away that which was sown in his heart." The stony ground hearer received the word with joy, "Yet hath he not root in him-

self, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns, is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word and he becometh unfruitful."

Those who received it in GOOD GROUND did not make themselves to be good ground. The Mighty God, the True Husbandman, makes the good ground, by nature the human race is all of the same lump. God taketh away the unfruitful branch as he took away Judas, who went to his own place. Our Lord, who is the WORD OF GOD, has given God's word to those who are his own, "and the world hath hated them, because they are not of the world, even as I am not of the world." "While I was with them in the world, I kept them in thy name: those thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled." John 17: How many sons of perdition have come since the apostles' day who have denied God's word, and instituted orders and customs that came from the Pagans and are found nowhere in the word of God. If we have been made to differ we have no right to boast. To all the disciples it was a personal matter, they all said, "Is it I?" Is it not a personal matter with us? Paul said to the Galatians, "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." The testimony of our Lord to Peter has the same ring, "Blessed are thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Our Lord in another place said, "All that the Father giveth me shall come to me: and him that cometh to me I will in no wise cast out." How true are Christ's words in Matthew 25:29. "For unto every one that hath shall be given, and he shall have abundance: but from him that

hath not shall be taken away even that which he hath. "We are sure that the dear friend who asked us to write this article believes the truth as expressed in Joseph Hart's hymn, 1297 in Beebe's Collection.

"The sinner who, by precious faith,
Has felt his sins forgiven,
Is from that moment, pass'd from death,
And seal'd an heir of Heaven. —

The man that would this truth withstand,
Would pull God's temple down
Wrest Jesus' sceptre from his hand,
And spoil him of his crown.

Satan might then full victory boast,
The church might wholly fall;
If one believer may be lost,
It follows so may all."

"Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." The apostate Simon Magus was willing to give money to obtain the power, but the scripture states it is "not by might, nor by power, but by my spirit, saith the Lord of hosts." Zechariah 4:6. The Spirit works in them both to will and to do of his good pleasure, and if they are without chastisement, whereof all are partakers, then are they bastards, and not sons. In the spirit's teaching, the child of God learns to glory in tribulations, "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." This same writer, in Galatians, tells us what the fruit of the Spirit is, and how blessed we are if we are so favoured as to bring forth such fruit. The hymn from which we have quoted mentions one of these fruits and calls it precious faith. In the nine kinds of fruit Paul lists, faith is the seventh but love is the first. We will give them as he does "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Branches where such fruit is found will be seen to serve the Lord with fear and to rejoice with trembling. They will

desire to crucify the old man and his lusts in themselves and to take the spoiling of their goods joyfully. Though living in the twentieth century they will want to be identified in belief and practice with the faithful in Christ Jesus of the first century. Paul said, "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Christ Jesus is in you, except ye be reprobates?" When our Lord began preaching that he was the living bread that came down from heaven, that it is the spirit that quickeneth; the flesh profiteth nothing: that the words that he spake unto them, they were spirit and life, from that time many of his disciples went back and walked no more with him. "Then said Jesus unto the twelve, will ye also go away? Then Simon Peter answered him, Lord, to whom shall we go? Thou hast the words of eternal life." Do we not have the same answer to-day? Those who have been strengthened by him and kept alive, rely entirely upon him, and receive from him, in due time, strength for their day.

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

TITUS 1:2

"In hope of eternal life, which God, that cannot lie, promised before the world began."
Toronto, Ont., Jan. 16, 1877.

To the Editor of the Signs of the Times —
Dear Sir: — Some time ago I, as a seeker after truth, requested your views on the above passage of God's word. If you can find time, and feel it in your heart to do so, I should feel extremely thankful, particularly on the words, "promised before the world began." To whom was the promise made?

WILLIAM RICHES.

REPLY.

If the promise of eternal life did not specifically embrace those who were to be the recipients of it, it would not afford any certain and reliable hope either to Paul or to any of those for whom it was designed. The point on which our friend desires to be enlightened is, Unto whom was this promise made? Our understanding is that this gracious promise was made to our Lord Jesus Christ, as the Mediatorial Head of his body, the church, which was chosen in him before the foundation of the world. But as life could not be given to the Head without including the vitality of the body in union with the Head, the promise was made to the church of God in Christ, and with all spiritual blessings, was given to the church in Christ, according as God had chosen her members in him before the foundation of the world. Of David it was said, in vision, "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." "The Lord is our defense, and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one chosen out of the people. I have found David my servant, with my holy oil have I anointed him. With whom my hand shall be established; mine arm shall also strengthen him." "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven." — Psalm lxxxix. 3, 18-21, 34-37.

There is no doubt that all that is promised and secured by two immutable things, in which it is

impossible for God to lie, applies to David, as the type of Christ; to him as a man, his throne, and his seed, and his personal government have not endured forever; for the apostle Peter, on the day of pentecost, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool." — Acts ii. 29-35. From this inspired explanation of the prophecy we are assured that, not unto David, as a man, but unto Christ, the Holy One, this life and immortality was promised before the world began, as the Mediatorial Head, and to his seed as his body and members in particular. Of Christ, then, as the anti-typical David, and as the Mediatorial Head over all things to his church, it is written, "He asked life of thee, and thou gavest it him; even length of days forever and ever." — Psa. xxxi. 4. Our Saviour's own words conform this testimony of the psalmist: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man." — John v. 21, 26, 27. When the Son of God made his advent to our world, when the Word was made flesh and dwelt

among us, it was testified of him that, "In him was life, and the life was the light of men." — John i. 4. And he said to the Father, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." — John xvii. 1-3.

By this same inspired apostle God has given us a record of this eternal life, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." — 1 John i. 2. Here we have explicit testimony that this life has its origin in God the Father, and is the same he promised before the world began. And in chapter v. 11, he testifies that it was given to the saints in Christ their Head. "And this is the record that God hath given us eternal life, and this life is in his Son." And we are further informed that this life of the sons and heirs of God is hid with Christ in God. — Col. iii. 3. This is a safe place. Were it entrusted to our keeping we might lose it, if possible, a thousand times a day; but it is far too precious to be exposed to any peril. But the promise secures the interest of all the saints. Not only have they when quickened by it the promise of it, but they have the earnest of it. It is in Christ, and with him hid in God, and therefore Christ is our life. We have no eternal life out of him. "He that hath the Son hath life, and he that hath not the Son of God hath not life." — 1 John v. 12. And John adds in the next verse, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Jesus saith, "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into

condemnation; but is passed from death unto life." — John v. 24. Jesus said unto Martha, "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die." — John xi. 25, 26. Although every believer in our Lord Jesus Christ has everlasting life, yet they have it only as they have Christ; for this life is so identified with him that it is their life; and his eternal Godhead. Hence Paul sets forth this all-important truth in the introduction of his epistle to Titus. He did not rest upon the hope that if he held out faithful he would be found worthy of life; but was "In hope of eternal life, which God, that cannot lie, promised before the world began." And also 2 Tim. i.1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." This hope in which Paul could toil and suffer was not in himself, but in Christ Jesus; for he testifies of himself, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." — Gal. ii. 20.

Having written this much in reply to our inquiring friend, we will volunteer a few thoughts on this soul-cheering text, in regard to its more general import. The strength and comfort which we realize from any hope based upon a promise, depends much on our faith and confidence in its validity. If we doubt the reliability of a promise, or the veracity of him who has made it, or his ability to accomplish what he has promised, we cannot rest perfectly satisfied that we shall ever realize its fulfillment. But the hope of the saints is like an anchor of the soul, both sure and steadfast, entering into that within the vail whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec. — Heb. vi. 19, 20. Even the

promises of God, who cannot lie, when made to the carnal Israelites under the covenant of works, being conditional, did not afford comfort, because the fulfillment of the promise was on condition of their faithful performance of the precepts. But the New Covenant contains better promises; for it abounds in the wills and shalls of the immutable God, who cannot lie. The promise of eternal life is not only made certain by the impossibility that God should lie, but by two immutable things, in both of which it is impossible that God should lie; and he has even condescended to confirm it by his oath, and this gracious condescension was to give us strong consolation, who have fled for refuge to lay hold on the hope thus set before us. And the perfect security of the saints God has provided for, and given to them a Surety of this better covenant, who stands engaged to save them unto the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them, and holds his priesthood, not by the law of a carnal commandment, but by the power of an endless life. He says, "All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out." Of them he says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." — John x. 28. "The gift of God is eternal life through Jesus Christ our Lord." — Rom. vii. 23.

These precious promises of God to the saints in Christ Jesus are not yea and nay. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us." — 2 Cor. i. 20. All the promises of God to the church are in Christ Jesus; none of them can be found out of him; and as he is the same yesterday, to-day and forever, they were in him before the world began. There was no need that any new promises should be made; for God, who cannot lie, who made them, has "de-

clared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure." — Isaiah xlvi. 10. And Jesus assures us that it is the Father's good pleasure to give to his "little flock" the kingdom. — from Luke xii. 32. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day." — John vi. 38-40.

The antiquity of the promise of eternal life which gave hope to the apostle and to all the heirs of the promise, is worthy of grateful consideration. The highest aspiration of human thought cannot transcend or reach beyond the transient limitation of time; "for the things which are seen are temporal; but the things which are not seen are eternal." Eternal things are only known by those who have eternal life; and they are made known to those who have this eternal life in Christ by revelation of the Spirit to their faith. So the promise of eternal life by God, that cannot lie, before the world began, is free from all the mutations of time. No event of time can change or in any wise invalidate it. Our God, in whose promise we have "everlasting consolation and good hope through grace," is not only a God who cannot lie, but he is also a God who cannot change. We do not mean to imply any limitation of power with him, but it is not in his nature to either vary from his purpose or from his truth. From his imperial throne in heaven he has proclaimed his immutability, saying, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." — Malachi iii. 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning." — James i. 17.

"He will not his great self deny;
A God all truth can never lie;
As well might he his being quit,
As break his oath, or word forget.

"Let frighten'd rivers change their course,
Or backward hasten to their source;
Swift through the air let rocks be hurl'd
And mountains like the chaff be whirl'd;

"Let suns and stars forget to rise,
Or quit their stations in the skies;
Let heaven and earth both pass away,
Eternal truth shall ne'er decay.

"True to his word, God gave his Son
To die for crimes which men had done:
Blest pledge! he never will revoke
A single promise he has spoke."

Eternal life. What is it? A time life was given to the seed of Adam when God breathed into his nostrils the breath of life, and man became a living soul; but that life was not eternal. It had a beginning, and it has an end. Before sin had entered the world, or man had fallen, that life was staked upon the condition of man's obedience to God, and its termination limited to the day of man's transgression. "In the day that thou eatest thereof thou shalt surely die." — Gen. ii. 17. If the life with which Adam was inspired was not the life of all his numerous seed, the offense of this one man could not have involved them in death; but we are informed in the scriptures that "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. v. 12. How could it have been otherwise? All men, as the seed of Adam, were in him undeveloped when he sinned. Not in him merely, as distinct from him, but as parts of this one man into whose nostrils God had breathed the breath of life. As the woman that was taken out of the man, was subsequently to her formation as well as antecedently, bone of his bones and flesh of his flesh, so are and were all who were created in and have descended from him. We need not argue this point; it is conclusively settled by the express declaration of God, who cannot lie, through the inspired apostle, "By one man's offense death reigned by

one." "Therefore, as by one man's offense judgement came upon all men to condemnation." "For as by one man's disobedience many were made sinners." — Rom. v. 17-19. Thus we see the seed of Adam was a corruptible seed, for it became corrupted by sin, which could not have been if it were incorruptible; as it is corruptible, so it is mortal, and consequently not eternal. But of this corruptible seed, of which all mankind are born when born of the flesh, all the elect family of God are born into this world, in their time state, and in this earthly nature all have sinned; consequently God's people, being partakers of the same flesh and blood, are involved in mortality and death, for they are and were by nature children of wrath, even as others. But this corruption which has passed upon all that are born of the flesh, cannot extend to that life which is born of the Spirit, or of an incorruptible seed. It is only then in our earthly nature, as the seed of the earthly Adam, that we are sinners, or mortal. Our conception and birth are not the cause of our relation to Adam, nor of our complication with his transgression and death; but the life which we had in Adam, as his seed, is cause of our conception and birth. The birth is not the origin or cause of either natural or spiritual life; it is only the manifestation of the life which caused the birth, for life always precedes birth.

Now as "Adam is the figure of him that was to come," (Rom. v. 14,) so we are assured that the eternal life which God, who cannot lie, promised before the world began, was given us in the Son of God, who is the second Adam, the Lord from heaven, who is the progentive Head of the "chosen generation, royal priesthood and holy nation." As the only begotten of the Father, Christ is the Life of all who are or shall be, born of God. "Now unto Abraham and his seed were the promises made." ("And if ye be Christ's then are ye Abraham's seed, and heirs according to the promise.") "He saith not, And to seeds, as many; but as of

one, And to thy seed, which is Christ." — Gal. iii. 16, 29. This eternal life, begotten of the Father in the Sonship of Christ, is through him, as the second Adam, in the fulfillment of the promise of God, that cannot lie, made manifest in all the seed of Abraham, in due time, by their spiritual birth. In him, as the corn of wheat that was required to fall into the earth and die, (John xii. 24,) and in him alone, "Who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality" or eternal life. — 2 Tim. vi. 15, 16. This immortality or eternal life, begotten of God the Father, and securely treasured up in his only begotten Son, is the eternal life which God promised before the world began, and gave us, according to the record of the Three that bear record in heaven, "the Father, the Word, and the Holy Ghost." "And this is the record, that God hath given to us eternal life, and this life is in his Son." — 1 John v. 11. Strictly speaking, a life to be eternal must be without beginning as well as without ending; and such a life could only emanate from God the Father, and descend on us through Jesus Christ his Son. And as he only hath immortality, we can only have eternal life as we have him. "He that hath the Son hath life, and he that not the Son of God hath not (this) eternal life." He is our Life, and when he shall appear, then shall all those who have life in him also appear with him in glory. As Christ is the only begotten of the Father, how could any of us stand in this vital relation to God, as our Father, if he were not our Life? In him, as our Life, we were, if indeed we are the sons and heirs of God, begotten; and in his life alone is our eternal life, in his Sonship is our sonship, and this makes us heirs of God, and joint heirs with Jesus Christ. One, in this relation, with him, even as he is one with the Father. Our spiritual, eternal life is in him, and with him hid in God. He is in his children as his Father is in him; and the church is in him as

he is in the Father. "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. And the glory which thou hast given me (he was raised from the dead by the glory or immortality of the Father, Rom. vi.) I have given them, that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one." — John xvii. 21-23.

In hope. Hope implies desire and expectation, or the anticipation of that for which we hope. This is illustrated by the apostle in Romans viii: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him." — 1 John iii. 2. The creature, which is now held in the bondage of corruption, is inspired with hope by the promise; for the same is subjected in hope of a glorious resurrection from the dead, and conformity to the risen and glorified body of Christ when he shall appear; for then shall he deliver us from the bondage of corruption into the glorious liberty of the sons of God, by changing our vile body, and fashioning it like his own glorious body.

Our bodies are now quickened only by the creature life which was given us in the earthly Adam; but when it shall be quickened by the Spirit that raised Christ from the dead, it shall put on immortality, and mortality shall then be swallowed up of life, and this shall be accomplished by the Spirit that raised up Jesus from the dead, and which dwells in us, who have received the earnest of it; for it now dwells in us, bearing witness with our spirits that we are the children of God. For we who have in the new birth received the first fruits or earnest of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

"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." Paul's hope evidently embraced the resurrection of the dead; and of the hope of the resurrection of the dead he was called in question. — Acts xxii. 6. Unto this lively hope of the resurrection, the God and Father of our Lord Jesus Christ hath begotten us, (all his chosen people) by the resurrection of Jesus Christ from the dead; and it assures the saints of the inheritance which is incorruptible and undefiled, and that fadeth not away, which is 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." — 1 Peter i. 3-5.

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

"From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity."

(Editorial by Elder Gilbert Beebe
February 15, 1877.)

OBITUARIES

STELLA E. WALKER

Sister Stella E. Walker departed this life on March 29th, 1963, at the hospital in Margaretville, New York, where she had been a patient for nine days.

She was born June 30th, 1880, daughter of Orrin and Melissa (Craft) Slauson, who resided in the town of Roxbury, New York. On December 25th, 1902, she was married to John Walker at Vega, New York. Surviving are her husband, one daughter, Mrs. John Shultis (Mildred) of Denver, New York, three grandchildren, fourteen great-grandchildren, one sister, Mrs. James E. Peet (Blanche), of Miami, Florida, one niece and three nephews.

Sister Stella united with the First Church of Roxbury at Vega, New York, on October 10th, 1909 and was baptized by her uncle, Elder J. B. Slauson. She was a faithful and devoted member of that church for over fifty-three years. She had a kind and affectionate disposition, which, combined with her fervent love of her brethren, rendered her dearly beloved by her church and friends. She showed

by her walk and conversation that she "had been with Jesus." She loved to entertain her kindred in Christ as long as she was able. She was very afflicted for several years, but was cared for most tenderly by her dear husband, who even took her to meeting, with great difficulty, and to visit her friends whenever possible.

The writer, in his early ministry, was her pastor for nearly thirteen years, and Sister Walker and other precious brethren and friends were a tower of strength to him.

The funeral services were conducted at the Halcottville meetinghouse by Elder W. D. Griffin and interment was in Kelly Corners Cemetery.

G. R.

Elder Ruston requested that I add anything to the above that I thought was pertinent. Suffice it is for me to say that all he has said concerning our sister has been well said. That she was held in high esteem by her friends and neighbors was shown by the large crowd in attendance at her funeral.

Text used on this occasion will be found in the writing of that suffering patriarch, Job 14:14,15. But few humans have suffered more in body than she; certainly it was her food and drink to talk of the same God that Job trusted in.

W. D. G.

MIRANDA DILLON SAWYER

In as much as it has pleased our Heavenly Father to remove from our midst our beloved sister, Miranda Dillon Sawyer, and at the request of her bereaved family, and as ordered by Norfolk Primitive Baptist Church, I attempt to write an obituary in memory of her.

Born in Carteret County, North Carolina, four score and three years ago, she was called away from her earthly existence 11 December 1962. Her parents were William and Cornelia Dillon and she was the widow of Joseph M. Sawyer. She leaves to mourn her passing and to miss her more than we can express in words, three daughters, Mrs. Walter Kaviel of Atlanta, Mrs. C. R. Branch of Richmond, and Mrs. Ralph Reedy of Rome, N. Y.; one sister, Mrs. Venetia Hollowell, Scranton, N. C.; three brothers, Ernest Dillon, Howard Dillon of Scranton and Jesse Dillon of Dundalk, Md.; five grandchildren and nine great-grandchildren.

She united with the church at Beulah, in Hyde County, Tuesday after the 4th Sunday in May, 1912, and moved her membership to Norfolk, Va. church 16 May 1948, making her life in the church more than fifty years. As we think of her long life in the church and on earth, we are comforted at the evidence of hope given her by God in his commandment,

"Honor thy father and thy mother that thy days may be long upon the earth that the Lord thy God giveth thee." Surely as we remember the beauty on her countenance as she sat and listened to the gospel being preached, we can have no doubt but that her hope was anchored in the Lord Jesus Christ, and that it was indeed an anchor to her soul both sure and steadfast.

Truly, a mother in Israel is fallen in the flesh but we cannot help but know that as her soul and body parted her soul must have heard the voice of her Saviour saying; "Come unto me who labor and are heavily laden and I will give you rest."

The helping hand and wonderful words of encouragement that she gave the writer and others, was not done seeking self glory, but to us is real evidence that God had touched her life in the person of His Son and ordained unto perfection the sanctuary of her soul in the paradise of God. Certainly we will miss her, but we so strongly feel that our loss is her eternal gain, and that even now her soul doth rest in the paradise of God to await the glorious day of the resurrection of the dead, when her soul will be reunited with her glorified body and will be taken by Jesus to his Father's home, where she will forever bask in the sunlight of God's love in the wonderful celestial city whose builder and maker is God, eternal in the heavens.

Written by one who loved her in hope,
Elder A. P. Mewbern

JOHN BERL WARREN

Brother John Warren was born in Orange County October 27, 1887, departed this life June 9, 1963. He was married to the late Fannie Ward; unto this union there were no children. He is survived by one brother Robert Warren, and four sisters, Sister Nannie Baker, Mary Capps, Emma Horne and Liza Byrd, and a host of other relatives and friends.

He professed a hope in Jesus Christ and united with Bush Arbor Primitive Baptist Church June, 1955, and was baptised by his pastor, Elder W. C. King. He was loyal and faithful to attend his meetings as long as his health permitted.

Brother Warren was blessed to walk softly and humbly before his brethren and fellow men. It has pleased our heavenly father to call him home to glory, where there will be no breaking up of congregations, no sorrows, trials, troubles, and afflictions but there will be joy and peace forever.

His funeral was conducted by Elder W. C. King assisted by the writer, and he was laid to rest in the church cemetery.

May Bush Arbor Church and all those that mourn his passing be blessed to feel that their loss is his eternal gain.

BE IT RESOLVED, That a copy be sent to the family, one to the Signs of the Times and one kept for church records.

Written by the request of the church.

Wallis A. Smith

SARAH (SALLIE) JANE SMITH

Through the workings of God's providence he has called Sister Sarah Jane Smith home. She was born December 9, 1887, to William Francis and Minerva Carpenter Johnson in Putnam County, W. Va. She passed away at her home in Charleston July 26, 1963.

She had been a member of Harmony Primitive Baptist Church of Huntington, W. Va., since August 11, 1951, and was a firm believer in salvation by grace and grace alone through the merits of Jesus Christ; and the resurrection of the body. She manifested a love for her church and its members, and filled her seat whenever possible. She was steadfast, unmovable always abounding in the work of the Lord; and rejoiced to hear the doctrine of our Lord and Saviour Jesus Christ preached. Through all her trials and tribulations in this life she was, by the grace of God, endowed with patience. Her close neighbor of many years spoke of her as having the patience of Job.

Surviving are two daughters, Mrs. Preston Crouch, of Oregon, and Mrs. Herbert Shanahan, of Florida; seven sons: Noble, Albert, Cecil and Robert, of Charleston; Opie, of Dunbar, W. Va.; Virgil, of Los Angeles, California; and John Jr., of Hurricane W. Va. Also surviving are one sister Vera Bird, of Huntington; and the following brothers: Lewis Mose Johnson, Hurricane, W. Va., Hugh C., Noel C. and Asa Forrest of Huntington. Also 31 grandchildren and 38 great grand-children.

Sister Smith had been in poor health for several years with heart trouble, and suffered a cerebral hemorrhage March 23rd, and suffered much pain until she passed away.

Her funeral was conducted as she had requested by her beloved pastor, Elder J. R. Lane, at the Mt. Moriah Church. Her body was laid to rest in the Carpenter Cemetery in Putnam County, beneath a mound of beautiful flowers. She is sadly missed by all who loved her, but we feel our loss is her eternal gain.

Written by her niece,
Mrs. Mildred Stanley

HORACE FREDERICK KELLY

Horace F. Kelly, of Hampstead, Maryland, was born August 25, 1873 and departed this

life January 13, 1963. He was the son of John P. and Sarah J. Kelly; and was united in marriage to Mary Ella Ports, who died March 19, 1951. One daughter survives: Mrs. Myrtle Kelly Baublitz, of Baltimore County, Maryland.

Thought not member of the church, Mr. Kelley was long an attendant of Black Rock meetings, and loved the doctrine and order of the church. His parents and a sister, Emma, were members there, being baptized by Elder F. A. Chick.

Funeral services were held at a funeral home in Hampstead by Mr. Harry G. Hagar, and Mr. Lee Powell, and his mortal remains were laid to rest beside his wife in the Black Rock Cemetery, there to await the great day of the resurrection.

J. D. W.

SISTER IDA WILLIAMS ROBERTS

Sister Roberts was born in Rockingham County, N. C., near Madison, and lived all her life here. She was the daughter of Abel and Susan Williams. She passed away August, 15, 1963, and left 4 sons; Charlie, of Reidsville; Jess, of Madison, Glenn and Jack, of Route 4 Reidsville; 3 daughters; Mrs. Myrtle Smith, Mrs. Charlie Williams, of Reidsville, and Mrs. Henry McCollum of Madison.

Sister Roberts was a member of Pleasantville Primitive Baptist more than 40 years. She loved her brethren and church friends and always attended until the last few years, when she was too frail to do so. She was a lovely and pleasant sister and was loved dearly by family and friends. She loved to have visitors come to see her and enjoyed them, especially the Baptist. She was blessed to be up some until the last and was never greatly afflicted, but being frail, grew weaker until she fell asleep. She was so sweet and patient and full of love that she was an example of a dear Child of God. We miss her and sorrow to know she is gone from our midst forever, but we want to be submissive to Him who gave her and every good gift to the Church.

Her funeral was conducted at the Pleasantville Church house by her pastor, Elder H. W. Wray, assisted by Elder D. V. Spangler; and she was laid to rest in the family plot in the Church cemetery.

Written by request of Pleasantville Church

Rachel Wray

NANNIE SUE RUDD

BE IT RESOLVED: That we, the Bush Arbor Primitive Baptist Church, Caswell County, N. C. this 12th day of October 1963, bow in humble submission to God who executes his judgements in righteousness.

Sister and Aunt Nannie Sue Rudd expired at a Danville hospital August 17, 1963 after one week of critical illness. Left to survive are brother Joseph Rudd, her husband; three sisters, Mrs. Polly Pulliam and Sister Jennie Blaylock, of Prospect Hill; Mrs. Elsie Cook, of Yanceyville; and one brother, Joe Tate, of Burlington.

Sister Rudd united with the church in November, 1951. She manifested her great love for the church by walking softly and meekfully, endeavoring to keep the unity of the spirit in the bonds of peace before the people who gave her a home and faithfully attending her meetings.

It was my pleasure to visit her on different occasions, and one of her frequent expressions was, "God has been good to me."

I feel that the Lord who raised the immaculate Lamb of God from the dead, has called the spirit of this bleating lamb home and her body to await the second coming of Jesus to resurrect this body like unto his own glorious body to be like him be satisfied.

Indeed she could truthfully be called a helpmeet for her companion, administering in every conceivable way in making his life comfortable and happy with devoted affection.

Her funeral was conducted by her pastor, Elder W. C. King, assisted by Elder Harvey Smith, at Caswell Funeral Home. Her body was deposited at Prospect Methodist Church, Caswell county, under a beautiful mound of flowers.

May God's richest blessings rest with her dear companion and with all that mourn. May He pour in the oil of healing like the precious ointment upon the head of Aaron that ran down upon his beard, that went down to the skirts of his garments, as the dew of Hermon and of Zion, for there the Lord commanded the blessing life evermore.

That one copy be spread on the church records, one copy be sent to the deceased husband and one copy sent to the Signs of the Times for publication.

This obituary written by one who loved and esteemed her for Christ's sake.

Done by order of the church.

Donald E. Smith
W. C. King, Moderator
Earl S. Rudd, Clerk