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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (910) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (910) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## SONG

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

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

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

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

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

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

Cowper

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EDITORIAL

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*God's promise to the children of Israel in Jeremiah's day.*

*The heritage that was laid up for them for some future day.*



ELDER R.H. CAMPBELL

**B**ehold, I will gather them out of all the countries whither I have driven them in mine anger, and in my fury, and in my great wrath;

and I will bring them again unto this place, and I will cause them to dwell safely: And they shall be my people, and I will be their God: And I will give

them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: And I will make an everlasting covenant with them, that I will not turn away from them, to do them good: but I will put my fear in their hearts, that they will not depart from me. "

These are the words of God by the mouth of Jeremiah the prophet concerning the salvation of the children of Israel, at some time in the future. They would be a dispersed and forsaken people who had been led astray by their pastors, deceived by them and made to wander in the deserts for many generations. They would be lost and scattered by the very ones who were supposed to be leading them, and who were feeding on the sheep instead of feeding the sheep. Sheep are the most defenseless animal that there is and must depend upon someone or something else to care for them. This is the reason, probably that the writers use this descriptive term for them. This is the feeling of all who have been given to experience the majesty and the grandeur of the kingdom of heaven. They are made to realize that they can do nothing, of themselves, to provide for their needs, seeing that they are weak and undone, in the flesh, and can only stand still and experience this great salvation. They are lost and do not know where to turn, all they see around them are the things of the world and these things have lost their appeal to them as they now see a much higher calling and desire to know more and more about it.

The news, that the God of heaven and earth had promised to provide for them and to return them to the safety of the fold and cause them to dwell in peace and feed on the provisions that have been supplied for them, was joyful news indeed. Every time previously that the Lord had delivered them from their enemies they had wandered off after the gods of this world and the traditions of the nations in which they dwelled and became separated from the Lord their God who had sustained them. This is why that, in this day the saints of God cannot join in with the rest of the world who walk in their own strength and provide their own food, they realize their weakness and the temptations which they are so subject to. There is no common ground on which they can come together and dwell in peace and harmony because their ways are so different and their faith is so weak. When God delivered the children of Israel into the hands of their enemies, or delivered their enemies into their hands, the first thing that he would tell them was that they were not to mix with the other people among whom they dwell, in their worship, or in marriages, because this would be a snare unto them and they would go into idolatry and forsake the ways of their fathers. This was the condition of Israel when Jeremiah wrote these words, and why these promises were such good news to them, because they had never been able to keep these commandments themselves and knew what their end would be if they were left to their own devices. Their cry would be as the

*apostle Paul's, "O wretched man that I am, who shall deliver me from this body of death".*

God's promise to Israel was that he would cause them to dwell securely in their own land, that they would be His people and He would be their God. He would give them one heart, and one way, that they should fear Him forever. This is the heritage of the children of God and He has promised that it would never cease to be true. When one is made aware of this glorious truth they are made to know that it is theirs, they cannot explain why this is true, it just is, in the very depths of their heart and soul. They realize that they are not worthy of these blessings but they claim the promises as their own and rejoice as the children of Israel did when delivered from their enemies. The saints today realize that their enemy is their own fleshly nature and the vanity and pride that they were created subject to. They don't have to look elsewhere for the source of their sin, they are made aware of its presence in their life when the spirit comes into their heart, and they bemoan their sinful and undone condition. Surely this is the cross that the children of God must bear as Jesus told them in his day. The first change that they realize is that they were sinful creatures seeking only the things that were pleasing to the flesh and now for the first time are aware of what they should be before a just and holy God, and how far short of this their best efforts come. They are still sinful creatures but they are running from sin and the fleshly pleasures of the world, be-

cause they are vanity and foolishness to them.

They realize that, if not for the revelation of these things to them, they would have continued all of their days running after the things of the world and would have never known of the existence of this spiritual realm which is all around them. They stand in awe of the wonder and grandeur of the kingdom of God and thank him for the blessing of revealing these things to them. They pray that he will lead them in the paths of his righteousness because they have none of their own nor are they able to attain to that state in and of themselves.

Although they cannot perform these things, in spite of the desire to do so, these promises that they claim causes them to walk joyfully with their brethren and they pray that it will ever be this way with them. They realize as they journey in this low ground of sin that they must still live in the flesh and that this is where their problems lie. They will go the rest of their life following in the footsteps of the flock, rejoicing in their blessings and knowing that if they are indeed in the fold that all of the forces on earth, principalities, powers or anything else cannot separate them from their glorious heritage or cause them to fall from the gracious estate into which they have been placed. They realize that the sovereignty and power of God is above anything that this world possesses and that it will stand forever, it began before time and will last after time ceases according to His word.

The Lord has promised to put his fear in their heart and they shall not depart from him. He will rejoice over them for good and will plant them in his land assuredly with his whole heart and with his whole soul. There is no place or position that is more safe and secure than this fold where the sheep are gathered. This is where the porter opens the door and the shepherd calls unto his sheep and they follow him. They know his voice and will follow no other. Is this not the way it is with the sheep today. There are pastors all around calling, Lo here and Lo there, follow us and learn the way of salvation but it does not deceive one that is in the safety of the fold. The false pastors cannot enter there, or deceive the sheep because greater is he that is within them, the sheep, than he that is in the world. The fear that is in their heart is from their own weakness and the thought that they might bring reproach upon the name of their God and the household of faith.

The prayer of all the saints of God is that this is their dwelling place. The work was all done before they were aware of it and they were indeed given a new heart and began to walk in a new direction and the desire of the heart now is that they shall receive more and more evidence that this truly is their heritage. If this is your experience, then you are the one of the ones that Jeremiah was writing about, thousands of years ago, and all of the promises are yours. David said, "*The lines are fallen to me in pleasant places, yea I have a goodly heritage.*" This has been the testimony, in

all ages, as one is brought to the knowledge of the truth, and made to feel that these things are theirs although, there is no apparent justification for such a claim.

As the newborn soul searches the scriptures and reads the scriptures where Jesus says, "*Except a man be born again, he cannot see the kingdom of heaven and again, That which is born of the flesh is flesh; and that which is born of the spirit is spirit*", they realize that this is what has happened to them. They had lived all of their lives in the flesh and running after the things of the world, and then just as they were born in nature in the flesh, they have now been born again into the spiritual kingdom. As their lives consisted of the things of the world before, they now run after the things of the spirit, as they had desired the natural food that they might live naturally, they now desire spiritual food that they may live the life of the children of God. As they have been nourished by the sincere milk of the word, they desire the strong meat of the doctrine, that they may grow thereby and have their senses exercised to discern both good and evil, that they may choose the good and avoid, by the grace of God, the evil in the world.

The heritage of the saints of God is the most precious possession that they have in this world and it is to make manifest that he who has promised is still here to fulfill that promise. The evidence is, to all of the household of faith, that it is a gift from God to those who were chosen in Christ

from the foundation of the world. The evidence is placed in the heart of the individual and it will cause them to stand all trials that they shall face. The Apostle Paul was the only one who experienced the appearing of Jesus to him, on the road to Damascus, although there were many other present at the time. This is the answer to the question which was asked of Jesus, by Judas, (not Iscariot) "*Lord how is it that thou wilt manifest thyself unto us, and not unto the world*". The answer is by revelation, and that is always the work of God by his grace. No works or effort on the part of the creature is involved in this matter, either before or after the change.

May God bless these words to your comfort, and may they bear witness with your experience, and if they do, you can rest assured, that yours is the journey of the redeemed on that highway which is called the way of holiness where none but the cleansed can walk. This indeed is the heritage of the saints of God and all who experienced these things in their journey of life are assured of inheriting the heavenly home prepared for those who love God.

In bonds of love  
Richard H. Campbell

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#### ROMANS 14: 11-12.

*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.*

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**VOICES OF THE PAST**


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Raleigh, North Carolina.

**B**ELOVED IN CHRIST JESUS  
 OUR LORD: – You are all pursuing that path that leads to eternal glory. It is a path which none know but the ransomed of the Lord, and they only walk therein by faith, and not by sight. That faith which worketh by love, and which is of the operation of God, clings to, rests upon and walks in the new and living way which Jesus has consecrated for us, through the veil, that is to say, his flesh. The obedience and atoning blood of the Lamb is the glorious highway through this wilderness to the city which hath foundations, whose builder and maker is God. I, saith Jesus, am the way. As I contemplate the life of the righteous, and muse upon their blissful and eternal inheritance of glory with Christ, the Head of the church, I find longings flowing forth from my soul, and I join with one of old, saying, *“Remember me, O Lord, with the favors that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance.”* I gladly admit that our God grants me seasons when I sing with gladness of heart for Jacob. *“For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he.”* But oh, at other times I am so beset

with enemies, so tossed with internal conflicts, and my sins as a very plague seem to isolate me from the commonwealth of Israel. I am as one thrust forth from thy tents, O happy Israel! The fretting leprosy of mine iniquities causes me to wander as an outcast from the holy people. Ah! well I know my uncleanness unfits me to associate with the clean. I feel my presence would defile the tents of the beloved nation. Therefore when any of the family of God would draw nigh to recognize and to embrace me as a brother, I inwardly cry outward to forbid their drawing nigh. I am unclean, unclean; I am not fit to be taken into fellowship and companionship with the ransomed of the Lord. And when, notwithstanding my inward protestations, tokens of fellowship have been bestowed upon me by God’s dear children, this so humbles me, I feel so contemptibly mean, so vile, so unworthy of their esteem, that I have gone before now in secret to sigh and to weep. I need thy precious blood, O Lamb of God, to cleanse my guilt away. *“If thou wilt, thou canst make me clean.”* The blood of thine atonement apply to my diseased soul. Oh give me the evidences that thou did die for me, and then I shall be clean in thy sight. *“Wash me, and I shall be whiter than snow.”* This shall raise me up from the dust to rejoice in thy salvation. *“He sent his word and healed them.”* This is what I need; not the bare theory of the doctrine, with its proof texts set in array in my natural understanding, but the glorious truth sent by the Lord’s gracious power, in the Holy Ghost,

and in much assurance. When the Lord sends the word it prospers in the thing whereunto he sends it. This I know, for then his speech distils as the dew upon my soul, and I am refreshed. His doctrine sent to my heart calms all the tumults that my sins and the devil create, and I have peace through the blood of Emmanuel's cross. Sometimes I am as one famishing, and I pine away for want of the fruits of the field. My soul craveth Jehovah's sweet mercy, I yearn again to taste his pardoning love, but the Bible cannot afford it, the letter of the Scriptures cannot bestow it. I have no power to suck honey out of them. Those who can go to the Scriptures and always get what they need, and can close the book well satisfied with what they have got, are altogether different from poor, sinful, helpless me.

I can no more help myself to food out of the Holy Scriptures than a very babe could feed itself at a well laden table spread with all manner of sweet tasting and nourishing food. I well know that the concentration of the natural study yields no sustenance to the quickened soul. By our natural powers we may acquire a natural knowledge that the Bible teaches the doctrine of predestination, election, salvation by grace, etc., and by the application of the natural mind to these subjects in the perusal of the Bible a person may be well versed, as the saying is, and be able to prove his points, to preach the doctrine in the letter. He may be quite competent to debate with the opponents of the doctrine, and secretly, if not openly, pride

himself in this line. But what of it all? It may all be, and that man's soul be utterly destitute of the grace of God that bringeth salvation. I have been harrassed with thoughts that I was just such an one, that all I know is the result of natural study of the Scriptures, and fears have invaded my heart that after all I know nothing of the anointing of the Holy Spirit. I have been brought low and with great searchings of heart I have fallen at the feet of the Lord so troubled, so weakened, so dismayed at the thought that the secret of the Lord was not with me. Perhaps some one who is fully six feet tall according to his own measurement, may hold one like me in very contempt, and think one like me by this time should be a man, and no more a child. Well, perhaps there are times when I am a man, strong indeed in Christ Jesus. I grow up by faith, by the abundant ministrations of the Spirit of Truth into Jesus Christ in all things. I am strong then in our Redeemer, and the arms of my hands are made strong indeed in Christ by the mighty God of Jacob. Then I can vanquish the foe, and tread down my enemies as the mire of the streets, but my triumphing, and all the exploits are altogether by faith, which is the fruit of the Spirit, in the love, and mercy, and faithfulness of God, in the blood and righteousness of God, in the blood and righteousness of Jesus. These are rare times, when I can in truth experimentally triumph and glory in Christ Jesus. But, I am as a sickly babe sometimes, so weak, defenseless, I feel as it were to be dying for the need of some one

to care for me, feed me and clothe me, and that one, that only One that can do these things unto me is the glorious everlasting God. *“As one whom his mother comforteth, so will I comfort you.”* Sickly and faint and ready to die in the filth of my own heart, the Lord in his tender pity has placed me in the arms of Zion, she has borne me upon her sides and carried me in her bosom. I have been dandled upon her knees, and she has drawn out the breasts of her consolations to me, there I have suckled, and have been satisfied with the abundance of her glory. They have breasts in some places that they call “conditional time salvation,” but from the description that some of them give of them I am fully satisfied they are not the breasts of the free woman, but the breasts of Hagar the bond woman. However the children of the bond woman may thrive upon Hagar’s breasts, Isaac will do well by being suckled at the breasts of the everlasting covenant of grace, even the sure mercies of David. Those who want to suck at the breasts of *“conditional happiness,”* of conditional time salvation, can do so, and they are welcome to all the happiness that they derive therefrom. There is a vast amount of fleshly religious happiness in the world that is of no kin to the joy of the Lord. People may perform their supposed duties, and render their supposed obedience unto God, and compass themselves about with their sparks, and walk in the light of their fire, and in the sparks that they have kindled, but I rather walk in the dark with God than walk in their light. (Isaiah

1. 10,11.) I am pained to think that such teachings are being taught among our people, teachings wherein the precepts of the law of liberty are mingled and confounded with the precepts of the covenant that gendereth to bondage. The obedience of faith, and commandments of Christ’s gospel, are handled in such a way that the joyous, captivating sound of them cannot be heard as they come forth from the lips of conditionalists. Their sweetness, freshness and beauty are departed, and grace, the grace of God, cannot be discerned in the obedience required, and the gracious and almighty operations of the Holy Ghost exercising the hearts of the elect to the obedience of faith are altogether in the background, in the doctrines that are being promulgated in this distasteful phraseology, conditional time salvation. True gospel obedience flows from the constraining love of Christ. A part from the love of God in the soul there is no obedience in the gospel. *“If ye love me, keep my commandments.”* The Lord delights in that which his Spirit inspires. In order to the true worship of God we need the ministrations of the Comforter, the Holy Ghost, to revive our faith, and hope, and love, praises and supplications, then obedience to the Lord will be the fruit. *“I will run the way of thy commandments, when thou shalt enlarge my heart.”* – Psalms cxix. 32. Oh, what are all the best services that we have ever rendered unto the God of our salvation? To this day I have to say to Jehovah’s sovereign grace I owe above what the



fiends have in hell. I desire from my very soul to walk holily just and unblameably before the Lord and his people, but I have not attained unto this. I see very plainly that vanity is stamped upon all that I engage in, the vileness of my flesh is so manifest to me, it intrudes itself, mixes itself with and defiles all that I put my hands unto. That others may not be so beset with sinfulness so polluted I allow, for I see it is only by a miracle of grace that I can be saved, and grace is the only fountain that yields supplies to one like me. I can with all my heart join with Hart, who sings,

*“Jesus gives us pure affections,  
Wills to do what he requires,  
Makes us follow his directions,  
And what he requires, inspires.*

*All our prayers, and all our praises,*

*Rightly offered in his name,  
He that dictates them is Jesus,  
He that answers is the same.”*

*“Love is the fulfilling of the law.”*

Thus that dear child of God, that invalid, that deaf and dumb paralytic, when by the sweet communion of the Holy Ghost is instructed and comforted, and filled with love to the Redeemer, is as much obedient unto Christ as any of the ransomed family. That strength and grace by which the believer walks in the commandments of the Lord our Redeemer, is not an ability that we have inherent in us as subjects of the new birth, which it is in our power according to our will to put

into exercise, and thus, apart from walk obediently, it is the obedience of faith, and this comprehends that God's grace is made to abound unto us, and this is our sufficiency. (2 Cor. ix. 8) I can do all things through Christ which strengtheneth me. Thus the apostle, knowing that believers have no stored up, inherent ability, in themselves, to do the will of their God, says, *“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 wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.”* – Heb. xiii. 20, 21. Though I am, I hope, a subject of Jehovah's grace, and born of the Spirit, and if so even such an one, yet with me there are many times when I have no strength, I am as it were dead, I have not the power to put forth a sigh, or groan; to cry, to pray to God seems impossible. I am so hardened, so frozen up, so stiffened and numbed by the deceitfulness of my sins, and an evil heart of unbelief, that I find it beyond my power to think a thought. Ah, I know by humbling experiences that apart from the unremitting ministry of the Comforter, the Holy Spirit, I have no might to worship God. Those who can always sigh over their sins, and pray unto the Lord for his pardoning love, those who can praise God any hour of the day they appoint to do so, are not like me. But I have proved that our God is very pitiful, and his

longsuffering with such a miserable, unprofitable worm as I am is a wonder of wonders. *"He giveth power to the faint; and to them that have no might he increaseth strength."* He visits my soul in his love, he chastens me with his rod, he shows me when I am smarting under his reproofs, that mine iniquities have exceeded all his chastenings. (Job xxxvi. 9.) He maketh my heart soft, he gives under this discipline a humble and contrite heart, he smiles with pardoning grace upon me, he speaks kind promises to my soul, he gives me glimpses of the riches of his grace, displayed in the works and merits of Jesus our covenant Head. Oh, then I sigh, then I weep, then I pray, then I praise, then I can do all things through Christ which strengtheneth me.

*"I can do nothing without thee,  
My strength is wholly thine;  
Withered and barren should I be  
If severed from the vine."*

I find, dear children of God, that I have to be learning over and over again that *"Christ is all, and in all."* — Col. iii. 11. Oh, that name Jesus, Savior, is so sweet! In him are such transcendent excellencies, and so suitable to a needy sinner like me that at every view that is given me by the Spirit of truth I fall deeper and deeper in love with our altogether lovely Savior. And when his love is shed abroad in my heart I find myself saying within me, He loveth me still, he loveth even me, and what proof of his love I see in his fulfilling all the gracious relations

that he sustains unto his people, as the loving Kinsman, our Brother, our tender, faithful Husband, our Almighty Friend and Redeemer. When the Holy Spirit, who takes of the things of Jesus and shows them unto the elect, shows them unto me, how can I help loving him and praising and adoring the King in his beauty? Ah, then it is that I would not in word only, but in deed and in truth love him who hath loved me with an everlasting love.

*"Love moved him to die, on this  
I rely;*

*My Savior hath loved me, I cannot tell why;*

*But this I can tell, he loved me so well,*

*As to lay down his life, to redeem me from hell."*

Frederick W. Keene

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#### ROMANS V. 3-5.



agreeable to a desire of sister Peck, we offer a few remarks in regard to the working of tribulation, &c., in harmony with all other things, for the special good of God's people, and the glory own great name. The inquiry is made, *"How does tribulation work patience, and patience experience, and experience hope that maketh not ashamed?"* In reply, suffer us to ask, What could christians know about the grace or the action of patience, if we had not trials or tribulation? Suppose that we were placed in circumstances of perpetual

joy and ease, we should know something of gratification, but in that condition we could never become acquainted with patience. Nothing short of tribulation can call forth into exercise the principle and grace of patience, and it is on that account the apostle says, "*Tribulation worketh patience,*" and in the same connection, of one of the graces of the Spirit working in harmony with all the other graces, that "*patience worketh experience.*" This was illustrated in the case of poor old Job. The apostle says, "*You have heard of the patience of Job, and seen the end of the Lord.*" The end, or design of the Lord, in Job's tribulation, was that in the final issue, Job might have occasion to record his experience of the dealing of the Lord with him, throughout that dreadful conflict. "*I have heard of thee, by the hearings of the ear; but now mine eye seeth thee.*" This is the difference between theory and experience. He had heard before, but now he had actual experience. And it is so with us; our patience in tribulation stores our mind with rich experience of the divine goodness. Jeremiah also had tasted the wormwood and the gall, and had, like David, waited patiently for the Lord, and this had given him experience which strengthened his hope. My soul, said he, hath them still in remembrance, therefore, I have hope. Thus his tribulation worked patience, and patience experience, and experience hope. But what kind of a hope would we have if we were destitute of experience? We remember our experience,

and all the way the Lord our God has led us, and our hope is revived, and we say with the poet,

*"His love in times past, forbids me to think*

*He'll leave me at last, in trouble to sink;*

*Each sweet Ebenezer still rising to view,*

*Confirms his good pleasure to help me quite through."*

This hope being well grounded, and supported by actual experience of the loving-kindness of our covenant God, will never fail, or make us ashamed. The makers of idols shall be ashamed, and they shall all go to confusion together. But they that trust in the Lord shall be as Mount Zion. They shall not be ashamed nor confounded, world without end.

Middletown, N.Y.  
September 1, 1856.  
Elder Gilbert Beebe

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**PSALM 148: 1-5.**

*Praise ye the Lord. Praise ye the Lord from the heavens: praise him in the heights.*

*Praise ye him, all his angels: praise ye him, all his hosts.*

*Praise ye him, sun and moon: praise him, all ye stars of light.*

*Praise him, ye heavens of heavens, and ye waters that be above the heavens.*

*Let them praise the name of the Lord: for he commanded, and they were created.*

**D**EAR BRETHREN AND SISTERS IN A PRECIOUS HOPE OF ETERNAL LIFE: – I will try in my weak way to relate what I humbly hope has been the Lord's dealings with me.

I was raised in a Missionary Baptist home, and united with them at the age of fifteen. I was a Sunday School teacher and leader of B.Y.P.U. Then I met and married a man whose folks were Primitive Baptists. I would go with my husband to his meetings and he would go with me to mine. I was very well satisfied with my life, as I had nothing to worry about. I visited my husband's parents home with him, and they would sing hymns, and my sister-in-law and I would go out behind the house to try and get out of hearing of them. We said they sounded like funeral songs to us. (Which they were, singing of the death and burial of our Lord and Savior Jesus Christ.) I often remarked to my sister-in-law that I would rather be dead than to believe such doctrine as they did. I was dead, and did not know it; dead in trespasses and sin. I went this way for a year and did not even care for my own meetings. Then I became worried. I was not satisfied with the Missionaries, and would go with my husband but could not believe what they preached, so I decided to stop going altogether, that there was nothing to any of it but just a form to go through. But I could not be satisfied at home when my husband was at meeting. I would walk and wonder why. I could not go back to the Missionaries and like the meetings, and not be worried

all the time. Then one day my father-in-law and family and some of the brethren and sisters passed by our house on their way to meeting, and when I saw them the thought occurred to me that I would like to go with them. I remarked to my mother-in-law that if I had shoes fit to wear I would go with them. She said, Your shoes are good enough, go if you feel like it. So I went with them. That night there was a preacher from another county, brother John Everett. He came forward to preach, and it seemed that he was talking directly to me, condemning me with every word. Suddenly I felt as though something had hold of me, and was tearing my heart out of me, and if I did not get relief I would surely die. I could see hell waiting for me as soon as the breath left my body. I was shaking like a leaf in the wind. One of the sisters saw me and told my husband there was something wrong with me. He started to come toward me, and I thought, When I get in his arms I will die. When he reached me I fell in his arms, but do not remember much of what happened, only that I could not breathe. They put me to bed and called a doctor. I could not tell what was the matter, because I did not know. I was still trembling, and the doctor said I was nervous, and gave me some medicine to quiet me. But he could not quiet my heart. I felt so full of sin I thought all my friends could see it and would turn against me, and I tried to pray the good Lord that I might die, even if hell was my doom, rather than turn all the dear friends against my husband because of me.

Well, I went back home, and thought I was just sick and being punished for not going to my meetings, so I decided that I would go back to the Missionaries. I went to my mother's home and went with them to meeting, and as soon as the preacher began to preach it did not sound right to me, and I wished I had not come. I could not believe what he said, so I went back home more worried than ever. I went on in this way for five years, worried and burdened with a load of sin, trying not to let my husband, his folks or my parents know that I was troubled. I thought that if they knew it I would not have a friend. I went for days and nights trying to pray the good Lord to show me the right way. I tried to read the Bible and it seemed to condemn me and show me that I was lost, condemned to hell and no way of helping myself, and I am still in that condition today: no way of helping myself. If my name was not in that number that Christ died for I am lost, without hope in this world. If I am saved, it is by the grace of God.

But to get back to what I was telling about. In the fall of 1933 my husband's father and mother and their pastor, brother Henry Phillips, were going to a district meeting down in Ruston, Louisiana. The day before they left I felt that I wanted to go with them, so much so that I could hardly stand it for them to go without me, so I said to my husband, Go over and ask if we can go with them. He said, Do you really mean it? Do you want to go? I told him I did. He said, All right, he would go, too. He started over to ask them, and it seemed

as though I could not wait for him to get back. I was so afraid they would have too large a load and we could not go. But he came back and said they would be glad to have us, so we all left early the next morning, which was Saturday, and got there in time for meeting that night. They were strangers in the flesh to all of us, but received us with a warm welcome into their homes. But I was worried, and felt that I was an intruder. I felt that I did not have any part with them. The dear people seemed to be enjoying themselves exchanging experiences with each other, drawn together by love. We went to meeting next morning and brother Baker, of that association came forward, followed by brother Phillips. I felt as though brother Phillips was talking directly to me, condemning me for coming down there and trying to have a part with God's children, but before he finished I was shown a little light, as it were through a darkened glass, and when he finished I gave him my hand and asked him to pray for me, if he could pray for such as I was. When we started for home I was riding in the cab of the truck, because I had a little baby. I was silent, troubled, trying to pray that I would be shown the right way, that that little glimpse of light might be opened up for me, and this Scripture was continually going through my mind, If God be for you, who can be against you? I thought, If I knew God was for me I would not worry. My father-in-law asked me what was the matter with me, if I did not enjoy myself. He said, Dear girl, God will bring

you out in his own good time. I wanted to tell him my trouble, but I could not, for I felt I would be troubling him. We stopped for water as the sun was going down, and I asked if I might ride in the back of the truck so my husband could hold the baby and let me rest awhile. As we got in the truck brother Phillips sat down by me and asked me why I went way down in Louisiana to tell him what I did. I asked him why he went way down there to preach what he did. I found myself talking to him, telling him my troubles. He said, I have known for a long time that you were troubled, and we have all suffered for you, because I believe we have every one of us gone through what you are now passing through. While we were talking it seemed as though a bright light, brighter than the sun, came down over me and I could see Jesus before me. Oh so lovely, and it seemed that everything was praising God, and I just had to tell the dear folks who were in our party exactly how I felt. I told them that a great change had come over me and I had to tell them about it. I felt that I wanted to shout the praise of God for every one to hear. They told me to talk all I wanted to, and the tears were streaming down the cheeks of all of them. As I talked some hymns came into my mind and I asked them to sing them, and how sweet those hymns did sound to me; I could not sing enough of them. I could see that light of love, which is Jesus, shining in the faces of those present, and felt that I could say with them, My Redeemer liveth. Brother Phillips said that if I wanted a

home with those people they would stop the truck and baptize me at the next water deep enough, that there were plenty of witnesses present, but I did not answer, it did not please the God of mercy for me to come in at the time. I was very happy the rest of the way home, talking and singing with the dear brethren and sisters. I thought my troubles were over, that the dear God of mercy had smiled on such a wretched sinner as I felt myself to be. I went home with my mother-in-law that night, and went to bed feeling that Jesus was still with me overwhelming me with that unspeakable love, but the next morning when I arose I was burdened with a load of sin and grief. I felt that what I had experienced the night before was only a delusion of the mind, that I had deceived those dear people, and it came to my mind that the wages of sin is death. I felt that death was my portion. Oh how could I face my dear mother-in-law after deceiving her so? I got up to help her with the breakfast, fearing and trembling, afraid she would bring up the day before, but, bless her dear soul, she saw as soon as I appeared that I was troubled and commenced talking about the day's work. I could hardly wait until breakfast was over, for I wanted to get away by myself and cry, for I felt that if I could cry I would get relief. When we called the others to breakfast I thought I would slip out, but my mother-in-law saw me and asked me if I was not going to eat breakfast. I told her I could not eat. They did not insist; I believe they all knew what was the trouble. I went in

the back room and fell across the bed and tried to cry, and pray that my great burden of sin be removed. I could see myself the blackest sinner on earth, not worthy to take God's holy name on my sin-polluted lips. I could not shed one tear, and could only moan, Lord, have mercy on me, a sinner. I stayed in there for a time and knew I had to go home. I thought I would go home and work and forget my sinful self. But when I was at home at work I was so burdened with grief that I felt that if I should die and go to hell it would be a just God that sent me there. How I longed at times for the peace I had when I was a girl, when I thought I was living right. But all the air castles that I was going to heaven on had been knocked from under me and I felt that I was a naked, wounded soul, that nothing but the mercy of God could reach me.

The last of that week the district meeting was at Antioch Church, over in Bradley County, and my husband asked me if I was going. The nearer the time came for the meeting the more I wanted to go, but not feeling fit to be with God's people. I had become perfectly satisfied that the Old School Baptist was the church of God, but I was not fit to be with them. My husband asked me the day before we left if I was going to the district meeting to join the church. I told him I might go, but I was not going to join the church, that I did not have any place with those dear people. We went and at the meeting I could look at the faces of those dear people and see the light of love, which is Jesus Christ, shining upon


them. I was made to cry, O God, why did I come over here, a black sheep among God's people? I slipped off by myself every chance I got and tried to pray to God to have mercy on my poor soul, for I was a condemned sinner. I went to meeting Saturday morning desiring a home with those dear people, yet feeling too unworthy to be in their midst. I felt that if I should offer myself I would be rejected, and justly so. As I sat there listening to the preachers so ably setting forth what I believed to be the doctrine of Jesus Christ, this thought went through my mind, If I should join all my people would turn against me, because they were bitterly opposed to this doctrine. By this time they were offering an opportunity to any one desiring a home with them. This Scripture came to me, Forsake father, mother and friends and follow after me. I found myself giving my hand to the preacher, feeling that I was perfectly willing to forsake husband, father and mother if I could only follow after Jesus. I felt that I would be rejected when it was brought before the church, but I was determined to offer myself. When the preacher asked me to talk to the church, it came to my mind, Lord, I commit myself into thine hand. I tried in my weak way to tell what a burden I had been laboring under, and that I felt that when Jesus cried on the cross, It is finished, it was finished, a full and complete redemption for sinners. I do not remember all I did say, but was surprised when I was joyfully received and the dear brethren and sisters came forward, with tears streaming down

their cheeks, to clasp my hand. I felt that my joy knew no bounds. If it could only please the God of love to bring in my dear husband and me. But God has a time for all things, and he was not brought in until one year after I was. As I went down into the liquid grave I felt a great peace descend upon my soul. Oh the blessed peace and calm, not a worry, not a trouble, all love and peace, just as though a great storm had come and torn my soul asunder, and Jesus spake peace to my troubled soul and all was calm. I find today, after two years, that we need the Holy Spirit to calm the troubled waters. When the mighty hand of God is withdrawn and I am left to myself all is trouble, strife, fear and doubts.

Your unworthy sister,  
saved by the grace of  
God, if saved at all,  
Mrs. Velma Lawson

October 25.

*"For his eyes are upon the ways of man, and he seeth all his goings."* JOB xxxiv. 21.

 HE Christian has to prove that nothing escapes the eye of a just and holy God; that he lays bare every secret thought, searches every hidden purpose, and scrutinizes every desire and every movement of the mind. He thus discovers and brings to light all the secret sins of the heart. Men in general take no notice of heart sins; if they can keep from sins in life,

from open acts of immorality, they are satisfied. What passes in the chambers of imagery they neither see nor feel. Not so with the child of grace; he knows the experience described in Psalm cxxxix. He carries about with him the secret conviction that the eye of God reads every thought. Every inward movement of pride and self-righteousness, rebellion, discontent, peevishness, fretfulness, lust, and wantonness, he inwardly feels that the eye of God reads all, marks all, condemns by his righteous law all, and because he is so intrinsically pure, hates and abhors all. Thus he proves, amongst the "all things" which are weighed up and measured in the inward court of conscience by the unerring standard of the word of truth, the light of the Spirit's teaching, and the workings of godly fear, that he is a sinner before God, and that of a deeper dye and more crimson hue than any other transgressor, for he sees and knows his own heart, which nobody else can see or know. He is indeed aware that many may have sinned more deeply and grossly as regards outward acts; but he feels that no one can have sinned inwardly more foully and continually than he; and this makes him say with Job, "*I have heard of thee by the hearing of the ear; but now mine eye seeth thee; wherefore I abhor myself and repent in dust and ashes*" (Job xlii. 5, 6,)

Elder J.C. Philpot



SERMON BY  
ELDER D.V. SPANGLER AT THE  
PIGG RIVER ASSOCIATION  
AT ROANOKE, VA.

1964

**E**lder Turner told me this morning that there was an afflicted brother here who has hoped someone would talk on the scripture which is found in the 30th verse of the fifth chapter of Ephesians: "*We are members of his body, of his flesh, and of his bones.*" I am sure this is a wonderful text.

One of the things that stands out in the Scriptures, is that wherever God has brought his church to view, he has presented her as something complete. When he refers to the church of God, he speaks of that church being the bride, the Lamb's wife. And we find also that he tells us how, at some time in the future, he will present that church unto himself a glorious church, not having spot, wrinkle, blemish, or any such thing. When the Lord has brought Zion to view as the church, he presents her as a city set upon a hill, that cannot be hid. When he has spoken of the safety of this city, he has told us that salvation shall be her walls. Not the salvation that men talk about, but the kind that God Almighty appoints, for he said that salvation will God appoint for walls and bulwarks.

When God brings Zion for his people to view, he brings her to view as absolutely complete in him; he brings her to view as being watered by the river of the water of life; and that stream, he

tells us, makes glad the city of God. Now if your heart has ever been made glad as you heard the gospel of Christ preached, as you mingled with your brethren, it is evidence that some of the streams have reached you.

"Makes glad the city of God." I like to think about the effectiveness of this stream—that there has never been one too poor but that the stream will reach him. Last night, as we sat on the brother's porch, I talked about people going home to the church, for I feel in my ministry to encourage God's people: if they love His name, to stand up as God blesses them, and be counted with his people. And I saw a tear in a friend's eye; and I said, "My friend, there's room for you in the house." He said, "I'm unworthy." A very acceptable answer, wasn't it?

We want to talk about the text, but we must first get to it. We want to show, the Lord willing, that we are a part of the body of our Saviour. And we are going to show, the Lord willing, that Jesus Christ did not come into the world to make a decision as to a single person going to heaven. Somebody has brought forth such false doctrine that they advance the idea that men are helping other men to go to heaven—to make a decision for Christ. Christ taught that he himself never made the decision while in this world, as to a single person who would be in glory. We find, in her earthly understanding of Christ, that a woman approached Him, and said that she had a request, that she had two sons and she would like for one to sit on his right hand and the other on his left,

when he entered into his kingdom. And Jesus said, "*Woman, you don't know what you ask; it is not mine to give.*" He didn't come into the world to decide who would go to heaven, but to make it sure to every one that was chosen in him before the world began. He said, "*It shall be given to them for whom it is prepared of my Father.*" If any man has advanced the idea that Christ went about upon the earth trying to save sinners, making decisions as to who would enter the kingdom, this scripture forever sets it at naught.

But he brings this matter to you and me, for it is said that we are members of his body, of his flesh, of his bones. There is a depth here that I doubt whether any minister has ever reached; there is a depth here wherein our Saviour, (I hope I can say, our), has taken our flesh and our bones. We are members of his body, of his flesh, and of his bones. As we look back at the wonderous work of grace, we find that when God created a man of the earth earthy, (and in a sense a type of our Lord Jesus Christ), the woman was in the man, and a part of the man, before she was ever taken from him; and that the law that God gave to Adam, was given him while Eve was yet a part of his body. That is why Adam said, "She is bone of my bone, and flesh of my flesh." That is why Paul, in his epistle to the Ephesians, said that a man has never hated his own flesh, but he nourishes and cherishes it, even as the Lord the church. "*This is a great mystery, but I speak concerning Christ and the church.*" In the pre-

ceding verses, how wonderfully he said, "*Husbands love your wives, even as Christ loved the church, and gave himself for it.*"

There are a few things in my life that have been most humbling to me; one is, that God would love a sinner like I am; another is how brethren could love me. Another humbling thing to the minister is when God's people tell him, "*You were blessed to preach the gospel to me.*" This never exalts one of God's ministers. Oh, no ! but the devil does sometimes. He will sometimes tell one that he preached a wonderful sermon; but a tear in a person's eye is more humbling than all the Devil has ever said to him.

He took the woman out of his side. The Bible doesn't say his side, but He took a rib, and that is where the side is; and He gave her to him to be a help meet. The side of Jesus Christ was torn when he hanged on Calvary's hill, when darkness covered the earth. The soldier pierced the side of Jesus. Why did he pierce his side? Two reasons: prophecy had said it would be; and the soldier didn't know what he was doing – he knew nothing about the purposes of God. Men today are living out the purposes of God blindly, but I assert that the purposes of God shall stand. If I didn't believe that, I would be afraid to start home this afternoon. Someway, I believe with all my heart that in our journey here, the angels of God have been our protection.

But, I want to talk about the text. "*You are members of his body, of his flesh, and of his bones.*" Eve received the law through Adam, and

the Ark was the only thing that could weather the storm of the wrath of God, when his wrath for sin was poured out upon the world. The door of the Ark, the Bible says, was in the side. It didn't have two doors; it had one door, — in the side.

When Abraham sent his servant to seek a bride for his son, he caused him to swear that he would not go among strangers, but that he would go among his own kindred. What does it show? that Jesus Christ came into the world to save a people that already belonged to him — that were united with him. And the servant wanted a sign; and he said, *"When I reach a certain well, have somebody there to draw water for the camels."* And we find a willing Rebekah there. She even ran to meet him; and said, *"Drink my Lord."* And when the question arose, when the servant had told his business, *"Will you go with this man?"*, her parents said leave her a little while, and then she can go. But they left the answer with Rebekah; and she said, *"I will go."* I like a doctrine that brings about in the heart a willingness to do the will of God; that not only brings about a willingness, but makes every particle of His service a delight.

*"You are flesh of his flesh, and bone of his bones."* We find in the wonderful works of grace that God Almighty has brought home to his people throughout the ages, two things clearly brought to view; One is, that he has saved them because he had an everlasting love for them; and the other is, that they are unworthy of everything that God has done for them.

I remember that when David went out to fight the battle for his brethren, he was just a lad; and his brethren rebuked him, saying that the naughtiness of his heart had brought him down to see the battle. Here is a giant! if we can't overthrow him, we know you can't: Goliath, the giant of the Philistines. David was of the bone and the flesh of his brethren, wasn't he? And David said, *"Is there not a cause?"* Yet they did not believe in him until he manifested to them his power to fight the battle. And that is when every sinner believes in Jesus Christ. David's brethren would scorn him, but he said that he would fight the battle; he would meet the giant; but he would not take the armor of Saul, for he had not proved it. David went forth saying unto Goliath, *"I come to thee in the name of the Lord."*

They were David's brethren, and nothing they could say would ever change his love for them; no rebuke from them would change him. Neither will anything, my friends, ever change the love of God for you; for Paul said, *"I am persuaded that neither death nor life, things present or things to come, principalities or powers, etc., nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus our Lord."*

*"Flesh of his flesh; bone of his bone."* Let's find out more. Joseph was a beautiful type of Jesus Christ. We find him hated by his brethren — hated because he had a dream. Did the devil give him the dream? Oh, no!

But it caused his brethren to hate him. God gave him a dream in which he saw his brethren bowing down to him. One of the things that Elder Helms spoke so clearly in his Introductory was that all things worked together for good to them that love God. The hatred and malice of Joseph's brethren would have done away with their brother; but it couldn't be. They put him in a pit; and but for the grace of God they would have left him there to die. But he had a brother to speak for him. The Midianite merchantmen come by, and he was sold for twenty pieces of silver. God took care of the situation. Sometimes in my mind I have seen that boy being led off, with his brethren watching, no doubt glad to get rid of him, thinking it was the last time they would see him. But then we find that there came a time when it was God's time to bring them to him – through famine and hunger, which God alone could bring and control. Someway I believe that every drop of water that falls on the earth, God sends it; - every famine that comes, God sends it.

And, finally, I like to think of Joseph when he couldn't refrain any longer. He knew his brethren all the time: he knew them because they were flesh of his flesh and bone of his bone. They were a part of him. *"Come near me; I am your brother."*

Has the Lord ever drawn you near him? Have you ever felt the encircling arms of Christ? I remember what dear Elder Gilliam said, when he was at the point of death for days: *"I felt those arms under me."*

I'm your brother – you thought evil – God meant it for good.

Now to reach our case He came all the way to where we were. Our Saviour must take our flesh, since, as the Scriptures say, the children were partakers of flesh and blood, he himself likewise took part of the same, that he might destroy the works of the Devil. How must the Lord Jesus Christ come into the world? He must be found under the law. Paul tells us in Galatians so clearly, that when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law. He took our flesh and blood as the Son of man, taking it in union with him as the Son of God -- our very flesh and blood. *"God sent forth his Son, made of a woman, made under the law to redeem them that were under the law."*

I like to think also that it is said that he took not the nature of angels; for an angel could never reach our case. But he took on him the seed of Abraham – our flesh and our blood; and we are members of his body, of his flesh and of his bones; and was made in the likeness of men, and being found in their likeness, he humbled himself. Men did not humble our Saviour – he humbled himself unto death, even the death of the cross. Why? because from all eternity his people had a standing in him: they were chosen in him, and their life was in him before Adam fell. They fell in Adam, but they were safe all the time. To reach his bride, Jesus could not come as an angel, but must come as the Son of man. We are glad that he spoke so many times of

himself as the Son of man – more than he spoke of himself as the Son of God.

I like to think of the expression of the Apostle that there is one Mediator between God and man. Talk about the Pope, talk about the Priests of the land being mediators between God and man, there has never been a greater lie preached under heaven than that. To believe that, you would have to burn your Bibles; to believe that doctrine, you would have to preach that Jesus Christ didn't come to save a people who were already his; and to take in union with himself the flesh and blood and bones of his people.

There is one Mediator! None of these preachers here are mediators between God and man; there's never been but one. Who is he? the man Christ Jesus. The one of whose body we are members. Think of it, my friends! People of God members of the body of Christ! the mystical body of Christ, of his flesh and of his bones. We never know the full force of salvation until we have known something of how low our Saviour came: If we only know of his humiliation, and not of his glory, it won't do us any good. I cannot speak of his glory, and know the wonderful love he had for us, unless I see his humiliation.

I went for years wondering what it means when it is said in the 8th chapter of Acts, *"In his humiliation his judgment was taken away; and who shall declare his generation, for his life is taken from the earth."* Then I saw it one day. I saw that God left his Son hanging in the body that He had prepared – the only body that would

satisfy as a sacrifice. He left him hanging there, and turned his face away; and Jesus cried out and said, *"My God, my God, why hast thou forsaken me?"* If we are his people, every one of us was hanging there – represented in him. To be a complete sacrifice, he must be left to die.

Have you felt my friends, that He died for you? What a wonderful thing! *"Gave himself,"* Paul said, *"for me."* I like to think of Him who took our flesh and blood in union with himself, when he was held up before the people of old: I like to think that every time the high priest went with the names of the tribes of Israel on his heart – with their names on his shoulder, he showed that the people of God were represented in him. I think of the high priest going once a year into the most holy place, making atonement for himself and the people, that he couldn't put away sin; but I think of one who went into the most holy place, having obtained eternal redemption for us. The high priest couldn't feel the groans of his people: he hadn't experienced them. But, my brethren, today we have an high priest who can be touched. We have one who can be touched with the feeling of our infirmities, and was tempted in all points. I like to think that when Stephen was dying, he said, *"I see Jesus standing on the right hand of God."* Standing, waiting to pour out his wrath upon the people.

What a blessing to have a great high priest in heaven, who is brought near as our brother, our very brother. We read that he who sanctifieth, and they who are sanctified are all of one; for

which cause he is not ashamed to call them brethren. These are my brethren; Who? He that doeth the will of my Father, the same is my mother, my brother, my sister. He is not ashamed to call his people brethren, because they are members of his body, of his flesh, and of his bones. The only way there can ever be a people prepared for heaven whom God will not be ashamed of, is for he himself to prepare them.

The doctrine I am preaching to you today, will be preached on and on, until the Lord of glory comes from heaven; and the people I am talking to and about today have the grace of God wrought so perfectly in them, that God in heaven will never be ashamed of one of them.

We are told that Abraham, when he was called out, went not knowing where he went; that he sought a city which hath foundation, whose builder and maker is God. He was looking for a place where God is not ashamed to be called our God.

*"We are members of his body, of his flesh, and his bones."* He didn't come part of the way under the law; he didn't come just to make an offering for sin, and leave the acceptance to men, but He came to redeem us from the curse of the law. The Scriptures say that he went to heaven, having obtained eternal redemption for us. Do you know why he is coming again; and who he is coming for? He is coming for his bride; he is coming for those who are members of his body, of his flesh, of his bones.

*"As by man came death, by man also came the resurrection of the dead."* When Paul speaks in Corinthians of the resurrection of the dead, he said, *"Now is Christ risen and become the first fruits of them that slept."* When Christ rose from the dead, it was a promise that there was a crop coming: The people of God -- their bodies are going to be raised. Not like you are as I look at you now, but fashioned like His glorious body; and will be prepared to praise him.

When the priest under the law took the sheaf from the people and waved it before the Lord, it was saying, There is a crop like this. So is the resurrection of the body of Jesus Christ from the dead. He was the first fruits of his people; and they will be like the first fruits. The glorious day is coming--the day all the saints have looked for, the day of all days, when we will be taken home. I have been coming here almost forty years; most of the old ones who were here when I began coming, are sleeping somewhere. In a few years we will all be sleeping, laid away somewhere in the silent tomb; but, bless the Lord, He will not deny his own. When he comes the dead will be raised. It is the resurrection of the dead, not merely from the dead.

You that love his name -- it will be you that day. It will be the redeemed sinner; it will be one whose vile body is changed, and fashioned like the glorious body of Jesus Christ. Lift up your heads, my brethren; praise the Lord! No wonder when David started in the 22nd Psalm he said, *"My God,*

*why hast thou forsaken me."* and said in the 23rd, *"The Lord is my shepherd."* Then in the 24th, he said, *"Lift up the everlasting doors that the King of Glory might come in. Who is the King of Glory The Lord of hosts is the King of Glory."*

J.D.W.

**MEETINGS**

**T**he Lord willing, Hopewell Primitive Baptist Church, Winnsboro, Texas will have an ordination of three brothers to the office of Deacon. Brothers Robert Rector, Joe L. Hamrick, Jr. and John Hamrick will be ordained the second Sunday in January, 1998.

All lovers of the truth are invited to attend.

**CONTRIBUTIONS**

**FOR OCTOBER 1997**

- Mrs. Clinton V. Ferris, VA ..... 2.00
- Mrs. Hazel Garland, MD ..... 25.00
- Mrs. E.J. Sutherland, VA ..... 2.00
- Mrs. Ethlene Watson, NC ..... 2.00
- Mr. & Mrs. J.M. Marshall, VA ..... 5.00
- Wilton L. Sutphin, VA ..... 2.00
- Mrs. Muriel M. Strader, NC ..... 2.00
- Mrs. Donald Arae, S.D. .... 32.00
- Bruce Barron, LA ..... 50.00
- William Midkiff, VA ..... 2.00
- W.H. Norman, NC ..... 7.00
- Mrs. J.B. Blaylock, NC ..... 7.00

**OBITUARIES**

**RAMOUS GERALD HARRIS**

**I**n sadness I will endeavor to write a few words concerning our dear Brother in Christ, Brother Ramous Gerald Harris departed this life on 7 November 1997 just two days short of his 84th birthday. He was the only child of the late Pelege and Leatha Harris. His wife, Ruth Morris Harris, preceded him in death. One brother in law, Charles M. Morris of Lowland, N.C. survives him plus many cousins in Eastern North Carolina and Virginia.

Brother Harris was a Navy veteran, retired merchant seaman and commercial fisherman. In April 1981, Brother Harris asked for a home with the Goose Creek Island Primitive Baptist Church and was baptized the following month. He believed in predestination of all things by Almighty GOD and loved the doctrine of Salvation by Grace. He attended and supported the Church faithfully until his health failed. He spent the last few years of his life in a nursing home.

Elder Gene Lupton conducted a graveside service and he was laid to rest in the Lowland Community Cemetery. One copy to the "Signs of the Times" and one placed in the Church Record. Done by request of the Goose Creek Island Primitive Baptist Church in conference on Saturday before the fourth Sunday in November 1997.

Elder Jesse Foreman, Pastor  
Elder Gene Lupton, Clerk

## FANNIE ESTELLE DODSON WILES

**I**t is with sadness that I attempt to write the obituary of dear Sister Wiles. She was the daughter of Henry J. and Lucy Stutz Dodson born December 23, 1898. She was married to Felix E. Wiles who died in January 1966. Sister Wiles joined Cane Creek Primitive Baptist Church on June 23, 1918 and was baptized by Elder J. R. Wilson on the fourth Sunday in July at four p.m. She was elected Clerk of the Church in 1940 and served the office well until her health failed.

The life of this dear soul was ruled by the Church and the principles of the Primitive Baptist Cause. She believed it her duty to be present for her meetings and the meetings of sister churches. She was a member of Cane Creek Church for seventy-nine years and although she eventually became the only member at Cane Creek it did not diminish her love and dedication. When it became necessary for needed repairs to be made on the meeting house Sister Wiles used her own funds for flooring, siding, roofing, celotex ceiling and electric lights.

Sister Wiles was in Roman Eagle Nursing Home in her latter years and was given patience to wait for death to come. There were times when we visited her that she would relate her wishes to leave and go to that Heavenly Home that is promised God's people. Her longing for the peace of death came to an end on April 14, 1997 thus ending a lifetime of love, dedication and respect for her Savior. She is survived by one sister, Ethel M.

Dodson, Stratford House, Danville, VA and a number of neices and nephews. Her neice, Mamie Marshall and her daughters cared for her in many ways and always saw to her having a way to the meetings.

Her funeral was conducted at Townes Funeral Home in Danville by Elder C. B. Davis, Jr. and she was laid to rest in Floral Hills Memory Gardens. We feel Sister Wiles was indeed a landmark to the realm of Grace and as a nail set in a sure place, see Isiah Chapter 22 verse 23. Her passing brings an end to the membership of Cane Creek Church as sad as it seems. The fact of no members means it is no longer a church and the Trustees voted to close the meeting house. It was the mind of all concerned in the Staunton River Association that this action was proper and the property reverts to the heirs of those that donated the land a long time ago.

There are many who can remember when the Gospel was proclaimed at the place and souls rejoiced. We thank the Lord that He blessed us to know and love Sister Wiles we feel for Christ's sake, and may His name yet be praised in memory.

In humble affection,  
Elder C. B. Davis, Jr.

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**ISAIAH 43:7.**

*Even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him.*



# Signs of the Times

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

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### CIRCULATION OFFICE

Elder J. R. Williams  
1012 Bennett Circle  
Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle  
Keeling, Va. 24566  
Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street  
Greensboro, N.C. 27405  
Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court  
Germantown, Tenn. 38138  
Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.  
Roxboro, N.C. 27573  
Phone (910) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive  
Monroe, Louisiana 71203  
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## SONG

*As when the weary traveler gains  
The height of some o'erlooking hill,  
His eye revives, if 'cross the plains  
He sees his home, though distant  
still;*

*While he surveys the much-loved  
spot,  
He sights the space that lies between;  
His past fatigues are now forgot,  
Because his journey's end is seen;*

*Thus when the Christian pilgrim  
views,  
By faith, his mansion in the skies,  
The sight his fainting strength  
renews,  
And wings his speed to reach the  
prize.*

*The thought of home his spirit  
cheers;  
No more he grieves for troubles past;  
Nor any future trial fears,  
So he may safe arrive at last.*

*'Tis there, he says, I am to dwell  
With Jesus, in the realms of day;  
Then I shall bid my cares farewell,  
And he will wipe my tears away.*

*Jesus, on thee our hope depends  
To lead us on to thine abode;  
Assured our home will make amends  
For all our toil while on the road.*

Newton.

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EDITORIAL

HEIRS OF GOD



ELDER C.C. WILBANKS

**T**he words heirs, inherit, and inheritance are in the scriptures from Genesis through Revelations numerous times, and though many of

them are 'repeats' I can mention only a few of them by the grace of God, and I pray that he will direct my every thought to his praise, honor and glory.

An heir is one who receives the inheritance of one who dies. Unless the one who died left a will leaving his substance to one or more who are not his kindred, then the inheritor must be the nearest of kin. The government

under which the dead one had lived must judge if the will is lawfully valid and act accordingly. If no will has been left, then the judgment shall be in favor of the spouse or children or both. In Hebrews 9:27-28 we read, *“As it is appointed unto men once to die, but after this the judgment, so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.”* By this one offering he hath perfected for ever them that are sanctified. Only once, not two or more times, are men appointed to die, and this applies also to Jesus Christ. In his Godhead he could not die, therefore he must become incarnate, for he stood as a Lamb slain from the foundation of the world. *“But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.” Gal.4:4-5.* To redeem his children, chosen in him before the world was, Christ must die; for they were under the curse of the law, being unable to keep God's just and holy law because of the weakness of the flesh: and without the shedding of blood there is no remission of sin. *“For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident:*

*for the just shall live by faith. And the law is not of faith: but the man that doeth them shall live by them." Gal.3:10-12. Jesus is the only one who ever kept the law, and he kept it to a jot and to a tittle. Therefore he had no sin of his own and was the perfect sacrificial Lamb. By his death, "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Gal.3:13.*

Without the shed blood and death of Christ his people could never receive the promise of eternal inheritance. *"For this cause he is the mediator of the new testament (covenant), that by means of death, for the redemption of the transgressions that were under the first testament (covenant) they which are called might receive the promise of eternal inheritance. For where a testament is, there must of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength while the testator liveth." Heb. 9:16-18.*

*"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." Rom.4:13-14. Abraham believed the promises of God, "And therefore it was imputed unto him for righteousness. Now it was not written for his*

*sake alone, that it was imputed unto him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead." Rom.4:22-24. "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one. And to thy seed, which is Christ" Gal.3:16. If we were chosen in Christ before the foundation of the world, then are we his children, "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal.3:29. "And if children, then heirs, heirs of God, and joint-heirs with Jesus Christ; if so be that we suffer with him, that we may be also glorified together." Rom.8:17.*

Brethren, is it not marvelous to believe we have been given hope that we shall be joint-heirs with our Saviour? If we have received the promises of God through righteousness of faith, from whence did this faith come? Surely it is not a product of our flesh, as is advocated by unbelievers of the world, but it is the gift of God. *"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works lest any man should boast." Eph.2:8. Is not THE gift of God his Son Jesus Christ? "For in him we move, and have our being - for we are also his offspring." Acts 17:28. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life I now live in the flesh I live by the faith of the Son of God." Gal.2:20. If the Spirit*

of Christ does not dwell within us we have no faith, for we are none of his. Rom. 8:9. *"Now faith is the substance of things hoped for, the evidence of things not seen."* Heb.11:1. Faith and hope are things of the Spirit of God, and they must dwell in us together, for if one be absent the other is of no value. *"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* 1 Cor.2:14. How, then, can a man receive these things? To be spiritual he must be born again of the Holy Spirit, for, *"That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born again of the Spirit."* John 3:6-8. Peter said of faith and hope, *"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively (living) hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."* 1 Pet.1:3-5. I would ask, Does not this inheritance

perfectly describe that eternal life which Christ gives his children? In his prayer, recorded in the 17th. chapter of John, Jesus said, *"As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him."* And of this life he said, *"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."*

Brethren, we must walk by faith, and not by sight, and are saved by hope: *"But that which is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that which we see not, then do we with patience wait for it."* What are we patiently waiting for? For Christ to come again and receive us unto himself, that where he is we may be also; and to hear these gracious words from our King's lips, *"Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."* Faith and hope: faith to believe in the promises of God and the perfect work of Jesus Christ the Saviour; and hope that we are included in both.

Brethren, I now say as did Paul, *"I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."*

Praise God for any comfort received from this, and charge all errors to me. I trust that I love all of you for Christ's sake.

Eld. C.C. Wilbanks

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## ARTICLES

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Dear Elders and Editors of the Signs of the Times:

**A**fter reading Elder Gilbert Beebe's Editorial in the Signs; written April 1, 1867 at the request of an esteemed brother; on the subject of wisdom, in (Luke 7:35 *"But wisdom is justified of all her children."*) I have a mind to copy down Elder Beebe's answer; for you Editors consideration; whether or not to publish in the Signs.

While reading this writing of Elder Beebe; I was given to examine my own self's many short-comings, weaknesses and frailties; verses, the absolute purity of perfection; of all what has to do with the way and workings; of the one and only true and ever living never changing God.

Now, in it being my feelings; that, for one to see and feel, some of the greatness and goodness of THE God; he must, of necessity; also see and feel, his own self's lack, of that greatness and goodness. In other words; so long as we live here in this mortal body of flesh; we first, must be aware of our own fleshly weakness and nothingness; before we can even have any interest in, or any desire for; to look upward to He, who does all things well

and good. For so long as we have any confidence in the flesh; we cannot have our trust in the Lord and God. Neither can we love Him and His way; except, we also hate, the sinful ways of our flesh. Quote: at the request of an esteemed brother, we propose to give some general views on the subject of wisdom; and the Apostle James informs us that there are two kinds which are essentially different from each other, emanated from opposite sources, and productive of very different fruits, each known by its peculiar qualities and general characteristics, that which is most popular in the world, and which is called the wisdom of this world, we are told, *"descendeth not from above; but is earthly, sensual, devilish;"* its tendency is to confusion and every evil work (see James 3:13-16). It was found in the serpent that beguiled Eve in the morning of the Creation and has its fountain in the depths of hell. By this kind of wisdom, the world knew not God. None of the princes, or ruling powers of this world, knew Christ; for if they had known him they would not have crucified the Lord of glory. This wisdom is so cheap that all may have it; it is so easily acquired that no divine or spiritual power is required for the attainment of it. Our mother Eve received it, unasked from the serpent in the garden, and it is now being insidiously instilled into the natural minds of children and adults from all the humanly devised religious institutions of the world, from the Infant School to the more imposing Theological Seminaries in the land, and almost every

school is more or less infested with it. It being of the world, the world approves and loves it. It qualifies the carnal mind of men to contest and resist the truth of God with more subtlety, and craft, and to control the natural mind with the greater plausibility.

It is set forth allegorically in the seventh chapter of Proverbs, as used by the strange woman, (anti-Christ) in her seductive and adulterous wiles, and missionary arts by which she makes proselytes of those who are void of true wisdom. Allured by her deceptive flattery and crafty words, her converts *"go after her straightway, as an ox goeth to the slaughter, or as a fool goeth to the correction of the stocks, till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life," "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy (James 3:17)." This wisdom which is from above, is the wisdom of God, and it is therefore pure: free from all impurity or deception, and possessed of eternal excellency in itself. It is peaceable in its fruits; inspiring good will to men, and glory to God in the highest; all who are richly endowed with it will beat their swords into plough shears, and their spears into pruning hooks; and the nation ruled by it will learn war no more. It is gentle in its nature and in all its effects; easy to be entreated. *"If any of you (of the scattered**

*people of God to whom this epistle was addressed) lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him (James 1:5)." How gentle, and how easily entreated by all who have faith in God! It is full of good fruits, leaving no room for partiality or hypocrisy. This wisdom, let it be remembered, can only come from above; God alone can make us wise unto salvation. This heavenly wisdom is personified in Proverbs 8; and indeed the whole book of Proverbs is addressed by wisdom to her children. This should be carefully observed that we may better understand their proper import. Some of the proverbs have been read and so constructed as to make the false impression that they are addressed by God himself to men; or that our Lord Jesus Christ is personified by wisdom, and in that character he speaks in the Proverbs to the sons of men generally; saying, for instance, *"I love them that love me, and they that seek me early shall find me."* Now God has no where in the scriptures made any such propositions to men. God does not love men in return for their love to him; nor does he propose to do so, for his people and all who ever have or ever shall love God, love him because he has first loved them. Our love is subsequent to his, and his first love is invariably the cause of our love to him. When he has shed abroad his love in us, but not before, then we love him as a consequence. But when wisdom doth cry, and understanding puts forth her voice, she crieth at the gates,*

at the entrance, at the coming in, at the doors. That is, at the portals of the house which she has builded. None can enter her gates and be admitted to participate with her children in the banquet of wisdom until they are called by grace, quickened by the Holy Spirit and made partakers of that fear of the Lord which God has graciously promised to put in the hearts of his people. "The fear of the Lord is the beginning of Wisdom." This beginning of wisdom is the gate of her house, the entry of her city, and the coming in of her doors. Here at her portals wisdom is found; and here her voice is put forth to all who possessing the fear of the Lord approach her dwelling. Unto all such she calls, and her voice is to the sons of men; and thus she speaks to them. *"O ye simple, understand wisdom: and ye fools, be of an understanding heart. All who approach her gates are of this character. The fear of the Lord has made them conscious of their simplicity, and aware of their folly. If any man would be wise let him first become a fool, that he may be wise."* In the early experience of every saint, he is made to see, feel and confess that all his wisdom is foolishness, and all his righteousness but filthy rags. All his schemes and plans which he thought were so wisely laid for attaining life have failed, all his former calculations are laid low; and in the fear of the Lord he will acknowledge that he is the very character addressed by Wisdom. Blessed now of the Lord with a knowledge of his folly, and of his need of understand-

ing, he watcheth daily at Wisdom's gates, and waits at the posts of her doors, for that wisdom which descendeth from above, which wisdom dwells with prudence, and finds out knowledge of witty inventions. Unwilling now to depart from the avenues of true wisdom, though he feels that he is very slow to learn, yet having no where else to look, he waits at the posts of her doors. *"For whoso findeth wisdom findeth life and shall obtain favor of the Lord."* As he listens to her voice, she speaks to him of excellent things; and the opening of her lips, in the disclosure of her treasures, points out to him the way of understanding; she discriminates understandingly between right and wrong, truth and error, good and evil; she directs only to right things. The mouth of true wisdom always speaks truth; as error is unwise; wisdom rejects it, and wickedness being unwise, is an admonition to the lips of wisdom. As she cries and lifts up her voice to the pupil who is entering the gates, he finds that all the words of her mouth are in righteousness, and that there is nothing froward or perverse in them. True wisdom which comes from above never misleads, deceives or fails to give unerring counsel. All her ways are pleasantness, and all her paths are peace. And they are all plain to him that understandeth, and right to them that find knowledge.

All the children of Zion are taught of God, and therefore they have understanding, and knowledge of the truth, and can understand the instructions of that wisdom which is an attribute of

God himself. But none can understand the words of wisdom until they are quickened and taught of God. The preaching of the gospel of Christ crucified is to the workmongrel Jew or legalist a stumblingblock, and to the learned Greek, foolishness; but to them that are called it is the wisdom and the power of God.

To the disciple in the school of Christ, Wisdom says, receive my instruction and not silver; and knowledge rather than choice gold; for wisdom is better than rubies, and all the things that may be desired are not to be compared with it. Silver and gold are among the most precious treasures of this world; the carnal mind makes them an idol, and they constitute the mammon of this world. The love of this precious idol is the root of all evil. The rich fool whose golden treasures were increased, could take no part of them with him on the night in which his soul was required of him. But the revenue of Wisdom are durable riches of righteousness. The children of Wisdom should never diverge from the counsels of wisdom for all the glittering fates this world can present. Wisdom from on high proclaims her dwelling, association, and her business, saying, *“I, Wisdom, dwell with prudence, and find out knowledge of witty inventions.”* Some have supposed these words were spoken by Christ, personified by Wisdom; but it will be seen in all this connection Wisdom assumes the feminine gender, which is no where in the scriptures applied to Christ.

It is to us a most glorious truth, Wisdom as an attribute of the eternal God, with every other perfection of the deity is embodied in Christ, and that Christ is of God made unto us Wisdom, and Righteousness, Sanctification, and Redemption; and that in him are hidden all the treasures of Wisdom and knowledge. But no one perfection severed from its connection with all the other perfections of the Godhead is sufficient to express all the fullness of the Godhead that dwells in him bodily. Besides, we think the misapplication of this perfection as a personal identification of Christ has a tendency to mystify some of the words of wisdom, and make them seem to conflict with the general doctrine of the Bible. Some have supposed that the strong language used of Wisdom in this eighth chapter of Proverbs are required to prove the divinity, or eternity of Christ. To such a supposition we cannot consent; for John 1:1 is much more conclusive and to the point. The Word was with God, and the Word was God: this is irrefutable testimony of his Eternal Godhead. And there are many other passages, equally strong and conclusive.

When we attempt to prove a position by passages which are inapplicable to the subject we weaken rather than strengthen our argument. We feel certain that if the inspired writer had designed to personify Christ, in this chapter, he would not have used pronouns of the feminine gender; as where he says, *“Doth not Wisdom cry and Understanding put forth Her voice? She hath hewn out Her*



*seven pillars. She hath killed her beasts, She hath mingled Her wine, She hath furnished Her table, She crieth upon the high places of the city,"* etc. Can any scripture be found wherein the feminine gender is applied personally to Christ, or to God?

Again some have thought that what is written in this chapter must apply to Christ; as proving what is called his pre-existence; that he was with the Father, from everlasting, etc. We do not need thus to construe the chapter for any such purpose, as we have abundant direct testimony to prove not only that he was with God before the worlds began, but also, that he was absolutely God.

Let us read the testimony as applicable to Wisdom, as a perfection or attribute of God, and it must also stand confessed that the wisdom as well as every other attribute of his Godhead was with him, or ever the earth was, and from everlasting. Can we conceive a period either in time or eternity when God was without Wisdom, or when Wisdom was not with him? In these inspired scriptures, the exalted character of divine Wisdom is very clearly and most beautifully demonstrated. Remember that it is Wisdom that makes the proclamations. *"I Wisdom dwell with prudence."* *"Counsel is mine and sound wisdom, I am understanding, I have strength."* *"By me kings reign, and princes decree justice. By me princes rule and nobles, even all the judges of the earth."* This last passage is relied upon by some to

prove a divine right by which many of the most despotic kings and wicked and profligate governments are sustained. Compare this text with Psam 2: 10-12. *"Be wise now therefore, O ye kings: be instructed, Ye judges of the earth. Serve the Lord with fear, and rejoice with trembling, Kiss the Son, lest he be angry, and ye perish by the way."* How many foolish kings have been deposed in ancient and modern times for their folly in their mad rejection of the counsels of wisdom. How many human governments have perished for their folly. Wisdom directs that human rulers shall kiss, or be at peace with the Son of God who is invested with power above them as King of kings, and Lord or lords. *"He shall rule the nations with a rod of iron, and break them in pieces like a potter's vessel."* It is extreme folly and madness for kings and rulers of the earth to ignore his government, and dare to oppress his saints; to command them to do what Christ has forbidden, or fail to do what he has commanded. *"Touch not mine anointed, and do my prophets no harm; for he that toucheth them toucheth the apple of his eye."* It is not by Christ's Mediatorial power or command that the kings of this world reign; for he says, *"My kingdom is not of this world,"* But it is by wisdom they reign. A fool may be a king nominally for a time, but he does not really reign; his ministers do that for him; and soon his dominion ceases.

Wisdom further proclaims, *"I love them that love me; and those that seek me early shall find me."* Is

this a proclamation from Christ to the children of men? How very differently it sounds from what he said in John 7:34, "*Ye shall seek me, and shall not find me.*" But how harmonious with the whole of the divine testimony when understood as a proclamation of Wisdom to her children. Those who, as soon as they are born of the Spirit (for that is as early as any seek this wisdom which cometh from above) seek the counsel of wisdom; and stand waiting at the posts of Her door for a supply, shall assuredly find it: and such are the peculiar favorites of Wisdom. Can any dispute that riches and honor are with Wisdom, even durable riches and righteousness? Well may She declare, "*My fruit ( the fruit of wisdom ) is better than gold, yea, than fine gold; and my revenue than choice silver.*" Those who are void of understanding are led by folly, like fools to the correction of the stocks. But Wisdom says, I lead in the way of righteousness: in the midst of the paths of judgment; that I may cause them that love me to inherit substance; and I will fill their treasures."

The highest possible commendation of the wisdom set forth in this chapter is found in the testimony that God possessed it in the beginning of his way, before his works of old. It is the wisdom which God displayed when his hand garnished the skies, and laid the foundation of the earth. This wisdom shines in all his works of creation, providence and grace. In the contemplation of this profound wisdom the inspired apostle exclaimed, "*O the depth of the riches both of*

*the wisdom and knowledge of God. How unsearchable his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counselor? or who hath first given to him, and it shall be recompensed to him again, (Romans 4:33-35), "Wisdom claims association and companionship with God from everlasting. I was set up from everlasting, from the beginning, or ever the earth was."* However justly and truly this language may be applicable to the Son of God, as set up in his Mediatorial relation to his church, we cannot, for reasons already given, understand it as in this connection spoken of him personally. The truth that God possessed this Wisdom before his works of old is abundantly apparent in the perfections of all his works; for in the absence of it, how could his wonderful works have been so perfectly wrought? He had not to experiment, and try a variety of experiments in order to gain a knowledge, or to perfect his wisdom; for if he were less wise before his works of old than now, how could we rely upon his immutability, or any of his eternal attributes? "*He is of one mind and none can turn him.*" He is the Lord, he changes not; therefore the sons of Jacob are not consumed.

Wisdom may well claim Her priority to all the works of God, and in the sublime language of this chapter declare, "When there were no depths, I was brought forth; (or as pre-existing in God himself called into requisition). When there were no fountains abound-

ing with water; before the mountains were settled; before the hills was I brought forth: While as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens, I was there: when he set a compass upon the face of the depths: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: Then was I by him, as one brought up with him: and I was daily his delight, rejoicing always before him; Rejoicing in the habitable part of his earth; and my delights were with the sons of men (Proverbs 8: 24-31).

Now all this is declared in commendation of the wisdom of God, and in all the particulars named, these declarations are sustained and demonstrated. And in conclusion, the children of Wisdom, by whom she is justified, are appealed to from these considerations; to listen to Her voice, to discard folly, and cordially embrace Her.

Now therefore (or in consideration of all this) hearken unto me, O ye children: for blessed are they that keep my ways. The plain import of this strong appeal of Wisdom to Her children is that they should attend at Her gates, wait at the posts of Her doors; hear Her instruction, and be wise, and refuse it not; for She saith, "*Blessed is the man that heareth me; watching daily at my gates, waiting at the posts of my doors. For whoso findeth me findeth life, and shall*

*obtain favor of the Lord. But he that sinneth against me, wrongeth his own soul: all they that hate me love death.*"

How peculiarly appropriate are all the illustrations of the wisdom which God has displayed in all his works and ways, and how important that all who would live godly in Christ Jesus should hearken to all Her admonitions, receive all Her instructions, conform to all Her rules, obey all Her precepts, and walk in all Her paths. How blessed are the children of wisdom, trained under Her tuition, and endowed with Her revenue. All who possess this wisdom are wise unto salvation, and find life; but all who hate Her and love folly, reject Her counsels and heed not Her admonitions love death. Allured, ensnared and betrayed by that wisdom which is from beneath, and which is the opposite of that which is from above, those who despise Her makings shall be involved in the direful consequences of their folly, and then Wisdom shall laugh at their calamities and mock when their fear cometh. Alas! how true are the words:

*"Broad is the road that leads to death,*

*And thousands walk to gather there;  
But Wisdom shows a narrow path,  
With here and there a traveler."*

Troy G. Shepard

P.S. How can it be, that all things are, of an absolute unchangable certainty? Simply because; He is THE God: Of which is, a sufficient answer, to all who do in truth believe, that He

is: And to in truth have such belief; must and does believe, in His every attribute. For one, with one iota less; has to be, and is; one among the god's many,

T.G.S.

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### VOICES OF THE PAST

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October 4.

*"I will strengthen that which was sick."* —EZEKIEL xxxiv. 16.

**P**ECULIAR maladies require peculiar remedies; but here is a general remedy, a family medicine. The Lord not only has strong remedies for desperate diseases; but in the divine medicine chest he has his restoratives and cordials. *"Stay me with flagons; comfort me with apples,"* cries the Bride, *"for I am sick of love."* She was in a swoon, and needed a reviving cordial to restore her. So a poor fainting soul may come to hear the preached gospel, or may open his Bible, and say, *"What is here for me?"* When I hear any deep experience described, that seems to cut me off as too deep; and when I hear great manifestations entered into, that cuts me off as too high. So I seem to be a strange being, a peculiar out-of-the-way creature, that can neither dive nor fly, sink nor rise." Well, you are sick; you are like one in a hospital, ill of a malady that puzzles all the doctors. At last, one more skilful than his brethren, says, *"There is no peculiar disease. But the man,*

*like many of our London patients, is suffering from want of nourishment, dying from sheer exhaustion. He wants better blood put into him. He must have some good meat and wine, and a nourishing diet to recruit his strength and put new life into his body."* Thus acts the great Physician -- Jehovah-raphi. *"I will strengthen that which was sick."* The blood and righteousness of Jesus — that flesh which is meat indeed, and that blood which is drink indeed, is given to the hunger-bitten wretch to revive him as with a heavenly cordial. There is balm in Gilead; there is a Physician there; to that balm and to that physician sick souls seek. If you have a real case, you may depend upon it, there is a remedy in the family chest. It is not found out yet, at least you may not have found it, but there is a drawer, and in that drawer there is a draught devised by infinite wisdom and compounded by everlasting love. It is indeed a remedy such as no learned physician of the school of the pharisees ever prescribed, or an apothecary wise in his own conceit ever compounded; but yet the very thing, the very thing. And when that drawer is opened and the draught brought out, and you take it, you will be able to say with David in the joy of your heart, *"Bless the Lord, O my soul, and all that is within me, bless his holy name."*

J.C. Philpot

THE SCRIPTURE RULE  
FOR TRYING THE SPIRITS  
THAT ARE IN THE WORLD

Preached on Sunday Evening,  
May 31st, 1840  
At Gower-Street Chapel

*“Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit that confesseth that Jesus Christ is come in the flesh, is of God. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God. And this is that spirit of Antichrist, whereof you have heard that it should come; and even now already is it in the world. (1 John 4: 1 thru 4).*

**I**t has always been the case, ever since God sent prophets, that the devil has endeavoured to imitate him and sent prophets too: and the Lord told Moses to give the people this advice, that if a prophet rose up or a dreamer of dreams, and prophesied things that came true, yet they were not to believe him, except he brought forth in his prophecy the real truth of God. It seems good in the sight of God, that for wise purposes there should be false prophets and false teachers, for the trial of his people's faith and for putting them upon the important work of measuring and weighing up the spirits of men, and *“trying the spirits whether they*

*be of God.”* In one place, the Lord tells us, that heresies must abound *“that they which are approved may be made manifest.”* This seems in some measure rather trying to flesh and blood; but it is God's method, and it becomes the saints of the Most High to be concerned to look to the Lord for wisdom to direct them in a matter of such moment and importance.

Some one perhaps is ready to say - 'Oh! I can *“try the spirits”* of men in a moment; I can measure them to a nicety.' Well, what rule do you go by? 'My own experience.' Indeed; and have you tried that, by the standard of God's Spirit and God's truth? If you have not, perhaps your experience is delusive; for God tells us, he will send some *“strong delusions, that they may believe a lie.”* So that you should be concerned to bring your experience to the standard of God's unerring Book; and if it is not according to that, depend upon it you will deceive your soul, if you make a stand upon it or attempt to try the spirits of men by it.

'But,' say you, 'do you suppose that all christian experience is according to the word of God? do not you believe that the Holy Ghost sometimes works in the heart of a child of God without the word?' Yes, I do; but never contrary to it. He always brings about things exactly according to the word of God, and never contrary to it.

Perhaps there may be someone in this assembly, that may say - 'Oh! but I believe he never works except through the word and by the hearing of the word.' What a pretty sweep you make then! You send all infants to hell

at once. For they are all born in sin and shapen in iniquity; and unless they are renewed in the spirit of their minds and blessed with an interest in the Lord Jesus Christ, they cannot go to heaven any more than adults. They never could go on the ground of their innocency; they are not innocent, they are guilty. Therefore you sink all infants to hell. Now so far am I from believing that, that I believe rather, that infants dying in their infancy are amongst the number of God's elect, and that God works a divine change in them without the hearing of the word. And we might just glance at one sentence, that gives us a little encouragement on this ground. When Mary was pregnant with the Messiah, and Elizabeth her cousin pregnant with John the Baptist, (and God tells us he was sanctified *"from the womb,"*) Mary went to see her cousin; and as soon as she stepped into the house, Elizabeth said - *"Blessed art thou among women, and blessed is the fruit of thy womb; for lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy."* How, in the name of a good conscience, did little John in his mother's womb know any thing about it, if God the Spirit had not revealed it to him? It could not be from any natural circumstance; and yet she says, *"The babe within me leaped for joy."* And I believe, millions of babes have *"leaped for joy in their mother's womb,"* and leaped out of their mother's womb into heaven, by the blessed power and energy of God the Holy Ghost, who

can work without the word. But you see, it was not contrary to it; for it was the salutation of Mary pregnant with the Messiah, and John was led to leap for joy at the Messiah being there. And so, as the Lord the Spirit makes manifest the truth, whether in infants or in adults, it is according to the word of God. Therefore you must bring your experience to the standard of God's word; and when you have got a *"Thus saith the Lord"* for what you do, a *"Thus saith the Lord"* for what you feel, a *"Thus saith the Lord"* for what you experience, a *"Thus saith the Lord"* to comfort you, it is a nail that all hell shall never extract out of your conscience, it is *"a nail fastened in a sure place."* A *"Thus saith the Lord"* is worth a million of *"Thus saith this man, or the other man."* It is a blessed thing to the conscience when God the Spirit brings a *"Thus saith the Lord"* there. I hear of many people talking of being very heavenly and very blessed in practicing what they call religious acts, and I believe it has all been a delusion of the devil; their practice has been all the while exactly contrary to God's word, and therefore I am sure God the Spirit was never there. But when our experience and God's word agree - the testimony of God in the conscience and the testimony of God in his word - then we are fit to come forth to measure the spirits of men, to *"try the spirits whether they be of God."*

I shall pass on, then, to notice the rule which is laid down in our text, by which we are to *"try the spirits"* of men. *"Every spirit that confesseth*

*that Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God.*" And this "*spirit of antichrist,*" John tells us, was already in the world in his day. In our day there is a great stir about the progress of Popery, and some men seem tremblingly alive lest Popery should reign; but I believe thousands of those that are making the greatest stir about it, are feeding the soul of Popery from week to week with all the doctrines they preach, however they may fight against the shell, and against the body, for that "*without the soul would be dead.*" The life and soul and blood and pulse and energy of Popery and antichrist is couched in what the Lord has in view here; "*Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God*"—but of antichrist.

But, say you, everybody almost "*confesses that Jesus Christ is come in the flesh.*" Now this is the matter we have to look to a little. May God direct us!

Everybody almost in this nation talks about a "*Christ that is come in the flesh,*" but the Lord of the house assures us that there shall arise false Christs, and shall deceive many. (Matthew 5:24). And Paul said in his day there were some that "*preached another Jesus;*" so that there is a kind of Christ men may "*confess is come in the flesh,*" that is not God's Christ, and therefore it is antichrist. Our business, then, shall be, as God shall assist (and may God in very deed assist us), to point out God's Christ, that has "*come in the flesh.*"

Now what is the Crist of God? In what capacity did he stand, as having "*come in the flesh?*"

1st. As the elect Head of an elect body. 'Oh! come,' say you, 'you begin high at once; you are beginning with election, and we do not believe that.' Why, then you have got the very spirit of antichrist. If you deny that, if God the Spirit has not convinced you that, no matter what you profess to be, the life and soul of your religion feeds Popery; yours is the spirit of antichrist.

If we come to examine the word of God upon this subject, we find the Lord says he "*chose a people in Christ before the foundation of the world,*" and that Christ as the head of this people was "*set up from everlasting,*" and "*his delights were with the sons of men*" when the heavens were prepared and the foundations of the earth appointed. And when his blessed Majesty "*came in the flesh,*" in what capacity did he come? God tells us, in the 40th of Isaiah, "*His reward is with him, and his work before him.*" What is "*his reward?*" Why, his church, his elect, the people chosen in him. And he brought them "*with him.*" Before he came in the flesh, all the elect were in union to him by the divine appointment of the Father; and when he came, he represented them, in his life and sufferings and death and resurrection. Hence it is said, they "*are crucified with Christ,*" that they "*suffer with him,*" that they "*are risen with him,*" and (if that is not enough) that they "*sit together in heavenly places with him.*" God's Christ never took a step

in the flesh, without the whole elect in his heart. This is the Christ, that ***"is come in the flesh,"*** for the accomplishment of salvation.

Now the greatest part of the professing world - (it does not matter what they call themselves, Independents or Baptists or Church people or Methodists or Moravians or Quakers)- fifty out of every fifty-one, deny this. And therefore theirs is antichrist; it is not God's Christ. However pleasing it may be to flesh and blood, they deny this foundation and fundamental truth, it they deny Christ and one mystical body in union with him, and his coming into the world to represent them, and to accomplish a work for their eternal salvation, they deny God's Christ and they set up a Christ of their own, which is antichrist. We therefore solemnly charge it upon the people of God, if you hear men denying this fundamental truth, whatever they may say about piety and holiness and charity and benevolence and mortifications and alms-deeds and prayers and tears and watchings, and all that they can heap up besides, in you heart weigh them up, and say, It is antichrist. For God's Christ and his people are one; one, never to be separated, and never to be made two. (1 Cor 12:12; Rom 12:5; Eph 5:29&30).

2. But then we observe, that another branch of this rule is, that the Christ of God, who is ***"come in the flesh,"*** is not only come to represent his people that are in union to him, but he is come to accomplish a complete salvation for them.

Not, come to make it possible for them to save themselves; not, come to open a way whereby through their exertions they may secure their own salvation. A Christ of that nature is one of the devil's inventing. It is antichrist. It is not the Christ of God.

No, no; the Christ of God is come ***"to put away sin," "to finish transgression and to make an end of sin, and to bring in everlasting righteousness," to "redeem from all iniquity,"*** and to ***"redeem unto God."*** So we find, when the Holy Ghost is speaking upon this subject, he says, ***"Husbands, love your wives, as Christ also loved the Church, and gave himself for it."*** Do you not see, beloved, how it is? Has God made you feel it? If this little word it gets into your conscience, it is a blessed thing, if God the Spirit puts it there. He gave himself for it. Not ***"gave himself"*** indefinitely ***"for all sin of all men"*** (the doctrine of the day), to accomplish a general salvation, and make it possible for those who please to save themselves; that is antichrist; I do not care who preaches it, nor who believes it - it is not the Christ of God. No, no; God's Christ has finished transgression, and made a complete atonement for sin-such an atonement, that (as the Holy Ghost solemnly declares) ***"the redeemed of the Lord shall come to Zion with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away."*** Now the Christ that you believe in and have felt in your soul - is it a Christ of this nature; or is it a Christ, that you say gives all men a



chance of being saved, has done the best he can to save them, has made it possible for them to accomplish the conditions of salvation and so to save themselves? That is antichrist; as the living God is in heaven, that is not his Christ. God's Christ has so completed the work, that all the perfections of the eternal Jehovah harmonise in it, to the complete salvation of God's people. Hence it is said, that "*Israel shall be saved in the Lord;*" not, have a chance of being saved. A chance of being saved? Why, bless you, when I hear men talk about a chance of being saved, I am led to reflect - Then the declarative glory of the eternal Trinity hangs upon chance; the honour of God the Father hangs upon chance; the honour and effect of the work of God the Son hangs upon chance; the honour of God the Spirit, in his quickening, enlightening, sanctifying powers hangs upon chance! - and that chance too to be accomplished by man - a poor, dying, crawling reptile! - the eternal Trinity having to wait in heaven, to see if perchance we will let him work! Talk of Christ! it is antichrist. It is an insulting of God's Christ; a despising of the Christ God has revealed in his word, and makes known in the hearts and consciences of his people.

If we believe that God's Christ "*is come in the flesh,*" then, we believe that he has come as the head and representative of his people, and that he has completed their salvation and entirely finished the work. Yea, bless his holy name, we are brought to believe and feel in our souls, that he has

accomplished such a work, that it can neither be mended nor marred. The manifestation of it may go through a variety of changes, and we through a variety of changes under it; but the work is as firm as the throne of God, and it shall stand for ever. "*His work is perfect; a God of truth, and without iniquity, just and right is he.*" The Christ of God that has "*come in the flesh,*" is one that has accomplished this blessed, this God-glorifying work. Any other Christ is not the Christ of God, but it is antichrist - another Jesus, one of those "*false Christs*" that the Lord said should arise, and should deceive many; and so God knows, there are many, that are deceived.

3. But then we observe further, the Lord Christ that is "*come in the flesh*" is that blessed Christ, that has wrought out a complete righteousness for the justification of his people; not only atoned for their sins, but wrought out a righteousness, to present them just and perfect and righteous in his blessed and pure obedience.

I know, some people say - 'Oh! yes, we have a righteousness through Christ; he has accomplished such a work, that if we are faithful and add our faithfulness to his work, we shall obtain righteousness and holiness too; but not without.' Why, then, the Christ that has done that, is not God's Christ; it is antichrist. The Christ of God, that has "*come in the flesh,*" is emphatically called "*The Lord our righteousness;*" and God tells us plainly, that it is not through, but "*in the Lord,*" that "*all the seed of*

*Israel shall be justified.*" And this is the reason why an inspired Paul was concerned *"to be found in Christ, not having his own righteousness."* *"Not having your own righteousness,"* Paul? why, you were a very zealous man, a pious man, a suffering man, a man led to undergo a great deal for Christ, in shipwrecks, and prisons, and stripes, and perils, and after all cannot you wear your own righteousness? No, says Paul, do not let me have that on! Well, but what righteousness could Paul wish to appear in then? *"Not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."* And here it is, that the poor child of God is brought, in solemn silence sometimes and in solemn awe, to bow before God, when *"clothed and in his right mind,"* and to see that he is *"complete in Christ;"* complete in Him, who is *"head over all principalities and powers,"* *"God blessed for ever."*

I know, antichrist mocks at the idea of looking for imputed righteousness, or depending upon imputed righteousness. Imputed righteousness, they say, is imputed nonsense. Now, so charitable am I, that I believe that a man that lives and dies declaring the imputed righteousness of Christ to be nonsense, dies to be damned as sure as God is in heaven. I do not care who he is, nor what he is; the spirit by which he is guided is antichrist. It is not *"the Spirit of God;"* for God's Christ is Christ *"our righteousness"*-

*"the end of the law for righteousness to every one that believeth."* Of God's Christ it is said, that *"in him we have redemption through his blood, the forgiveness of sins,"* and that we are *"justified freely through the redemption that is in him."* And when the Lord the Spirit brings this solemn mystery into the conscience of a poor, burdened, dejected, drooping sinner, oh what glory teems into his heart To be led in faith and feeling to see that he stands before God in the spotless, pure, perfect obedience of Christ; His righteousness justifying him so fully and completely, that God himself by the apostle challenges all creation to *"lay any thing to his charge!"* Hence says the apostle, *"There is no condemnation to them that are in Christ Jesus;"* not to them that talk about, nor to them that bring forth a false Christ, but to them that are really in God's Christ. Why, that poor soul is so wrapped up in God's Christ, that in the sight of God it is Christ that is seen, and the man is seen in Christ; and therefore he is just and righteous and complete. This is the Christ, that is *"come in the flesh"* - Christ *"our righteousness;"* and we in his righteousness are brought to stand *"complete in him."*

4. But then, say you, we must have holiness; talk what you will about being righteous in Christ, we must have personal holiness; except we have personal holiness, and are made pure and sanctified, what will the righteousness of Christ do for us? it will not save us.

Well, where will you look for personal holiness? In your Christ, which is a Christ that has done something for you, and leaves you to complete the work, by your penitence and mortification and alms-deeds and wonders that you are to manufacture? Is that what you mean by personal holiness? If it is, I hope you will keep it to yourself. I hope God will not suffer me to be plagued with it; I have plague enough without it. But if by personal holiness you mean being made a partaker of the divine nature, by the quickening, enlightening power and divine communications of God the Holy Ghost, having Christ formed in the soul the hope of glory, being saved by the washing of regeneration, and renewing of the Holy Ghost, all centering in and proceeding from Christ, then you have a holiness that will stand the test of God's word; *"for Christ is made of God unto us wisdom and righteousness and sanctification and redemption."* And when his blessed Majesty is being spoken of under the old testament dispensation, this is his language; *"I am like a green fir-tree; from me is thy fruit found."* What is the holiness of a child of God, then - his real personal holiness? It is couched in this one blessed thing, in all the manifested bearings of it - Christ in you.

Here perhaps I stagger some, that are noted for their high views of election, predestination, and eternal union. 'Oh!' say they; 'I have nothing to do with a Christ in me, I want a Christ without me.' Why, then, you have not God's Christ; you are just on a level

with the other, and your Christ is antichrist. The Lord's blessed Christ that has *"come in the flesh,"* is by the blessed Spirit of God as truly communicated to the hearts of his people, and spiritually conceived in their hearts, *"the hope of glory,"* as ever he was corporally conceived in the womb of Mary. If you have not a Christ that is formed in your hearts by the invincible energy of God the Holy Ghost, you are not fit to *"try the spirits"* of men; you have no sort of rule by which you are capable of trying them.

But some poor soul is led to say - Well, but what gives a proof that Christ is formed in my soul, the hope of Glory?

Why, Christ is life; *"I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live"* And Christ is light; *"I am the light of the world," that lighteth every (spiritual) man that cometh into the (spiritual) world."* Life and light go together; and when God the Spirit communicates this blessed Christ to the conscience, he communicates life, and the sinner begins to feel; and he communicates light, and the sinner begins to see. And what does he see and feel? His own emptiness, darkness, blindness, weakness; his own lost condition; and he is brought in real experience before God to be sick of himself, sick of his prayers and his tears and his repentance and his faith, if he professed to have any; he sickens at his vice, and sickens at his piety. A stranger is come into the tem-

ple; and he has overturned "*the tables of money changers*" in the heart, to make room for himself. This is God's Christ, that is "*come in the flesh.*" All these principles, whether of open profaneness or professed piety, go to ruin. There must be room to receive God's Christ as a perfect salvation; and that will never be, till we are brought to self-loathing and self-detesting before a heart-searching God. There will be a hard struggle for it too; especially if we have got a little piety. If you are openly profane, when God the Spirit is pleased to reveal the communicable nature of Christ to you, it will not be such a hard struggle to part with open profaneness; but to part with piety and religious duties and church-going and chapel-going and sacrament-going and reading "*the whole duty of man,*" and all those pious things - oh! bless me, it is just like driving a man mad. He imagines he has been a little remiss in some of these things; but then he will not be so again, he will be more diligent and more cautious. But no; God's Christ cuts the man up, root and branch, and leave him no more help in himself than the damned in hell; and he feels himself as truly cut down as a wretch can be, before a heart-searching God.

Now have you come to this? If not, you do not know God's Christ, which is "*come in the flesh;*" you may talk a great deal about it, but you have not got into the mystery of it. And all your knowledge, till it begins here, is like the fine oil of antichrist; it is only deceiving you, and wrapping you up in a false odour. You have only got a

Christ of your own; and it is antichrist. God's Christ roots up, and brings the poor sinner (not in judgment merely, but in feeling,) to say before God, There is no help in me; to feel that he can neither will nor do, and to justify that declaration, "*It is not of him that willeth nor of him that runneth, but of God that showeth mercy.*" He is brought in his very feelings before a heart-searching God to justify God in condemning him; and he gives God leave (as far as a creature can do) to enter into judgement with him, for he says, "*Lord, I deserve it, and there is no help in me.*"

Well now, have you been brought there? 'No,' say you, 'and I hope I never shall be.' I believe you will be damned, if you never are. I do indeed; I solemnly believe, that all your religion is nothing but the religion of antichrist, if God has not brought you there; you have never known the Christ of God, the blessed Christ that the Lord has provided for the salvation of his people.

'But then,' say you, 'if this be the case, what do you make of such a text as - "*Blessed are the pure in heart, for they shall see God?*" where do you find any purity in such a statement as this?' The very life and soul of it. It is the pure life and communicable nature of Christ, that God the Spirit forms in thy soul, that is acting in thy soul, and letting thee see and feel what a dark and black devil thou art in thyself. You never felt it, and never believed it, till God granted you divine life and light; and just in proportion as

Christ is spread abroad in the rays of his life and glory in the hearts, do you discover your own wretchedness and darkness and blindness and weakness and deformity; nor can anything short of a perfect Saviour brought home to your conscience by the glorious power of God the Holy Ghost, ever satisfy you; but when he is received, felt, and enjoyed by vital faith, you feel that in him you are blessed indeed.

'Well really,' say you, 'if I could believe that, I think I should have a little hope: for I am there, but I have been thinking that I have nothing to do with Christ and Christ has nothing to do with me, because I should always be very humble and patient and meek and holy.' Why, if in self and of self you were very humble and patient and meek and holy, you would not need a *Christ, you know. "It has pleased the Father, that in Him should all fulness dwell." If we could bring it forth of ourselves, he might keep his fulness to himself, for we should never trouble him about it; no, and we never do, till he brings it to us, and makes us heartily glad to disgorge all our fancied religion. And oh! what a poor creature the soul looks, when God the Spirit brings him low; and there he lies, without any righteousness of his own, as dark and as wretched a creature as he well can be!*

'Why,' say you, 'you surely would not call that any part of holiness.' *It is just the very beginning and soul of it. It is God the Spirit that is making a stir in thy foul nature, and*

beginning to purge it, and to make thee sicken under it, and under a feeling sense of it say, Lord! I abhor myself.

'Ah!' say some of you, 'that is preaching corruption.' 'I never preach corruption,' say one; 'I preach Christ.' Oh! but if you do not preach a Christ that is fitted to a sinner in all his vileness and corruption and pollution, your Christ is not worth my spectacles. It is not God's Christ, it is antichrist. The Christ that is "*come in the flesh,*" is a Christ just suited to such a poor lost and wretched sinner, in all his wretchedness and loathsomeness. Hence when we come to examine the book of God, and are led feelingly and spiritually to trace it, what does it say? "*He giveth power to the faint, and to them that have no might he increaseth strength.*" Now what do you do with all your "*might*" and all your power? And again- "*Not of works, lest any man should boast.*" 'Oh! say you, that is what I believe; it is "*not of works,*" and therefore I believe in a Christ without me.' And you are capable of doing that, are you? 'Yes,' say you. Why, then you are capable of a great work, and you may make the best of it, for it is not God's Christ nor faith in God's Christ; you may rest assured it is presumption, and you will find it so when you come to be tried up in the grand court of God. But when the poor sinner comes to be cut up and brought down and in his feelings is worse than a dog, then God the Spirit leads him to see what he has to hope in; and that is God's Christ. And therefore do not be

alarmed, sinner, at finding all your little stock go. I dare say, you are afraid of being insolvent, and so you have tried to set up a fresh stock, and charged your hands from handling, and your eyes from seeing, and your ears from hearing, and have been determined to bring something to God at last; and yet it is always going, and going, and going. Ah!' say you, 'now that is just it.' And God grant it may go, and you may never be able to pick it up again; for it is a spurning of God's Christ. But when God the Spirit is pleased to form this Christ in the heart, "the hope of glory" and the glory of hope, then you will cling to him, twine round him, hang upon him, and with a solemn consecrated conscience say, None but Jesus, none but Jesus, for such a sinner as me.

Now then, when this is the case, this blessed Christ that is "*come in the flesh*" lives in you and you in him. You breathe in his life; you walk in his light; you stretch forth your hands in his strength; you find a divine shining in your conscience. "*In His light you see light.*" It comes with such divine penetration, that it appears to ransack the whole soul, and all things appear in very deed to be different from what they did before. Then you know something of what it is to be brought out of the kingdom of darkness into the kingdom of God's dear Son; and that is a solemn translation.

Remember, then, poor child of God, that this blessed Christ that is "*come in the flesh,*" is come to be thy deliverance; he is come to be thy sanctification; he is come to be thy life and

thy light; he is come to be thy strength and thy succour and thy support; he is come to be thy hiding-place from every storm and from every tempest; he is come to stand betwixt holy justice and thee, and to present thee to God complete in himself; to strip thee of all idols, and to bring thee, bare, naked, empty, vile, polluted, foolish, ignorant, and condemned, to the foot of the cross. Is God's Christ thus manifested in you? Have you had a little of this sweetness in your conscience? Oh! what solemn moments they have been, for you have been led then to say - "*Bless the Lord, O my soul, and all that is within me, bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases, who redeemeth thy life from destruction, who crowneth thee with loving-kindness and tender mercies!*" In this blessed Christ is all law can require, justice demand, God give, or a sinner need. He gives thee a title to heaven and a meetness for it, and will convey thee safely to it, and crown thee when thou art there. It is Christ "*all and in all.*" You want no other. If ever God the Spirit reveals this, you will say, It is enough.

This is the Christ that is "*come in the flesh;*" and you are to "try the spirits" of men by this rule. If they preach anything, easy or hard, save the Lamb and his blood, lay any other foundation, proclaim any other deliverer, set forth (anything ever pious or good it may appear in itself) to present the sinner before God, but this Christ, and the Spirit of the Lord manifesting this Christ in the conscience, it is

antichrist. Reject it, abhor it; it is the soul of Popery. Creature merit, creature works, and creature worthiness in matters of salvation, - this is the life and soul and spirit of Popery. The life and soul and spirit of vital Christianity is - God in Christ, and Christ in us, and we in him; God and Christ and conscience brought together through the blood and obedience of Immanuel, by the invincible power of God the Spirit. This is what promotes the declarative honor of Christ, and supports the poor soul that is led by the Spirit into the life of God.

Now I shall conclude with a hint or two upon what has been said.

I charge you, in the name of the living God, mind what you hear - mind who you hear. If a man comes and preaches a Christ without you, this is never formed in you and that you have never been brought from necessity to submit to, whose life and power you have never felt; and if the preacher endeavors to direct your attention from a feeling religion, and bolster you up with what he calls a Christ without you and never unctuously preaches Christ in you, the hope of glory, having him formed in you hearts as such, constraining you to cling to, hang upon, and live in him: whatever kind of tale he may tell you, reject him as you would reject the devil. It is not God's Christ; it is antichrist, and he would wrap you up in delusions, and cry "*Peace, peace,*" when God has not spoken peace. You may have your ears pleased and your judgment fed; but your conscience is starved, and your soul is deceived. There is a sol-

emn vitality in Christ in the heart. Without it, all our religion will dry up; but if we are brought to feel the necessity of hanging entirely upon Christ, to cling to him, with nothing but Christ to rest upon before God, and there find rest to our souls, then storms, and tempests and hurricanes may come, but our anchorage is sure, and the cable shall never break, for it is a threefold cord - the love of God the Father, God the Son, and God the Holy Ghost. Remember how God tells us, that there shall be false Christs and false teachers, "*bringing in damnable heresies;*" you must expect they will come to try you out and it becomes you to try them. Try them by their confession of "*the coming of Christ in the flesh.*" Ask your conscience now what hope you had till God the Spirit gave you hope in Christ - Christ your living head- what hope and love you have that does not come from Christ as revealed and shed abroad by God the Holy Ghost; and if men want to take you to something that is not this, abhor it with your whole soul as the spirit of Popery and antichrist.

As I said before, I consider there is very little else in our day but the spirit of Popery. If I look among the Baptist (though I am a Baptist), they are going after it in shoals. There was a circular letter published last year, signed by the ministers of thirty-five Baptist churches in the midland counties of England; and what did they circulate? Why, that the atonement is universal, and that every man has it in his power (wherever the bible comes) to do that

that is required to save his soul. I solemnly believe, that not one man living, that can with his heart sign or sanction such a statement, has a particle of the life of God in his soul; that they are all dead to God as sure as the devil is. It is antichrist; and whether Baptist or Church people or Independents or Methodists, I solemnly believe, they are all going to hell, if God's grace does not save them; they are *"in the gall of bitterness and the bond of iniquity."* It is creature merit. But we know that his blessed Majesty said, *"It is finished."*

Holy Ghost! repeat that word - *"It is finished"* - in our hearts. Then we shall know something of God's Christ, that is *"come in the flesh,"* and that he has come into our hearts (as proof of it) and led us to know something of his preciousness. May the Lord the Spirit blessedly apply his own word, for Christ's sake.

W. Gadsby

(Sent in by Brother Roy Pullig)

*"Love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. — I JOHN iv. 7, 8.*

**I**F ever you have loved Jesus with a pure affection; if ever you have felt him near, dear, and precious to your soul, that love can never be lost out of your heart. It may lie dormant; it does lie dormant. It may not be sweetly felt in exercise; but there it is. *"If any man love not the Lord Jesus Christ, let him be Anathema Maranatha"* (I Cor. xvi. 22). You would be under this curse if the love

of the Lord Jesus Christ were to die out of your heart. But this love is often sleeping. When the mother sometimes watches over the cradle and looks upon her sleeping babe with unutterable affection, the infant knows not that the mother is watching its slumbers; but when it awakes, it is able to feel and return its mother's caresses. It is so with the soul sometimes when love in the heart is like a babe slumbering in the cradle. But as the babe opens its eyes, and sees the mother smiling upon it, it returns the smiles, and stretches forth its arms to embrace the bending cheek; so when the eyes of the soul are opened to see the smiling face of Jesus stooping to imprint a kiss of love, or drop some sweet word into the heart, and there is a flowing forth toward him of love and affection -- this is the power of love.

J.C. Philpot

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## CONTRIBUTIONS

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# Signs of the Times

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (910) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## SONG

**A Garden fenced from common earth,**

**By special sovereign grace,**

**Enriched by plants of heavenly birth,**

**The Church of Jesus is.**

**His gospel is the open sky,**

**His love the shining sun;**

**Rivers of peace, which never dry,**

**Through all his garden run.**

**His spirit is the heavenly wind,**

**That o'er his garden blows;**

**And opening each renewed mind,**

**The Saviour's image shows.**

**Faith, like an ivy, to the rock**

**(That stands forever.) cleaves;**

**And through the tempest's**

**loudest shock,**

**Eternal calm perceives.**

**Assurance, like a cedar, rears**

**Its stately branches high,**

**Beyond the reach of doubts and fears,**

**And blossoms in the sky.**

**Parkinson's Col.**

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EDITORIAL



ELDER R. H. CAMPBELL

*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.*

**T**his is the testimony of the Apostle Paul regarding how he came into possession of the commission to preach the gospel, and was taught the gospel, which is the power of God unto salvation to everyone that believeth. The Apostle Paul

would not fellowship the modern preachers of this day who preach with degrees from the various seminaries around the country, taught by Dr. So and So, who learned it from someone else. Their information is heresy evidence, to say the least, and you know how untrustworthy that type of information is, in the courts of the land, much less as regarding the doctrine of God our Savior. They claim that they have learned the truth by studying the scriptures, but if that is the way that it is learned how can there be so many different beliefs since they all read the same written word. Man does not believe what he reads in the bible, he reads into the bible what he believes in the heart, if otherwise, they would all believe alike. Man in nature, can study any other subject, mathematics, history, medicine or any other worldly subject, take a test and pass it, but give them a test on the scriptures and the answers will be as varied as the number of people who take the test. The truth cannot be discerned by the natural man because it is spiritually authored and must be spiritually revealed to all that understand it and by the same spirit that inspired it originally.

The Apostle Paul states, very distinctly, that he learned the Gospel by the revelation of Jesus Christ. He states, in another place, *"This is a faithful saying, and worth of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth*

*all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting".* If the Apostle Paul was a pattern to those who were to follow, should not they receive the gospel in the same manner that he did. All for whom he would have fellowship would, because they would all have the same teacher. When God said, "*my glory I will not give to another,*" I believe that this is what he was referring to, he would not leave the responsibility for the salvation of the saints to others than himself. His glory is in the saving of those whom he formed for himself, for his own good pleasure and for the love where-with he had loved them from everlasting to everlasting.

Man in nature, speaks the languages of the world and understands the things of the world, but the child of God is a new creature and speaks a pure language, a language that the natural man does not understand. As Paul recorded in his letter to the church at Corinth, "*but as it is written, Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of man, save the spirit of man which is in him? even so the things of God knoweth no man, but the spirit of God*". This should nullify any claim that man could make regarding learning about God from another man. It does not, however, be-

cause, man reads the scriptures, not with an open mind to learn what it says but rather with the intent of proving what he believes. No man believes anything that does not include him, so if the truth does not fit his belief, he tries to change it to fit what he believes in his own mind. This applies to the man of God too, the difference being that God reveals the truth to him and he is made aware that this is the only doctrine that will reach him in his condition. He is made to know what he is in nature and to realize the depravity of the fleshly creature and the vanity that has controlled his life from the beginning down to the time in which Jesus appears to him. This causes him to he render praise unto his God who has come to him, where he was, raised him up out of the pit he was in, placed his feet on a rock and caused him to stand on a firm foundation, the rock of ages.

When Jesus appeared to Paul, on the road to Damascus, Paul did not know him, but he sensed the power and the effect that the words had on him, then when Jesus told him who he was he could not deny the power with which the words came into his heart and soul. Jesus did not ask, or appeal to Paul' to get him to follow him, but as in all cases he simply told him to follow him and the apostle followed him without question. This Jesus, who was revealed to him, told him the reason for the revelation and what things he must do. This is what Paul was referring to when he said he did not learn it from man. Jesus was the glorified Messiah who had all power

and who changed the heart of the apostle forever, with the one word, for where the word of the king is there is power, how much more so when that word is the word of the King of kings.

The response was immediate, as the Apostle Paul said *"But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the gentiles; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again to Damascus"*. Paul received all of the information that he needed to preach Jesus by this revelation which he received on the road to Damascus, and in like manner so do all of God's children receive it, by revelation from God, and at his appointed time and way. They do not need for man to confirm or strengthen their faith, the only way that they can know God is by His revealing himself to them. They may receive comfort in fellowship with others of like precious faith, but they cannot teach them to know God. They have all tried in the earlier days of their experience to show to their loved ones the glory and the joy of their salvation, but it only drove them away and many times caused enmity or resentment in them.

The Apostle Paul knew beyond a doubt where and how he received his faith, and it was not from man or any institution of men. In his letter to the church at Ephesus he said, *"Blessed be the God and Father of our Lord*

*Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."* Made accepted by God not accepted by man or based on a decision made by man. This and many other scriptures plainly state that the salvation of the children of God is the sovereign work of God by his grace and not by any effort or actions of the creature. In his letter to the church at Rome he relates the experience of Elias and how he made intercessions to God for Israel, and then he told what was God's response to him. God said, *"I have reserved to myself seven thousand men that have not bowed the knee to the image of Ba-al and even so then at the present time there is a remnant according to the election of grace"*. And if by grace, then it is no more works: otherwise grace is no more grace. But if it be of works, then it is no more grace: otherwise work is no more work. It is by one or the other, it cannot be by both since they are directly contradicting terms and cannot be a mutual basis of their salvation. This leaves any claim of man of having any part in his salvation, completely contrary to the word of God as recorded by the

Apostle Paul or any of the other inspired writers or prophets.

When Jesus asked his disciples, *"Whom say ye that I am"*, Peter said *"Thou art the Christ, The Son of the living God"* and Jesus told him that flesh and blood had not revealed this unto him, but His Father which is in heaven. On another occasion Jesus told his disciples that no man cometh unto the Father, but by me. These and many other scriptures declare plainly that the knowledge of heavenly things is a gift from God by his bountiful grace and no man can take this unto themselves in and of their own ability. God's ways are as much higher than the ways of man as the heavens are higher than the earth and his thoughts higher than their thoughts, so how can man presume to lay claim to this ability. The only ones that can make such a claim are those who are ignorant of the power, mysteries and the glory of the heavenly kingdom. They are even as those were in olden times who made an idol of ashes and fell down and worshipped it. They are without Christ, aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world.

Many times the Apostle Paul used the phrase, *"This is a faithful saying, worthy of all acceptance"*, or *"This is a faithful saying, and these things I will that thou affirm constantly,"* to call the attention of his readers to a basic point of doctrine regarding the salvation of the children of God. In the above scripture, he says, *"But I certify you, brethren,"*

meaning, this is an important point of doctrine, that man does not initiate the contact with God. It is always received by revelation from God and is a direct communication with him.

Those who have been blessed with an understanding of spiritual things know from whence it comes and how it comes to them. They stand in awe of the majesty and glory of the things that they have been given to see, and that have been revealed to them in the wisdom and mercy of their God. They are as the children of Israel were when they came to the Red Sea. The enemy was behind them about to overtake and consume them, the mountains on either side and the raging waters in front of them, then Moses raised his rod over the water and they parted before them and they went forth on dry ground. There is no record of any claiming credit for their deliverance, at that time, and none who have been delivered from their sins and corruption into the marvelous light of the gospel will either. Their salvation is too precious to them and the deliverance too dramatic to be the results of human efforts.

This truth remains with them for the rest of their lives, because it is the work of God and all his works are perfect. If this has been your experience, then you are one to whom the apostle was writing. As all of his epistles, they are addressed to all of those of like precious faith, not just to the church or individual to whom the letter was directed. If this is not true, why are so interested in reading and re-reading all of the writings of the

apostles and prophets. May God bless these words to your comfort and to your understanding, for nothing else will enable you to receive them, if indeed they contain the truth of the scripture as quoted above, other than the revelation of God.

In bonds of love,  
Elder R.H. Campbell

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## VOICES OF THE PAST

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### THE INSTRUMENTS OF THE FOOLISH SHEPHERD

Preached on Thursday Evening,  
April 29, 1841 At Trinity Chapel,  
Alfred Street, Leicester

*“And the Lord said unto me, Take unto thee the instruments of a foolish shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of the fat, and tear their claws in pieces” (Zechariah 11: 15&16).*

**W**e find the prophets of the Old Testament continually directed by the Holy Ghost to sustain typical characters and to perform typical acts. Thus the prophet Hosea was commanded “to take unto him a wife of whoredoms,” 1:2, by which we are not, I think, to understand that

he was to marry a woman living in that state, but a reformed character who had been living an abandoned life. So Jeremiah was directed to make bonds and yokes, and put them upon his neck, (Jeremiah 27:2). This was a typical representation that the nations to whom the yokes were sent were to submit themselves to the king of Babylon. In a similar manner the prophet Zechariah in the text is commanded to sustain a typical character and that of a kind the very contrary to what he really was. He was “to take unto him the instruments of a foolish shepherd,” as a typical representation of such a character as should be raised up in the land, that by these visible and significant emblems a more lively and effectual representation might be given than could be expressed in words. He was not to become a foolish shepherd, but to represent one, and stand forth publicly before the people as a visible emblem of such.

But we may remark that he seems already in this chapter to have before sustained two typical characters, one that of a good shepherd, and the other that of Christ. That he was typical of the latter is most evident from what we read, verses 127 13: “*And I said unto them, if ye think good, give me my price, and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.*” This prophecy

was fulfilled when Judas Iscariot betrayed his master for thirty pieces of silver, and on his agony of remorse and casting them down in the temple, the potter's field was bought therewith. And that we may understand the literal meaning of the prophet's being valued at that price, we may remark that it was the customary value of a slave, and thus shadows forth, not only that Jesus was sold at the price of a slave, but that the prophet in his character of a good shepherd, which he seems to have sustained as a representative of Christ, was estimated by the people at "*the goodly price*" of a slave - apt representation of the value usually put upon the services of one who labours in the word and doctrine.

But we find that the prophet, before he was commanded to take unto him the instruments of a foolish shepherd, had taken two staves, each of which he had broken. It would seem that this was also a typical representation of a certain work which must be done, in order for a wise shepherd's being known as such by the flock His first staff was "Beauty," which seems to me to represent figuratively the beauty of creature holiness. This staff, on which hundreds of false shepherds lean, and by which they seek to rule their flocks, he was to break asunder, typical of the breaking up of all creature beauty and fleshly holiness. And this staff was to be visibly broken, to shew that a minister must stand up, not in creature holiness, with sanctified visage and demure tongue, as if he in the pulpit were a saint, and the

people before him were sinners, but to stand before them a ruined wretch, without help or strength, wisdom or righteousness save in the blood and love of the Lamb. His staff "*Beauty*" must be broken before their eyes, that they may see in his heart a copy of their own, equally vile, equally base, equally deceitful above all things and desperately wicked, and so shivered and shattered in his hands, that he can neither lean on it himself for support, nor rule them with it as a rod. Then the poor of the flock that waited upon him for profit and instruction, knew that it was the word of the Lord in his mouth. Man's total ruin and the Mediator's complete salvation, the thorough wreck of creature holiness, and the perfection of the Saviour's righteousness, filth, corruption, and pollution stamped upon every thought, word and action of the sinner, and atonement, pardon and reconciliation, stamped upon every thought, word, and work of the incarnate Son of God, was a ministry that well suited the flock of slaughter, whom the prophet was commissioned to feed. Having been slaughtered in their own consciences, the poor of the flock knew that it was the word of the Lord.

The other staff which he took, and which also he cut asunder, was named "Rands," or "Binders," (margin,) and signified spiritually the breaking up of false union. For we read, "*Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel.*" Judah stood fast with the Lord, when Israel, under king Jeroboam, departed,

and worshipped the golden calves that were set up in Bethel and Dan, 1 Kings 12:28&29. Therefore we read, *"Ephraim compasseth me about with lies, and the house of Israel with deceit; but Judah yet ruleth with God, and is faithful with the saints,"* Hosea 11:12. And again, *"Though thou, Israel, play the harlot, yet let not Judah offend,"* Hosea 4:15. The staff then, "Bands" or "Binder," typically represents false union, unholy brotherhood, unscriptural confederacy, a mingling together of sheep and goats in one pen, a heaping up of wheat and chaff on the same floor, a joining together of faithful Judah and idolatrous Israel, on the footing of similarity of sentiments, doctrines and ordinances, without union of spirit from divine teaching. Here then is a staff which false shepherds rule their flocks by, on the sole ground of Calvinism, or baptism, or church membership, or *"our faith and order,"* or any other human cement to unite, if possible, living stones and dead stones in one building. But this cement must be broken, "for the" living "stone shall cry out of the wall," pressed down by the dead blocking-course above, and "the" living *"beam out of the timber shall answer it,"* Habakkuk 2:11, from its place amid the rotten rafters, and the cry of the one and the echo of the other shall be, *"Come out from among them, and be ye separate."* When then this staff of unholy brotherhood is broken, and no union is allowed or recognized, but that which is based upon the Spirit's work in the soul, then the poor of the

flock feed together as the flock of slaughter, and know that it is the word of the Lord.

But I feel I have wandered somewhat from the text, and therefore I return to it without farther preface. The command addressed to the prophet was, "to take unto him yet the instruments of the foolish shepherd." There is I think, much meaning contained in the word "yet," that is, "again, "once more," and I gather from it, that the staves, "Beauty," and "Bands" were also instruments of a foolish shepherd; but he was "yet," once more, still further, to take other such instruments so as to manifest more visibly and strikingly what a foolish shepherd is. By "foolish," I understand "ungodly," "regenerate," as the word is used in other scriptures, that is, destitute of heavenly imparted wisdom, and therefore in God's account a fool. *"The fool hath said in his heart, there is no God."* *"Fools die for want of wisdom."* *"For we ourselves also were sometimes"* (that is, in times past) "foolish, disobedient, deceived, &c., Titus 3: 3. We are, therefore, forbidden to call a brother, "fool," that is, to pronounce him unregenerate, and cut him off as destitute of spiritual life. The *"foolish shepherd"* is therefore a natural man lifted up by education, pride, covetousness, or presumption into a pulpit, and devoid of spiritual illumination, and heavenly wisdom. He has certain instruments which the prophet was to take as emblems of his character. What they were the Holy Ghost has not here informed us, but as we may gather



them from other parts of Scripture, I shall take the liberty to put them into his hand.

The first instrument and badge of this foolish shepherd then, shall be a mask. The instrument itself, perhaps, might not be known to the Jews, though well known to the Greeks and Romans, but the thing which it represents, viz., deceit and imposture, was as old as the times of Jannes and Jambres, the Egyptian magicians, who withstood Moses, 2 Timothy 3:8., flourished mightily at the court of Ahab, in the days of honest Micaiah, 2 Chronicles 18:5., and sadly plagued poor Jeremiah, 28:10&11., 29:26&27. Paul speaks of this when he said, "*Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ,*" 2 Corinthians 11:13. So we read, that the prophets shall no more "*wear a rough garment to deceive,*" Zechariah 13:4. To wear a mask is to play a false part, to assume a fictitious character, to be a stage-player, for in ancient times the actors never appeared but in masks, the features of which imitated the persons whom they represented. Thus this foolish shepherd makes the pulpit his stage, his holy countenance being his mask, and his false zeal loud speech and impassioned rant his wardrobe; and thus, by craft and cunning he entangles the simple in his net.

The next instrument which I shall put into his hand shall be a sceptre – the badge of authority and power, to show that he is "*a lord over God's heritage,*" 1 Peter 5:3., and "*rules the*

*flock with force and cruelty,*" Ezekiel 34:4. The third instrument shall be a pair of sharp shears, for we read that "*they clothe themselves with the wool,*" Ezekiel 34:3., and of course he must have something to get the wool off with. Not that the minister is not to have an honourable and sufficient maintenance, for "*who planteth a vineyard, and eateth not of the fruit thereof, or who feedeth a flock and eateth not of the milk of the flock?*" 1 Corinthians 9:7. "*Even so hath the Lord ordained that they which preach the gospel should live of the gospel.*" But to receive what is voluntarily given is a different thing from clipping off as much wool as possible, or cutting so close as to fetch blood, and take off a bit of the skin. His fourth instrument shall be a long whip that shall reach to every corner of the pen, to flog all that stir up the enmity of his carnal mind, by what he calls a discontented spirit, and by having imbibed what he terms antinomian and dangerous principles. Woe to all that will not bow down to his authority, or submit themselves to his instruction. Thus to offend his dignity will bring the long whip upon the transgressor's shoulders. As the apostle says, "*ye suffer if a man (that is, a minister) bring you into bondage, if a man smite you on the face,*"? Corinthians 11:90. So "*Zedekiah the son of Chenaanah, smote Micaiah on the cheek,*" 1 Kings 22:24 ; and thus, though protected by law and moral decency from being now smitten "*with the fist of wickedness,*" the exercised children

of God still have to suffer from *"the scourge of the tongue."* His fifth and last instrument shall be a bow and a quiver full of arrows, to reach those at a distance who are beyond the lash of the whip. The arrow is for those at a distance, the whip for those that are near; the latter is plied within the chapel walls, the former is aimed at those who are without them. These arrows are bitter words, as the Scriptures speak, *"who whet their tongue like a sword and bend their bows to shoot their arrows, even bitter words, that they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not, Psalm 64:3&4"*. And again, *"they bend their tongues like their bows for lies;" "their tongue is an arrow shot out," Jeremiah 9:3, 8.* And against whom are these arrows chiefly aimed? At the tried, tempted and exercised; at those who are sighing and mourning over guilt and corruption, at those who are harassed with many doubts and fears; at those who tremble at God's word, and at times are almost consumed with terrors. All who contend for the power of vital godliness, who *"have changes," Psalm 55:19.*, who cannot do without a feeling religion, who cannot rest upon doctrines and the letter of truth without the experience of them, and who boldly show their colours as standing in the ranks of vital, spiritual, experimental truth, especially if they be standard bearers, must expect to be marks for these envenomed arrows.

Thus far for *"the instruments of the foolish shepherd,"* the badges

and insignia of his office, the emblems and visible signs by which he is at once to be recognized. But we will now come to his character which the Holy Ghost has here drawn; and as we learn much by contraries, it will afford us an opportunity of seeing from the contrast what the wise shepherd is. The blessed Spirit has given four negative and two positive marks, that is, he has described four things which the foolish shepherd does not, and two things which he does. The wise shepherd, therefore, will be his exact contrary; and there will be four things which he does, and two things which he does not. These four things are, that the foolish shepherd *"does not visit those that be cut off, does not seek the young one, does not heal that that is broken, does not feed that that standeth still."* The two things that he does are, *"he eats the flesh of the fat" — "and tears their claws in pieces."*

The Lord says, *"I will raise up a shepherd,"* that is, He will in His providence, and as an act of His judicial displeasure, raise up such a one as shall be a model and pattern of what a foolish shepherd is. Thus we read, *"I will choose their delusions,"* Isaiah 66:4.; and *"God shall send them strong delusion that they should believe a lie,"* 2 Thessalonians 2:11. As an act of judicial displeasure, in order to punish the people who turned their ears away from the true prophets, the Lord would send them one of a different stamp.

1. Now the first thing said of this foolish shepherd is, that *"he shall*

*not visit those that be cut off.*" Who are these characters here said to be "cut off?" They are the same whose mournful complaint we hear, Ezekiel 37:11, "*Our bones are dried, and our hope is lost; we are cut off from our parts.*" That is, they are such as by a work of the law in their consciences are cut off from all creature righteousness, all false refuges, all deceitful hopes and rotten props, from finding any good in self, or resting on the testimony of man. We read, Romans 11:24, of the branch being cut out of the wild olive tree, and being grafted into the good olive tree, which is a striking figure of the way in which a vessel of mercy is cut off from the original stock, and grafted into Christ by way of manifested union. The law working wrath, guilt, condemnation, and fear, is the knife in the hands of the heavenly husbandman that cuts the scion clean out and clean off from the original stock; and before this bleeding branch can be inserted into the good olive tree, it must lie upon the ground with all its native sap oozing and draining away. So must a soul lie helpless and often well nigh hopeless, until the heavenly husbandman takes up this bleeding branch, and inserts it into Christ by way of manifested union. Then it "*partakes of the root and fatness of the olive tree,*" spiritual grafting differing from natural grafting in this, that in natural grafting the fruitful scion is inserted into the wild stock, but in spiritual grafting the wild scion is inserted into the fruitful stock. But in both this grand truth holds that there are two

distinct and successive processes, the entire disunion from the old stock, and the entire union with the new. But the margin gives another rendering, "*those that be hidden.*" The people of God are a hidden people. They are, therefore, called, Psalm 83:3, God's "*hidden ones;*" that is, not merely hidden in his hand from eternity, and hidden in the secret of his presence from the pride of man, Psalm 31:20, but hidden from general view and observation. They are not those who blaze forth in a false glare of sparkling profession, nor rush presumptuously forward to take the topmost room, but through a deep sense of spiritual poverty, need, guilt, and pollution, are fain to hide themselves from all but a heart-searching God. Thus they "*hide the word of God in their heart,*" Psalm 119:11; and the word of God is in them like the leaven in the three measures of meal, Matthew 13:33, hid from the general eye, but working powerfully in secret. These cut off, or hidden ones, then, the foolish shepherd "*does not visit.*" I do not understand by this word "*visit,*" a going about from house to house. The old Geneva translation reads, "*shall not look for.*" In these visits, so called, there is often much more gossip and slander than unction and power, more unprofitable conversation than speech seasoned with salt, and we often separate more burdened than benefited. The figure is clearly taken from a shepherd taking his rounds through the fold, and examining each sheep as they are there collected together. The sheep are not scattered one in one

field and one in another, but gathered into one fold, so as to be all in one place under his eye. He visits them then when he goes through the fold, and stops to examine with particular attention every one that needs his care. So spiritually the pastor best visits his flock when they are all assembled before him, and he takes a view of them from the pulpit, as looking up to him for food and instruction. He visits the cut off when he comes down to their exercises, trials, and temptations, when he does not pass them by, but drops such words of encouragement and consolation as are suitable to their case. But this the foolish shepherd does not. He may indeed be most diligent in what is called visiting from house to house, and may fly about on wings of false zeal, or run through a weekly round of religious tea drinkings, and after all, be only one of those who *“creep into houses, and lead captive silly women laden with sins—”* But he never visits from the pulpit those that are cut off in their feelings from eternal life. Nay, he only shoots at and wounds such. *“Away with your doubts and fears Don't stand poring over your corruptions. Look to Jesus, take God at his word, lay hold of the promises. Religion is not gloom and melancholy, but joy and peace.”*

Thus the foolish shepherd wounds and lacerates tender consciences, instead of binding them up. But the wise shepherd finds out, and visits such by describing the feelings of a cut off soul, he himself having experimentally passed through it, and by

tracing out his experience and removing his stumbling-stones, is often blessed to his deliverance, or at least to his consolation. My congregation lies so widely scattered, some at twelve and fourteen miles distance, that what with that, and what with my weak health, I could not possibly visit all my spiritual hearers personally, but the desire of my heart is to visit them from the pulpit, by going round to the cases of all and each.

*“Neither shall seek the young one.”* This is the second black mark with which the Holy Ghost has stamped a foolish shepherd. This *“young one”* is, doubtless, one of the *“new-born babes”* spoken of, 1 Peter 2:2, who are said to desire the sincere milk of the word, that they may grow thereby. *“The distinctive mark of these is, that they “have tasted that the Lord is gracious.”* They are not such as are fully delivered into gospel liberty. They have tasted, not fully drunk; have had a crumb and a drop, but not been brought to the banquet and the fountain. The foolish shepherd then does not seek *“the young one.”* With him it is all presumptuous confidence and unwavering assurance, and he that does not stand upon a high mountain, he believes to have no standing at all. The early bloom of faith, hope, and love, when the green buds push into leaf and flower, the spring time of the soul like the present smiling season, when all is bright and flourishing, the days of our spiritual youth, when the secret of God was upon our tabernacle, when there was a spirit of prayer, and an

appetite for the word, and a zeal for God's glory, and a pure affection to his family – of this sweet, though usually short, season the foolish shepherd knows nothing. He leaped into full assurance at once, and became a man without passing through the stages of infancy and youth. Thus this *"young one"* he never seeks. He knows nothing of his feelings, and, therefore, cannot describe his case. He has no milk for such babes, nor can he condescend to those of such low estate. But the wise shepherd seeks out such. He knows just where they are, both their hopes and their fears, their standing and their dangers. Thus as he goes his rounds through his flock he seeks to trace out the work of grace in such, neither damping their hopes, nor pushing them beyond their real standing, strengthening all their spiritual encouragements, and yet not thrusting them presumptuously forward, keeping them among the lambs, and not sorting them out among the sturdy rams and travailing ewes. He will seek to warn them against trifling with convictions, being lifted up with pride, giving heed to every plausible professor, being entangled in the snares of Satan, and the lusts of the flesh, running here and there with their comforts till they have all dribbled away; and, as a tender nursing father, he will counsel and instruct them to the utmost of his ability of all the dangers and difficulties that beset their path.

The third positive dark mark against this foolish shepherd is, that *"he does not heal that that is broken."* I

think that we have in these different characters mentioned in the verse successive steps of experience. We have, first, the cut off, that is, those who are under a sentence of guilt and condemnation; then *"the young one;"* those that, by some sweet discovery of His love, have tasted that the Lord is gracious; and now we come to *"the broken;"* these seem to represent those that have lost their first love, that have inwardly backslidden from their God, that have become entangled in some snare spread for their feet, that have been drawn aside into worldliness, carnality and pride, and so have swerved from the simplicity of the gospel, from the fervour of their warm affections, from the sincerity of filial obedience, and from their submissive yielding themselves up to be moulded as clay by the hands of the heavenly potter. Thus, their affections, hopes, and desires, their simplicity and godly sincerity, their spiritual comeliness and uprightness, seem marred and defaced. Their vigorous health is broken; and they, instead of being sprightly lambs cropping the tenderest foliage and bounding up and down the fold, have become sickly and diseased. They are now where Job describes himself to be; *"My purposes are broken off, even the thoughts of my heart; (17:11) Thus, their purposes of living to God's glory, of loving Him with pure affection, of walking with Him in communion, of serving Him with pure obedience, are all broken and defaced. Their "judgement, too, is broken,"* as is said of Ephraim, Hosea

5:11. Not that they doubt the truth and reality of the doctrines of grace, but their judgements respecting themselves, where they are in the divine life, their own state before God, the reality of their own experience, the certainty of their own salvation -- in these deep soul-matters they are broken in any judgement which they can form concerning themselves. In a word, all their religion seems broken up, and they themselves broken down. Now, this broken sheep the foolish shepherd never instrumentally heals. He knows neither the disease nor the suitable remedy. His judgement has never been broken, for, knowing the truth clearly in the letter, no confusion takes place in his head, the seat of all his religion. His arms are not broken, for he can always take God at his word; his legs are not broken, for he can run when and where he will, through God has never sent him; his back is not broken, for he still stands upright, and has never put his mouth in the dust; and his heart is not broken, for the hammer of God's word has never yet fallen upon that rock, Jeremiah 23:29 Thus, he can never instrumentally heal that that is broken. But the wise shepherd has been more or less taught these lessons by painful experience. He has been broken as a vessel in which God seemed to have no pleasure, and been in some measure bound up. Therefore he can bring suitable remedies for the broken of the flock. The atoning blood of the Saviour, the tender compassions of His bosom, His glorious justifying righteousness, the freeness of grace

superabounding over the aboundings of sin, the unchangeableness of God's mercy and love -- these, and similar remedies, the wise shepherd brings before the broken of the flock, and when divinely applied they heal his wounds.

But we come to the fourth thing which the foolish shepherd does not "*He feedeth not that that standeth still.*" Some of the Lord's quickened family are reduced to such straits in soul experiences as to be able to move neither forward nor backward. They dare not go forward, lest they rush into presumption; they dare not fall backward, lest they tumble headlong into despair. Nor dare they turn to the right hand nor the left, lest they swerve from the king's highway. Thus they are forced to stand still, not from cowardice, not from sloth, not from unwillingness, but from sheer inability to move. They are cast, and cannot get upon their legs. Now to this sheep food is to be brought. He is not to be kicked up as lazy, nor struck with the crook as stubborn, nor thrown over the hurdles as dead, but he is to be "*fed.*" Nor are docks, nettles, and thistles to be brought to him, but as Agur prayed, "*food convenient for him,*" that is, food suitable to his state and condition The tenderest herbage, and the softest and clearest water is to be brought him, not that trodden down and fouled with the feet of the fat and the strong, Ezekiel 34:18, but "*the latter growth,*" (that is, the spring crop, the Hebrews beginning the year in the autumn,) "*after the king's mowings,*" Amos 7:1. But

cannot get its own living, he will not bring food to what he calls standeth still. If the sheep cannot get its own living, he will not bring food to what he calls "a lazy antinomian," though he has no eyes to distinguish sickness from sloth, spiritual inability from carnal unwillingness, and the standing still through godly fear from death in sin.

Such are the four negative marks of a foolish shepherd, that is, the things which he does not do. But there added by the Holy Ghost two positive marks, that is, there are two things which he does do. "*He shall eat the flesh of the fat,*" that is he shall not take that which comes, that which is offered him, but he must go through the flock, and select the fattest for his own eating. The priest's joints were the breast and the shoulder. Exodus 29:27&28, not the leg and the loin. He was to have good food and enough food, but not the fattest and the best joint of the whole. The word of God sanctions an honourable and competent maintenance for a minister, but it is to be freely and volutarily given. But the foolish shepherd manifests a grasping, covetous, infatiable spirit. He seeks not the flock but the fleeces and he will sacrifice truth, mangle the gospel, and preach to please professors with the sole end of filling his own pocket. To take thankfully what is given freely is one thing; to be dissatisfied with what is given, and be clamorous for more is another. To eat the flesh is allowable, to grasp after the flesh of the fat is dicreditable; to feed the flock as a shepherd, and eat of the milk

thereof 1 Cor. 9:7 is honourable, to feed the flock as a grazier is disgraceful. "*And shall tear their claws in pieces.*" This is the second positive mark of the foolish shepherd. Sheep, then, have claws! Aye, surely, and some of us have been sorely scratched by them. And these claws too they will sometimes exercise upon the shepherd. When then the foolish shepherd feels the scratch of these claws, he puts forth all his strength, and tears them in pieces. He does not rule with kindness and gentleness; he does not guide them with the sweet constraints of love and affections but first starves the living family, and then if they do but scratch him with their claws, he rends them in pieces. Their claws are the objects of his attack, that is he lays hold of any expressions of theirs which have been directed against him, and severe remarks made upon him, any complaints of his ministry, any doubts of his Christianity, any objections to his Arminianism, any censures of his conduct. These claws have scratched him, and wounded his pride and consequence. He must therefore retaliate, and these claws he will lay hold of, seizing every word that has been said against him or his ministry, and rend them in pieces as manifesting, he says, a bitter and unchristian spirit. A wise shepherd will not act thus. He will not return blow for blow, nor stripe for stripe. If scratched by the claws of some of his sheep, he will rather bear it in silence than make divisions and contentions, and rend the flock asunder. He will not take up every harsh thing said against himself or his min-

istry, nor be jealous of his own honour and dignity, bringing forward into the pulpit his own cause and glory instead of the cause of God and the glory of Christ; but will be more or less actuated by the spirit of Him who when He was reviled, reviled not again.

We see then, drawn by the pen of the Holy Ghost, the marks of the foolish and wise shepherd. Keep them in your eye. You are commanded to try the spirits whether they be of God. You are to be the judges of every minister who comes as an ambassador from the Lord. Examine him well, scan his features carefully, weigh him accurately. God has given you his portrait—compare the man and his likeness. Has he then the marks for or against? Does he visit the cut off, does he seek the young one, does he heal the broken, does he feed that that standeth still? If he does not agree with these four essentials, he is a foolish shepherd, be he what he may.

Again, does *“he eat the flesh of the fat, and rend their claws in pieces?”* Is he covetous and contentious: grasping and quarrelsome; a flatterer of the rich, and oppressor of the poor; a Demas and a Diotrephes? Then is he a foolish shepherd, he is in the church or in the chapel, in robes of priestly dignity or ungowned plainness. Never mind his holy countenance and solemn demeanour his grey hairs and silvery tongue; these are but, the rough garment to deceive. Watch his ministry and his actions. Look at him in the pulpit and out of it. Turn him about and look at both sides.

the negative marks and the sensitive, what he is not and what he is.

My friends, I have spoken these things this evening as a disinterested person, not with a view to exalt myself, for I assure you, I am often tried as to my call to the ministry, though not without, at times, both inward and outward testimonies, nor to aim at any particular minister or ministers. You are placed in peculiar circumstances from the want of a stated minister, and being so much in the habit of hearing different supplies at this and other chapels. I have sought then to lay before you the features of a wise and foolish shepherd, as drawn by the blessed Spirit. Try by them all whom you hear. Let not pretensions suffice. Examine their credentials; put them into the scales; watch their words; and above all look narrowly at their spirit. And if they come not up to, or vary from the marks of a wise shepherd; still more, if they tally precisely with the character here given of a foolish shepherd, unceremoniously reject them. God has not sent them; and in rejecting them you act by His authority and walk in obedience to His word. May He give us eyes to see, hands to act, and feet to walk, in strict accordance with His own unerring testimony.

J.C. Philpot

Sent in by:  
W.R. Pullig

10220 Ridgely Drive  
Baton Rouge, La 70809



## IF THEY SHALL FALL AWAY

*"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews vi. 4-6.*

**T**he leading thought of Paul's argument here is expressed by his words, for it is impossible *"to renew them again unto repentance."* The other portions of his argument are subsidiary to this leading thought. The renewal of these characters would, on such an hypothesis, *"crucify to themselves the Son of God afresh, and put him to an open shame."* This would be an impossible: *"crucify the Son of God afresh,"* as it is *"to renew them again unto repentance."* Many persons in reading this Scripture think that because the apostle uses the word *"if,"* that it makes his argument conditional, and signifies that he meant it might be either way with those persons. The word *"if"* does not always mean a condition actually existing, but frequently it is used for the sake of illustrating by the hypothesis of a supposition. Paul uses it many times this way. In Romans, chapter eleven, the apostle, speaking about the way God saves his people, declares emphati-

cally that they are saved by the election of grace, *"And if by grace, then is it no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work."* He says it is by grace, then adds, *If it be of works.* Can it be either way? Why does he use the word *"if"* as though it were contingent, conditional or doubtful? His argument is to show the wrong way, or that which is no way, as well as the way of holiness. Many other places he brings in suppositions by using the word *"if."* In the Scripture at the head of this letter where he says: *"If they shall fall away,"* does not prove that they shall fall away. I am surprised to find an Elder among the Primitive Baptists who takes the position that those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, are not the children of God, but that they are the non-elect. He says that if these are the children of God spoken of here by the apostle, then the Arminians are right in claiming that God's people can fall from grace. I have never found it prudent to dodge any point of Scripture teaching to thwart the argument of an Arminian.

Let us consider briefly the five very important things which Paul has used to delineate the special and effectual calling of his chosen people.

*"Those who were once enlightened."* Does this mean the enlightenment of the world? Has the wisdom of men entered into the minds of these

persons to give them light which they did not possess previous to that enlightenment? If this denotes the reception of worldly wisdom, it then must be acquired by study or labor of some kind, or infused by their fellow-creatures. Paul, in speaking of this enlightening, says: *"I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."* This enlightenment comes from the great Fountain of light, for he is the *"true light, which lighteth every man that cometh into the world."* Expounders of Scripture may take the above word *"world"* to mean this natural or physical world, but inspiration has made a distinction: *"Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."* - 1 Cor. ii. 12-14. The true Light is the fountain of wisdom only to them who are born in the spiritual world. This birth manifests them so that they see the true Light of spiritual day; the Daystar arises to them in all of his beauty. The Lord himself will enlighten his people, and at the proper time, the appointed time, he will command, *"Let there be*

*light,"* and light shineth in darkness, but the darkness comprehendeth it not. How wonderful is the power of our God. David says, *"The Lord my God will enlighten my darkness."* There is a power displayed by Almighty God in the physical world which can be seen by mortal man, and though he tremble and fear at God's power over the elements of nature he soon forgets what he has seemed to learn. David was acquainted with the power of God's might in this respect when he said, *"His lightnings enlightened the world: the earth saw, and trembled."* - Psalms xcvi.

*"And have tasted of the heavenly gift."* This second time the apostle speaks on the same line, connects it with the word *"and,"* showing that it is similar to the preceding phrase. It seems plain that he is alluding to the same mighty work of the Lord, but uses different words to make it more impressive. They have tasted of something, what is it? The heavenly gift. Can a dead sinner taste of so high a gift and still remain dead? The heavenly gift is a gift that comes from heaven. Jesus says that he came down from heaven, and it was not to do his own will, but the will of his Father which sent him. Jesus is that heavenly gift. If a man taste of that gift he shall never die. A taste of that gift gives life, quite different from the natural taste. Jesus says, *"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."* A taste of the heavenly gift is

sufficient for all time and eternity; it is so sweet and precious that the heavenly flavor never leaves the tongue, but springeth up in the soul as a fountain of living waters. They henceforth eat and drink in *"my Father's kingdom,"* and the all important food is the flesh of Jesus Christ's body, and the drink is the blood of Christ; one place it is called the blood of God. They taste, eat and drink wherever Christ is exalted a Prince and a Savior to give repentance and remission of sins unto poor sinners. It may be when conversing on the subject of God's mercy, or when they hear the glad tidings by the proclamation of the gospel, or in meditating upon his holiness and love for poor worms of the dust.

*"And were made partakers of the Holy Ghost."* I cannot for an instant think that such strong language has allusion to sinners dead, who remain dead in trespasses and in sins. Those who were made partakers of the Holy Ghost must be those whose names are written in heaven, those whose names are written in the palm of God's hand. The same names appear in the Lamb's book of life, written there before the world began. These persons are well secured by Jehovah long before they are needed to show forth his praises. When the time of manifestation comes God makes them partakers of the Holy Ghost. This is evidence of their primitive standing in the Ancient of Days. This third phrase of the apostle is in line with the two preceding, and cannot mean that any except but God's favored people are

made partakers of the Holy Ghost. Jesus told his disciples to fear God and not to fear man, and that when arrested by men to take no thought what they should say, *"For the Holy Ghost shall teach you in the same hour what ye ought to say."* The Holy Ghost is God. There are three that bear record in heaven, the Father, the Word and the Holy Ghost; these three are one. It is inconsistent with all Scripture teaching to say that natural men have been made partakers of the Holy Ghost and still remain natural, dead.

The fourth phrase follows in the same line of argument; it refers to the elect, the objects of God's love, and for whom the Son left heaven to accomplish their redemption. *"And have tasted the good word of God."* If this was put in opposition to the second thought of the apostle in this connection, it would do no violence to the sentiment involved in the text. To taste of the heavenly gift is the same as to taste of the good word of God; certainly he that tastes of the heavenly gift must taste of the good word of God. Jesus is the Word of God, and no doubt will stand as the good Word of God. The written word or the testimony of the word might be meant here, but I would rather think the apostle meant Him who is recorded on high, though the printing does not signify that he is meant. God's people are born again by the Word of God, which liveth and abideth forever. The word of the Lord endureth forever, and this is the word which by the gospel is preached unto you. In the

last two references I have always believed that the Word mentioned was nothing short of Jesus Christ.

***“And the powers of the world to come.”*** Those who taste the good word of God also taste the powers of the world to come. They who have been with Jesus on the holy mount have tasted the powers of the world to come. How could one be dead and taste the powers of a world not yet come to him? It is for the living in Jerusalem to taste of this unseen power; it is only through the channel of faith that they see the country which is far off, yet nigh, made so by revelation. Their eyes have not yet seen it, their ears have not yet heard the heavenly songs, neither has it entered the carnal heart what God has prepared for the world to come, but revelation has brought it nigh, the revelation of Jesus Christ, ***“to whomsoever the Son will reveal him.”*** This is when the Sun of Righteousness shall arise with healing in his wings to the poor and helpless of the flock who are ready to famish. Then there is rejoicing with joy unspeakable and full of glory. Can these who have experienced such wonders fall away? Did God ever love the characters spoken of in the text? He most certainly did love them, or he never would have wrought so powerfully in them. Our God is no try god, one that tries experiments on the family of men to find out what man will do for him. Where he begins a good work he ***“will perform it until the day of Jesus Christ.”*** ***“He shall not fail nor be discouraged, till he have set judg-***

***ment in the earth: and the isles shall wait for his law.”*** They are kept by the power of God unto salvation every step of the way. How shall they fall away? If they shall fall away it is impossible to renew them again. God loved his people with a great love; even when they were dead in sins he loved them with an everlasting love. Who shall separate them from that great love, that everlasting love? Let the same holy writer that wrote our text answer: ***“Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?”*** ***“For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.”*** This is great and strong evidence. Dear children, rest in the Lord, for in the Lord is everlasting strength.

In hope of immortality,

J. F. Beeman

Helena, Okla., Aug. 19, 1907.

***“Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil.”— HEBREWS vi. 19.***



**ANCHORS**, you know, are made of different sizes. You may walk in the Queen's Dockyard, and there you may see anchors for a boat, and anchors for a three-decker. Yet all anchors are made in the same

way, and are designed for the same purpose; and the little anchor that holds the boat is as useful and as much an anchor as that which holds the three-decker. So spiritually. There is hope in the heart of the babe. But the hope in the heart of a babe is but as the anchor of a boat; yet it holds that babe as firmly as the anchor holds the boat to which it is moored. But as the Lord increases hope, he increases the size of the anchor; and as the vessel and its anchor always bear a proportion to each other, so when he enlarges the size of the anchor he increases the size of the ship. Nay more, as he increases the size of the ship, he increases its burden, for these two are proportionate. Thus hope takes a more vigorous hold within the veil; it enters more deeply into the presence of God; it takes a firmer grasp of covenant engagements, electing love, the immutability of God's purposes, and the unchangeable nature of the great eternal I AM. Have you not felt at times your hope sweetly enlarged, so that it almost attained to the "full assurance of hope?" Scarcely a cloud remained between you and God; and you believed you should ride triumphantly into the haven of bliss and peace; and having these blessed sensations in your heart, you could part with life itself at that moment to fall into the embrace of your God.

J.C. Philpot

MEETINGS

MINUTES OF THE PRESBYTERY

**P**ursuant to a call by Hopewell Primitive Baptist Church for a presbytery to meet on the above date for the purpose of the ordination of Brother Robert Rector, Brother Joe L. Hamrick, Jr., and Brother John Hamrick as deacons of Hopewell Primitive Baptist Church, the following elders and deacons met and organized themselves into a presbytery:

Elders

*Wm. W. Howell*  
*Marcelon B.unkhalter*  
*Jimmy Hamrick*  
*C. M. Haygood*  
*O. C. Morris*  
*A. J. Hamrick*

Deacons

*Dean S. Connell*  
*Tom Abbott*  
*Spurgeon Bradshaw*  
*Mark Phares*  
*Walter S. Howell*  
*Al Pittman*  
*A. J. Hamrick*  
*Raymond Haygood*  
*Dale Haygood*

The presbytery elected Elder Jimmy Hamrick as moderator, and Raymond Haygood as clerk.

The moderator called for the candidates whereupon spokesman presented the candidates to the presbytery.

After due examination of the candidates as to their qualifications as deacons of Hopewell Church:

1. A motion was made and seconded to continue the ordination.

2. The presbytery selected Elder C.C. Morris to word the prayer and Elder Jimmy Hamrick to deliver the charge. The ordination was then conducted by the laying on of hands and with prayer by Elder C.C. Morris. The charge was delivered by Elder Jimmy Hamrick.

3. The right hand of fellowship was given to Brother Robert Rector, Brother Joe L. Hamrick, Jr. and Brother John Hamrick by the members of the presbytery, which then by motion and second delivered them back to the church.

4. Hopewell Church, by motion and second, received as duly ordained, Deacon Robert Rector, Deacon Joe L. Hamrick, Jr., and Deacon John Hamrick. The right hand of fellowship was given them by Hopewell Church members, visiting brethren and sisters, and friends.

5. A motion was made that the moderator and clerk prepare minutes of the presbytery, presenting each candidate a copy, sending a copy to The Signs of The Times, and preserving a copy for Hopewell Church.

6. Minutes of the presbytery were read and approved. The presbytery was dissolved in order by prayer by Elder David Harrell.

Jimmy Hamrick, Moderator  
Raymond Haygood, Clerk

## STAUNTON RIVER UNION

**T**he Staunton River Union meeting will be held, the Lord willing, with Danville Church on fifth Saturday morning and Sunday following the 28th & 29th of March.

We invite all lovers of the truth to meet with us.

Elder C.B. Davis, Moderator  
Sister Bernice Mitchell, Clerk

## WEST COUNTRY LINE UNION

**T**he West Country Line Union meeting will be held at Dan River Church the fifth Sunday in March 1998, hosted by Big Meadows Church. All who love the truth are invited to meet with us. Song service will begin at 10:00 a.m., preaching at 10:30.

Kenneth R. Key, Moderator  
Bro. Casey Johnson, Clerk

## CONTRIBUTIONS

### FOR DECEMBER 1997

Mrs. Beulah Nichols, VA .....	\$3.00
Mrs. Norma Smith, VA .....	2.00
Mrs. Mae Johnson, OK .....	7.00
Mrs. Willie G. Shelton, VA .....	2.00
Lovie A. Thompson, NC .....	2.00
Mrs. Lessie A. Cox, VA .....	2.00
Reed Harper, TX .....	2.00
Mrs. Charles Lovell, VA .....	2.00
Mrs. Erma C. Sowers, VA .....	2.00
Mrs. Dura Lavinder, VA .....	7.00
Mrs. Loyce Evans, MS .....	2.00

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George W. Hyslip, TN .....	20.00
Victor H. Laws, MD .....	14.00
Tillman R. Pullig, TX .....	2.00
Mrs. Allyse M. Page, TX .....	15.00
Cleo L. Underwood, Va .....	10.00
Howard Peters, VA .....	7.00
Thomas C. Nichols, VA .....	2.00
Mrs. Cliff Weaver, WA .....	15.00
Mrs. Pearl McNelia, MD .....	2.00

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dren, six grandchildren, two great-grandchildren, one brother and two sisters.

Brother Allen loved the brethren far and near. He was a man of peace, and strove for peace among the brethren. He was loved by all who knew him. He is greatly missed by all.

Written by request of Stump Sound Primitive Baptist Church in conference - one copy recorded in the church book, one copy to the family, and one copy sent to the Signs of the Times for publication.

Elder J.T. Prescott, Moderator  
Evelyn Pratt, Clerk

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**NOTICE**

**Please give us your change of address. You not only miss your paper, we do not know new address to contact you.**

**Editors**

**IRVIN BLANE CONNER**

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*OBITUARIES*

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**ELDER OLIVER V. ALLEN**

**E**lder Oliver V. Allen, pastor and beloved member of Stump Sound Primitive Baptist Church died September 8, 1997. He was born October 31, 1910, in Onslow County, N.C.

Elder Allen was a firm believer of Salvation by Grace and Grace alone. He was an elder in the Contentnea Primitive Baptist Association for more than forty years. At the time of his death he was pastor of Sand Hill and Stump Sound Primitive Baptist Churches.

He is survived by his wife of sixty-four years, Sister Alice Allen, two chil-

**B**rother Conner was a member of Salem Primitive Baptist Church for many years and always looked forward to meeting his "Brethren" there.

He was born February 28, 1906 and died October 6, 1997. He is survived by his wife Una Sowers Conner; one sister, Virgie Conner; and fifteen nieces and nephews.

The funeral was conducted at Salem Primitive Baptist Church by his pastor, Elder Hale Terry, with burial in Restvale Cemetery, nearby.

Brother Conner was a faithful member and attended church regularly as long as his health permitted.

The members of the church feel that their loss is his etemal gain!

Written at the request of Salem Church.

Julian H. Ruthough

**BROTHER LESTER HAROLD FOSTER****HATTIE GRIFFITH WALKER**

**B**rother Harold Foster beloved member of Stump Sound Primitive Baptist Church, died at his home September 17, 1997 after a long illness. He never complained about his suffering, but humbly continued to praise God for His mercies and blessings. His faith in Jesus and salvation by grace and grace alone remained firm.

Brother Foster was born January 17, 1936 in Duplin County, N.C. He is survived by his wife, Sister Sarah Jane Foster who lovingly cared for him through his illness. They both united with Stump Sound Church May 23, 1993. They were baptized in June 1993 by Elder Oliver Allen and Elder J.T. Prescott.

He is also survived by their three children, four grandchildren, and four brothers.

Brother Harold loved the brethren and his fellowman. He will be greatly missed by all who knew him.

Written by request of Stump Sound Church in conference - one copy placed in the church minutes, a copy to the family, and one copy sent to the Signs of the Times for publication.

Elder J.T. Prescott, Moderator  
Evelyn Pratt, Clerk

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**PSALM 116:5.**

*Gracious is the Lord, and righteous; yea, our God is merciful.*

**I**t grieves me to try to write an obituary of our beloved sister Hattie Griffith Walker of 1827 Maryland Avenue, Eden, N.C. She was born September 17, 1917 and died October 5, 1995 at her home. She was a member of Dan River Primitive Baptist Church. She was a faithful member at church as long as she was able. She and her husband Adolphus Walker joined Dan River Primitive Baptist Church August 28, 1975, and was baptised by her deceased pastor Elder D.V. Spangler.

She worked for Fieldcrest Mill until her retirement. She was the daughter of James Marion Griffith and Ada Scott Griffith. She had three daughters, Ruby Walker Jones of Danville, Virginia, Doris Walker Salmon of Cascade, Virginia, Patricia Walker Dishmond of Eden, North Carolina. One son Elwood Walker of Charlotte, North Carolina. Three sisters Fannie G. Dix and Ruth G. Pope of Pelham, North Carolina, Lucille G. Woodall of Eden, North Carolina. One Brother Frank Griffith of Eden, North Carolina. Eight grandchildren and six great grandchildren.

Her funeral was conducted at Fair's Chapel in Eden, North Carolina by her pastor Elder Kenneth R. Key. She was buried in Dan View Cemetery Eden, North Carolina.

Written by request of Dan River Primitive Baptist Church.

Lottie Minter



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (910) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

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## SONG

**COME, blessed Spirit! source of light!**

**Whose power and grace are unconfined,**

**Dispel the gloomy shades of night,  
The thicker darkness of the mind.**

**To mine illumined eyes display  
The glorious truth thy words reveal;**

**Cause me to run the heavenly way,  
Make me delight to do thy will.**

**Thine inward teaching make me know,**

**Thy wonders of redeeming love,  
The vanity of things below,  
And excellence of things above.**

**While through these dubious paths  
I stray,**

**Spread like the sun thy beams  
abroad;**

**O show the dangers of the way,  
And guide my feeble steps to God.**

**Let thy kind Spirit in my heart  
Forever dwell, O God of love;  
And light and heavenly peace impart,**

**Sweet earnest of the joys above.**

**Beddome.**

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 EDITORIAL
 

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## WISDOM



ELDER C.C. WILBANKS

**T**here are two kinds of wisdom; worldly wisdom and the wisdom of God. I fear that I have very little, if any, of either. One must

have some knowledge and understanding before he can show forth wisdom. He might show great worldly wisdom in right judgments, yet cannot judge in spiritual righteousness before he is born again; *“for the natural man receiveth not the things of the Spirit of God; for*

*they are foolishness unto him: neither can he know them, because they are spiritually discerned.”* 1 Cor.2:14. *“For the wisdom of this world is foolishness with God. For it is written, He taketh the wise in their own craftiness.”* 1 Cor.3:19. Only a child of God will fear (filial fear) God; and, *“The fear of the LORD is the beginning of knowledge: but fools despise wisdom and instruction.”* Prov.1:7. This filial fear is caused by “the love of God shed abroad in our hearts by the Holy Ghost which is given unto us.” To us is given wisdom: *“For the LORD giveth wisdom: out of his mouth cometh knowledge and understanding.”* Prov.2:6. And, *“When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul; discretion shall preserve thee, understanding shall keep thee: to deliver thee from the way of evil man, from the man that speaketh froward things.”* Prov. 2:10-12.

Brethren is this wisdom not a wonderful gift of God? It is a portion of our inheritance; for we are (I hope I am included) the heirs of God and joint-heirs with Christ. Rom.8:17. The fulness of our inheritance shall not be ours while we sojourn here on earth, but in heaven when our Saviour shall come again to receive his redeemed bride and present her before the throne of God the Father without spot or blemish or any such thing.

Paul said to the Corinthians, *“For after that in the wisdom of God, it*

*pleased God by the foolishness of preaching to save them that believe."* 1 Cor.1:21. Who are they that believe? They are the called of God. *"But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* 1 Cor.1:24. The disciples of Jesus asked him why he spake in parables unto the multitudes and he answered, *"Because it is given unto you to know the mysteries of the kingdom of heaven, but unto them it is not given."* Matt.13:11. In Luke 8:10, *"that seeing they might not see, and hearing they might not understand."* Who does see and hear and believe? *"This is the work of God, that ye believe on him whom he hath sent."* John 6:29. *"For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."* Phil.1:29.

Jesus Christ is made of God unto us wisdom, and righteousness, and sanctification and redemption. We are in him, he is in the Father, and the Father in him. No man can comprehend this, but we believe it, for it is the word of God. If we believe in him, then we are his children, and must walk in him and suffer with him, that we may be also glorified together. Rom. 8:17. If we have not the Spirit dwelling in us, then we are none of his, (Rom.8:9.), and the preaching of the cross would be foolishness unto us, as it is unto them that perish, *"For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent."* 1

Cor.1:18-19. I trust, however, that the preaching of the cross is not foolishness unto us, and that we rejoice in the gospel of Christ; for it is the power of God unto salvation, to everyone that believeth; to the Jew first, and also to the Greek." Rom.1:16. There are Jews who require a sign, and Greeks who seek after wisdom; *"but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."* 1 Cor.1:18-24. Paul said unto the Corinthians (and to us, if we are among the called), *"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God. Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought."* 1 Cor.2:4-6. They would not have crucified the Lord of glory if they had received the wisdom of God.

Who are they that are perfect? Surely we know that no man is perfect in the flesh, for there is no good thing in our flesh. *"So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you."* Rom.8:9. This is a mystery, *"Even the mystery which hath been hid from ages and generations, but is now made mani-*

*fest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory.” Col.1:27.* If Christ dwells in us, then we are made perfect; not in the flesh but in the Spirit. In 1 Peter 1:15-16 we read, *“But as he which hath called you is holy, so be ye holy in all manner of conversation; for it is written, Be ye holy; for I am holy.”* That which hath been made holy is perfect: we cannot make ourselves perfect. If we have been made perfect it is according to the grace of God in Christ, *“In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence.” Eph.1:7-8.* After being saved by the mercy of God, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Saviour, we are made to believe the word of truth, the gospel of our salvation: and we are sealed with that holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory. Eph.1:13-14. This purchased possession is our body, the temple of the Holy Ghost which is in you, which you have of God and you are not your own, for you are bought with a price; the precious blood of the slain Lamb of God.

A prayer of Paul was, *“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe.”*

Jesus said unto his disciples, *“If ye ask any thing in my name, I will do it. If ye love me, keep my commandment. And I will pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you.” John 14:14-18.*

Beloved brethren, James tells us, *“If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given unto him. But let him ask in faith, not wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.”* I beg an interest in your prayers of faith.

Eld. C.C. Wilbanks

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**VOICES OF THE PAST**


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**GALATIANS VI. 16.**

*"And as man as walk according to this rule, peace be on them, and mercy, and upon the Israel of God."*

**C**hristians are not to be indolent or inactive. God has called them by his grace, quickened them by his Spirit, written his law in their hearts, and translated them from the power of darkness into the kingdom of his dear Son; and all this is done for them, not only to secure their ultimate happiness in the world of glory to which they are destined, but also that they should shew forth the praises of him who has loved them and given himself for them. To this end God has blessed them with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love. The apostolic benediction in our text is not pronounced on as many as stand still, but as many as walk according to a certain rule, to which we propose to call the attention of our readers presently.

The frequent admonitions addressed to the saints, in the New Testament, to be vigilant and active, plainly show that the saints of our God have a race set before them, which they are called upon to run, a warfare in which

they are to fight, hardness which they are to endure as good soldiers, burdens to bear, and offices of love and kindness to perform in the house of God, all of which demand constant diligence and activity. It is certainly to be lamented that at this day many who seem to entertain a hope in Christ, who love God and who delight in the society of his people, relish the doctrine of salvation by grace alone, who mourn when Zion mourns, and rejoice in her prosperity, and yet seem to feel but little if any conviction of the importance of the Savior's command, to take up their cross and follow him. It is true they are ready, in theory, to admit that it is both the duty and privilege of all heaven-born children, to walk in all the ordinances of the house of God, blamelessly, and to follow the footsteps of their Lord and Master in all his ordinances, but still indulge the idea that it is proper for them to remain inactive, because they feel impressed with a sense of their unworthiness, and because they are sometimes oppressed with gloomy doubts and dismal fears, in relation to their hope. Should all of the redeemed family of our God, who are subject to the like doubts and fears in relation to their personal interest in the blood and righteousness of our Lord Jesus Christ, take the same position, there would be very few, if any, left to walk according to the rule of our apostle. Those timid, tried, tempted children of God, who are thus excusing themselves from taking an active part with the saints, because of their sense of

unworthiness, would not hesitate a moment to recognize all others who relate to them the same exercises, as the children of God. Indeed nothing short of these very exercises would be by them received in evidence. Should any, for instance, relate to them the very experience which they are so anxious to obtain for themselves, they could not fellowship it. Suppose one should come forward and say, "*I have no doubts, no fears, I have no sense of unworthiness, I feel perfectly satisfied that I am worthy, and that all is right on my part*"; the poor, self-abased, trembling lamb of the flock of Christ would reject such an experience as delusive and vain. And yet many of them will excuse themselves from bearing the yoke of their dear Lord, because they have not the same exercises. It is certainly the case that many if not all of God's children will recognize in others, evidences which they condemn in themselves, and ask for themselves such evidences as they would at once condemn in others.

But, to return to the consideration of our text, "*As many as walk.*" Although many may seem to stand still, our text implies that there are some that walk, and on them the peace and mercy of God is pronounced. But it is not only necessary that God's living children should walk, but it is still more important that they should walk correctly, uprightly, or according to the apostolic rule. Many may have a zeal which is not according to godliness. And the saints are commanded to withdraw themselves or

turn away from every brother that walks disorderly. Not because they do not walk at all, but because they do not walk orderly. The feet of the ungodly are swift to shed blood, and many walk in forbidden paths, in a way that seems right unto a man, but the end of which are the ways of death. Some, in walking as described in the Scriptures, walk as those who go to the correction of the stocks, or as the young man of whom we read in the seventh chapter of Proverbs, who walked after the strange woman, not knowing that her house is the way to hell, leading down to the chambers of death. Some walk in the light of their own eyes, and of the sparks which they have themselves kindled, but from the hand of the Lord they shall lie down in sorrow.

As the apostle speaks of a rule by which the saints are to walk, how important it is that we search diligently for that rule, Where shall we find it? Whatever may be said in favor or against the rules of morality or religion, which have been adopted by good men or bad men, we certainly have a right to consider all rules unsafe for us, which are not clearly laid down in the Scriptures of truth by divine authority. The Old School Baptists profess to take the New Testament as our only infallible rule of faith and practice in all matters relating to the kingdom of Christ. Of the correctness and infallibility of this rule there can be no doubt. "*To the word and to the testimony: if they speak not according to this word, [which is our rule] it is because there is no*

***light in them.” “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.”***

And as the Scriptures thoroughly furnish the man of God with a rule for every good work, no other rule can be required, as he has no other than good works to be engaged in, and it follows also that all works performed by any other rule, or not by the Scriptures, must be evil, as they cannot be good works. Many works of a religious pretention are reputed good by men of the present degenerate age, for which the Scriptures furnish neither rule nor authority. But the Scriptures reject all such as the works of darkness, the hidden things of dishonesty. How important it is that we work, as well as walk, according to the divine rule, since every man's work shall be tried so as by fire, and our God is a consuming fire. Nothing unauthorized by him will be accepted as obedience, or regarded as works of righteousness.

A rule is an exact measure; just so much and no more, therefore if we take the New Testament as our rule in religious matters, that rule requires us to observe all things whatsoever our Lord Jesus Christ has commanded, and as we are not allowed to do less, so we are equally reprehensible if we attempt to do more. To suppose that we can please God by doing what he has not commanded, or by leaving undone what he has

commanded, is to set up our own wisdom above his, and thereby insult his divine majesty. The Judaizing teachers pretended to aim at a higher standard of holiness than that which was held forth in the gospel, but they entangled the saints with the yoke of bondage, and sadly bewitched some of them. When Israel of old had no king, every man did that which was good in his own eyes; but the spiritual Israel has a King, and if we were capable of judging for ourselves, we would need no rule. Inasmuch, therefore, as God has given a rule, it becomes us to walk according to it.

But it was our design to call the attention of our readers more particularly to the rule for the christian walk, as stated in the chapter which contains our text, and its connection. The New Testament rule is introduced by Paul, in settling the disorders which disturbed the churches of Galatia; and having so applied the rule as to detect and expose the wickedness of the doctrines and commandments of men in religious matters, he proceeds to admonish the saints to stand fast in the liberty wherewith Christ has made us free. That liberty he shows to be of a spiritual nature, and only to exist where the Spirit of the Lord is. He draws the contrast between the fruits of the Spirit and the lusts of the flesh, and presents the rule which requires the crucifixion of the flesh with the affections and lusts; *“For,” says he, “if we live in the Spirit, let us also walk in the Spirit.”* Walk after this rule and we shall not be desirous of vain glory, provoking one another,

envying one another. This rule is to be faithfully adhered to in our relative duties one with another. It reads thus: ***“Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one.”*** Here is the command. It is not given to the carnal, or to those christians who have not, or do not, crucify the flesh with the affections and lusts, but it is given to them which are spiritual. The rule will not allow any but the spiritual to be engaged in the restoration of erring saints. But not even the spiritual are to act, only in strict accordance with the rule. How then shall they restore such an one? Suppose they could restore the delinquent in any other way than that commanded, would that answer? Certainly not. The rule requires that it shall be done in the spirit of meekness. Why should this be so essential, seeing the erring brother is restored? Because the spiritual brother or brethren are liable also to be tempted, and there is no other safe course but strict adherence to the rule. Again, ***“Bear ye one another’s burdens, and so fulfill the law of Christ.”*** All this is to be done according to the rule; for he says, ***“Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. He that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting.”*** How fearful the admonition! By laboring with carnal or fleshly motive, even in our professed labor to restore an erring brother or sister, although our brethren may be mocked, and

think we have done our duty to the rule, according to the letter and spirit of the gospel, God is not mocked. His piercing eye detects the lack of humility in us, and the fleshly, selfish motives in our hearts, secreted from our brethren, and will assuredly turn on us a harvest of corruption. Well might the apostle say, ***“God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature.”*** This is the rule on which the holy apostle insists, that outward circumcision, which is in the flesh, availeth nothing. He is not a Jew now, who is one outwardly, and circumcision is that of the heart in the Spirit, whose praise is not of men but of God. We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Here we see the spiritual and antitypical circumcision is the manifestation of the new creature, or the new man, which, after God, is created in righteousness and true holiness, and hence it is said, ***“If any man be in Christ Jesus he is a new creature.”*** While, then, the new creature and the old creature both exist in us, there is strife, and the rule for our christian walk must be brought to bear, and that rule demands that the old man be put off, and the new man be put on, and in this spiritual frame, with the flesh and its affections crucified, the world crucified to us, and we to the world, we are to walk in all the



ordinances, laws and institutions of the house of our God. This is our rule, and the only divinely authorized rule for us. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God.

But in Paul's day there were "*Many unruly and vain talkers and deceivers, specially they of the circumcision: whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.*" — *Titus i. 10, 11.* They are all unruly who walk not according to this rule, and who depart from this rule, whatever they may substitute for it, are vain talkers and deceivers, and their influence has been sadly felt in the church at a much later date than that in which Paul wrote to Titus.

In conclusion, we will remark, "this rule," is in perfect harmony with the whole letter and spirit of the gospel of God our Savior. While the doctrine of the gospel teaches that salvation is wholly by grace, through faith, and that not of ourselves, it is the gift of God, not of works, lest any man should boast, this rule is applied only to them who are already saved, quickened and born of the Spirit. It excludes all the fruits of the flesh, and until we are born again we can bear no other than fruits of the flesh. First make the tree good, and its fruits will be good. That which is born of the flesh is flesh, and that comprehends all that we are or can be, or can produce until born again; and after the new birth, this rule excludes all the lusts of the flesh, and approves only of the fruits of the Spirit.

This rule, therefore, calls for none of the works referred to as a means of procuring a new birth, but directs their manifestation as the evidence that they who are capable of walking according to this rule are certainly born of God, and led by his Spirit.

The unregenerate, and more particularly among them, the Arminian workmongers and will-worshippers, can see no reason why, if our doctrine be true, Christians should work at all. They tell us that if they believed our doctrine, they would live as they list; they would take their fill of sin, and live upon the theory, once in grace always in grace. We are not at all surprised to hear them belch forth such doctrines, for these sentiments are the natural productions of the flesh, and show plainly that those who hold them have never been born again, and consequently possess within them no fountain that can send forth any other streams than those selfish, muddy and polluted waters. The rule cannot apply to them, for if they should crucify their flesh with the affections and lusts thereof, there would be nothing of them left, it would use them up. But where God has implanted the spirit of immortality, the fruits of the Spirit will be produced in evidence thereof. Again, it is often slanderously reported that the doctrine of the gospel, as held by us, leads to inertness, if not to licentiousness. But those who are instructed in the school of Christ, know that the truth of the gospel and the practice of the gospel go harmoniously together; and the rule securing peace and blessedness to the Israel of

God, unites the doctrine and practice of the gospel together. The immortal and incorruptible seed implanted in them, is born of God and loves holiness, loves truth, loves righteousness and loves all that is approved and lovely in the sight of God.

Elder Gilbert Beebe

Middletown, N. Y., November 15, 1856.

**D**EARLY BELOVED BRETHREN: I am sending something on my subscription, and thought I would like to say a few things to the dear editors and readers of the SIGNS OF THE TIMES. For these many years it has withstood all the fiery onslaughts of its Babylonish enemies, as well as those coming from the camps of Israel. We do not (as some who were once our brethren do) want to look at that as being the grace of God sustaining all old things or all numerous things, but, taking the holy Scriptures as our guide, when we find the "*speckled bird*" being hated, boycotted and all the venom of the spirit of darkness hurled at her, then we may rest assured that God is upholding her by his grace, reigning and controlling his subjects.

Brethren, the Baptists (there is but one body of genuine Baptists; the balance are impostors, yet God's visible kingdom is not known in history by name, but by her walk and doctrine) have always contended that God was a sovereign Ruler of not only his children by regeneration, but of all the posterity of Adam. Christ taught this glorious doctrine, and all the apostles

taught it after him. From the apostolic church we are able to find a few here and there, down through the ages, who rejoiced in the fact that the God they worshiped was omnipotent and omniscient. But should we lose sight of this visible kingdom we are not to despair, believing that God has failed in any of his glorious promises. He is faithful that promised (Heb. x. 23), and inasmuch as he promised to build the church and preserve her so that the gates of hell shall not prevail against her, we may rest assured that to-day he is keeping her as his chosen church. "*Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain.*" - *Psalms cxxvii. 1.* Here in language that fell from the lips or pen of the sweet Singer of Israel do we find that the Lord builds the house. All plants not planted or builded by him shall be rooted up. (Matt. xv. 13.) We find in a perusal of Old Testament characters that by an eye of faith they were looking forward to the day when the promised Messiah should come. The law they were under was, to all outward appearances, a conditional law. If ye be willing and obedient ye shall eat of the good of the land. (Isaiah i. 19.) But how did they come out in such a yoke being placed on them? Their nation was trampled under foot and the inhabitants scattered to the four winds of the earth. Now we understand that this law was literal to them, but it had something hidden in it that had a spiritual signification. We are told that the law was a schoolmaster to bring us to

Christ. (Gal. iii. 24). Dear storm-tossed child, how has it been with you? That law that you thought to be unto life you found to be unto death. Indeed, that law was a gruff schoolmaster. Uncompromising and unmerciful. It demanded all and granted nothing. But, try as you could, you could not get life by it. So when your gods were all used up, it brought you to Christ. But now the Messiah comes! The "*in the day*" period of time has arrived! Righteousness has looked down from heaven and truth has sprung out of the ground. Fear not, Joseph, to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. She shall bring forth a son, and thou shalt call his name Jesus, for he shall save his people from their sins. (Matt. i. 20, 21.) Take courage and lift up your drooping faces, for Jesus paid the penalty that was justly due as yours. It was his people who were in debt and he came at the appointed time for their redemption. Ten thousand talents in debt and not a farthing to pay. But he canceled the debt and paid with his blood for all your sins. He took the law and it was nailed to the tree of the cross with him. Before going away he established, set up or founded his church as a visible organization. He had, by his own blood, purchased the church, the bride, the Lamb's wife. His salvation was secure, but being timely creatures they were to be left in the world. They were not of the world, as he was not of the world, so their worship, their conversation, was to be as becometh saints. Now, brethren, this

church is a divine institution. Christ is the Head of the church that he alone built. He needed not, nor sought the help of man in building this church. Man could not help when he was crucified. He could not help in any of the work he (Christ) did while here in the world, because all that he did was for the salvation of his people, and vain would be any part man would have in it. In this church he alone gave all the laws and ordinances that she would ever need. Before going away he left them a glorious promise, that when he was gone the Comforter would come. What was that for? When the Spirit of truth is come he will guide you into all truth, for he shall not speak of himself, but whatsoever he shall hear that shall he speak, and he will show you things to come. He shall glorify me, for he shall receive of mine, and shall show it unto you. (John xvi. 13, 14.) This kingdom is built by sovereign, reigning power, and in the same measure that human merits are used in the commencement of it, just so is it kept that way. Have you heard that the church is about gone? Have you been told that Old Baptists need to get out of the rut? Have you heard it said that those churches that preach predestination and one salvation are not progressive and are in a cold state? These things are but the working of the Sarah-minded children of the kingdom. "*Look now (Abram) toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be.*" - Gen. xv. 5. This promise was from God, and he said it shall be. Yet

we find that Sarah doubted at the promise and set up the first "ladies aid society." But let us remember that God was to set up a kingdom that should not be destroyed. It shall not be left to other people, but it shall break in pieces all these Babylonish kingdoms and shall consume them (I suppose that is why all Arminians call the Old Baptists parasites, living on their converts), and it shall stand forever. (Dan. ii. 44.) By inspiration the curtains of time were raised and Isaiah was given to look down to that distant date and see Jesus. Hear him break forth in singing, *"For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, The mighty God. The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this."* Isaiah ix. 6, 7. O dust of the earth, where do you come in? O man, what a vain creature art thou, to think that by thy flesh you might perpetuate this kingdom. The Lord alone adds to his church daily such as should be saved (Acts ii. 47), and I cannot find a creature salvation in this, although it was in time. But to the Lord belong only eternal things. Time is the allotted days of the world, but it is only part of the eternal things of God, so I am

persuaded that the things the Lord saves his people from in time is only that everlasting salvation. We are accused of being the heretics in the new departure, but search history as you may you can find the saints contending that God designs all the afflictions, tribulations and darkness of his people, and that for the trial their faith, which is a time salvation, but wholly of the Lord.

Now let us look at the dear saints of this kingdom. Paul says, *"We know that all things work together for good to them that love God, to them who are the called according to his purpose."* - Rom. viii. 28. That being true, let us rejoice in a sovereign God, because whom he foreknew them he also did predestinate, etc. Now who is going to distinguish between those things that are called evil as to what work good? Shall we be guided into all truth by the Spirit of truth, or will designing men make the discrimination? Poor, weak, puny man, by nature, cannot discern the things that are working good for His people. If we are led by the gentle influence of the Spirit it is not ours to say that any one of the many evils in the world works, in itself, good, but that all things work together for good. Does this make or cause God's people to be licentious? God forbid. It does not show the love of Christ for his little children to hide behind the face that the Bible teaches all events as working to the good of his people. Instead of that, there is much comfort in the thought that in the days of the apostolic church a people accused them of

saying, Let us do evil that good may come. The writer calls this a slanderous report, and those with the same spirit are to-day making the same charge. God's people are commanded to do right; nay, it is their duty to do right, and no one can say when he is tempted away that God tempted him. The Spirit alone teaches righteousness. However, let us make it plain that all the wrath of man shall praise him and the remainder he will restrain. This ruling his kingdom belongs to the Lord; if he does not rule it and keep it we are taught that the watchman waketh but in vain. Not only is it necessary that he rule his kingdom. If he did not do that, then we have no assurance that the church will stand any longer. And I firmly believe that could Satan or his hordes thwart God in the carrying on of the work of his kingdom here in the world, that the same power would be able to keep some of the trophies of his everlasting love out of heaven.

In a sweet hope,  
Elder W.D. Griffin

#### JEHOVAH-SHAMMAH.

*"Because thou hast said, These two nations, and these two countries, shall be mine, and we will possess it; whereas the Lord was there." - Ezekiel xxxv. 10.*



Ah, the enemy rejoiced at the desolations of Zion, he saw that she was now weak and defenseless. All that passed by the way did pluck her. (Psalms lxxx. 12.) Yes, she

looked to be an easy prey to the ravening foe, who thought all he had to do was to invade the land, enter her palaces, (Micah v. 5,) and hold everything in everlasting possession. There was one thing that did not enter into their counsel: *"The Lord was there."* Ah, poor, sin-stricken, tempted, afflicted, chastened child of God, though all the delightful land to thee lieth waste, and thou art bereaved of all thy pleasant things, (Lam. i. 7,) though thou art weak, and Satan's messengers sorely buffet thee, (2 Cor. xii. 7,) though thy heart is sighing over thy wretchedness and spiritual destitution, and thy tears are upon thy cheeks, thus saith the Lord, *"Yet will I not forget thee."*— *Isaiah xlix: 15.* He will not utterly forsake thee; though he hath spoken against thee and chastened thee sore, he hath not given thee over unto death. (Psalms cxviii. 18.) He earnestly remembers thee still, he will surely have mercy upon thee. (Jer. xxxi. 20.) Ah, but you say, I am so foolish, the Lord knoweth my foolishness, and my sins are not hidden from him. (Psalms 12cv. 5.) My forgetfulness, ingratitude and perverse worldliness have procured all this desolation and famine that is upon me. (Jer. ii. 17.) Ah, yes, my chastened soul well knows that not without cause (Ezek. xiv. 23,) has the Lord suffered all these evils to befall me. O my soul is cast down within me, and the enemy mocketh my soul, *"saying, God hath forsaken him: persecute and take him; for there is none to deliver him."* -- *Psalms lxxi. 11.* O thou afflicted one, tossed with tempest and

not comforted, when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. (Isaiah lix. 19.) O yes, the stricken, smitten, chastened child of God shall know that the blood of Jesus Christ cleanseth from all sin, and that Emmanuel's obedience is her justifying beauty in the eyes of her Lord, and that in his covenant faithfulness he will redeem his people from all adversities. He will in due time arise and have mercy upon Zion, and thoroughly plead her cause. (Jer. 1. 34.) He will, in the set time (Psalms cii. 13,) say to the invading, spoiling, devastating foe, Hitherto shalt thou come, and no farther. The invading powers of darkness shall be turned back; yes, poor, desolate, chastened child, thy God hath not left thee; though as an overflowing scourge, as a mighty flood thy foes, the world, the flesh and the devil, thine unbelief, sore trial and the powers of darkness have made havoc of thy life before God, the Lord will help thee, and that right early, and in his help and salvation thou shalt arise from the dust and put on thy beautiful garments, thou shalt again *"be adorned with thy tabrets, and shalt go forth in the dances of them that make merry."* -- Jer. xxxi. 4. And the name of the city from that day shall be, The Lord is there [Jehovah-Shammah]." -- Ezek. xlvi. 35.

Frederick W. Keene.  
North Berwick, Maine.

*"When thou passet through the waters, I will be with thee."* -- Isaiah xliii. 2.

**H**ow many of the dear saints of God, when they have been brought into tribulation and sorrow, have found the fulfilment of this most gracious promise! And is there not one of these waters through which all must go-- that deep and rapid Jordan which every one must pass through? How dark and gloomy those waters have appeared to the eyes of many a child of God, in whom is continually fulfilled the experience of the words, *"Who through fear of death were all their lifetime subject to bondage."* But how often have these waters only been terrible in prospect, in anticipation. How different has been the reality. When he comes down to the river's bank and his feet dip in these waters, and it appears as though they would rise higher and higher, the Lord suddenly appears in his power and presence, and then the water sinks. He speaks a word of peace to his soul upon a dying bed -- reveals Christ in his love and grace and blood-- removes those doubts, fears, and disturbing thoughts which have perplexed him for years, and brings into his heart a holy calm, a sweet peace, assuring him that all is well with him, both for time and eternity. Has he not then the fulfilment of the promise, *"When thou passest through the waters, I will be with thee?"*

Elder J.C. Philpot

## SERMON ON AMOS 7:8

BY

ELDER LOYD WALL



A few weeks ago I read a verse of scripture and have had some meditations on it. This morning it is back again. There is no way to get it out of my mind because I stayed awake this morning until 20 minutes until 2 o'clock. I got up and turned the light on to see what time it was. I took a nap after that. I don't believe there is any way in the world to get away from the Lord. And I am going to tell you also that the devil can't get away from the Lord, either. And I will tell you the reason why I can't get away from Him. Because if I am not altogether deceived He gave me a thorn in the flesh. Since I was 11 years old, old Satan has really been a thorn to me. He goes everywhere I go. He gets ugly. And I have done more than Paul did, if I am not over-judging. Paul prayed twice for God to remove his thorn. And the answer was everytime "*My grace is sufficient for thee*".

Brother John Bain, who we laid back to the dust a few days ago, said he didn't know if he had ever prayed in his life, but he had done a lot of begging. That is what I am saying. I've done a lot of begging God to remove this thorn out of my flesh; this messenger of Satan that buffets me. But I never have gotten God to trade with me. Never have. He never would. And right now I want to say that I am thankful that He doesn't trade any. Because if I could get Him to trade one time I know by experience, I would lose every bit of

confidence that I have in Him. God's confidence is all we need. And the reason why that God the Lord didn't save the Apostle Paul from this thorn is because He is an unchanging God. The Bible says that. "*I am the Lord and I change not, therefore ye sons of Jacob are not consumed.*"

I don't desire to hurt the feelings of any human being. But more especially here of late I hear so much about accepting the Lord, and God wanting people to be saved. I don't want to hurt those people's feelings that advocate that. They believe that because they can't help it. But I am going to tell you that according to the teachings of the scriptures that is not the way it is. God's people accept the Lord because they can't help it. One might ask the question, "*Well, do they accept Him contrary to their will?*" No, that is not so. They are always willing to accept Him and yet it is not of them voluntarily to do so. They are made accepted in the Beloved.

Now I want to give you something else. It is not left up to you to acquaint yourself with the Lord. And according to the text that is on my mind you don't have to get out and look Him up. we are going to prove that by the scriptures. I would like to call your attention to the last verse of the 46th chapter of Isaiah, and I want you to pay close attention to my reading if it be God's will. I am a very poor reader. Isaiah speaking out here, he said, "*I bring near my righteousness*". Now the book plainly teaches that "*except your righteousness ex-*

*ceed the righteousness of the scribes and the pharisees you have no part with God.*" And we know what the scribes and the pharisees were. They fasted twice a week and paid tithes of all that they possessed and they were not like other people. Now I didn't write that, and you didn't either, but that is the truth. Do you find anybody doing that? Do you? I want to ask you a question. Do you find people out paying a tenth of all that they earn, regardless of how much it is needed at home? My book says charity should begin at home. Do you find people that fast? Do you find people that say that they are not like other people? That they are better than so and so? Do you find them? I want to ask you. I am just asking you a simple question. I think you do.

Now he says, *"I bring near my righteousness"*. Not yours, but his. And He didn't leave us to guess how near He brought it. *"It shall not be far off and my salvation shall not tarry; and I will place salvation of the Living God."* So I want to ask you a question, dear hearers. What did it leave for you to do when He places salvation in Zion? I want to ask you. What in the world has the poor creature of the dust to do? What in the world did it leave Him to do when He said that He placed salvation in Zion, and then I want to tell you that you don't need to guess where salvation is, because the Apostle Paul says, *"In Him."* In who? In Christ is salvation. Neither is there salvation in any other. Now I want to ask you one more question, and that is, doesn't that cut out

all hardshell preaching, too? I mean preaching about bringing salvation to anybody. What is the reason why a hardshell preacher can't bring salvation to anybody? It is because they can't bring it to themselves. They don't need to bring it. They don't have to, because God places it there in Zion.

I would like to call your attention to a scripture that I read a few days ago, because it is in harmony with that one that I just read; it is found in the 7th chapter of Amos, verse 8. I believe again that it says what it means and it means just exactly what it says. The Lord here asked Amos something. We read, *"And the Lord said unto me, Amos, what seeth thou?"* Now we don't have to guess who asked Amos that, do we? The Lord asked Amos that. Not a preacher, not a deacon, not a lay member, not an organization, but the Lord asked Amos, *"What are you seeing?"* Amos saw something, or the Lord wouldn't have asked him. He would have told him what He wanted him to see. *"What thou seeth, Amos?"* *"And I said, A plumbline"*. Amos told the Lord just what he saw, *"A plumbline"*. *"Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more."* My dear hearers, we know that a natural plumbline is what carpenters use in building a building. And we know that a natural plumbline does not make a crooked wall. But I tell you what you can do. You can take a building after it has settled and after it has been built for some time and you can stretch that



plumbline to the plummet and it will show you every crook and every flat place that is in the building, and I want to tell you that a natural plumbline will do that. And I want to tell you dear children of the Heavenly King, until Israel has a plumbline placed in the midst of them, they won't know anything about their crooked ways. And I want to tell you, dear children, that the Lord has just one plumbline and that plumbline is His Darling Son, for in Him is salvation, neither is there salvation in any other. When He places that plumbline within your very being, that plumbline, which is Christ Jesus, shows you every crook and every turn that is in your very being. And it makes the individual to confess that sin is mixed with all that he does. Why does it make him confess that sin is mixed with all that he does? It is because there is no sin about this plumbline, as sure as you live.

And now too, I want to tell you one more thing. I am going to have to preach what I believe this morning, if I preach at all. Now children of God, if you stretch a plumbline down the side of this building and I want to tell you, it shows you where it is crooked, and where the crooked places are in this building. That plumbline will not make the building straight, by no means. And I want to tell you something, dear children of the Heavenly King. When Christ is born in you, the hope of glory, that doesn't make you to quit sinning. It just shows you what a sinner you are and it makes you to hate sin. It makes you to wish that you could never sin again, as sure as you

live. Now as the plumbline does not straighten up the building, but only tells you there is a little crook here, and a crook there, there is no perfection in them. I'm talking about that place, now. I want to prove that. Even though after Christ is born in them the Hope of Glory, because the Apostle Paul said, *"In me is no good thing, that is in my flesh."* And you know, he said, *"I thank God that with my mind I serve the law of God, but with my flesh the law of sin."*

I want to ask you, my dear hearers, would you have known anything about your crooked ways until the plumbline was placed by you? You didn't reach up and get it and you didn't go to where it was. It came to you, as sure as you live, and you know the reason why it came to you? It came because in the beginning your mother, Eve, transgressed. She transgressed; in-that home back yonder in the garden, so she was separated from her head. There wasn't a way in the world that poor Eve could go to Adam. Why? Because she had fallen in sin. And what caused her to commit that sin? She transgressed the holy law God had given, and you know, where there is no law, there is no sin. So did Sister Eve. She violated the law. She fell under sin, and when she fell under sin her whole being ultimately became crooked. And I am going to have to preach this hard doctrine, as sure as you live.

Solomon said in Ecclesiastes, *"Consider the work of God; who can make that straight which God has made crooked."* I want to tell you, there is not enough preachers in

the United States or in the whole world, to make one perfect in this time world, as sure as you live. So Eve was separated from her husband and there wasn't a way in the world that poor old Mother Eve could go back to Adam. You know that Adam had to go to Eve, as sure as you live, and because of the love he had for that woman, he was willing to go down in sin, knowing what the results would be. And he took of that fruit, as sure as you live, because of the love he had for her. He was willing to die for her and that is exactly what he did. And when he did, that put every one of his posterity into sin; every last one of them.

Now, if you know any human beings who came from anyone except Adam, then you might get them out of the condition that they are in. But everyone that is his offspring, that is, everyone that came from Adam and Eve was born in this horrible condition. They were born in sin, and a destitute condition, and there is nothing they can do about it. They could not, and we cannot go to Christ, just as Eve could not go back to Adam after she fell. We are just as helpless to go to Christ as Eve was to go to Adam. I am going to prove that by the Bible, and don't make me out a horrible person if I fail to do that. Now, they both have transgressed the law, and God put a curse on the earth, and I want to tell you that He used different language when He cursed the earth, because curse means death with God. You know, we might use the same language

and call that cursing, but that is not. A curse means death, as sure as you live. And so God cursed the earth for man's sake and it brought forth thorns and thistles. And then God drove man out of the garden, and his wife with him.

And you know, the tree of life represented Christ Jesus, and it was also in the midst of that garden. The Godhead then said, "*Man has become as one of us to know good and evil.*" And lest they reach forth and take of the tree of life and live forever, they were forbidden to stay. I want to prove that to you by the Bible. "*And he placed a Cherubim and a flaming sword which turned every way*", not to keep them away from the tree of life, no, because that tree of life didn't need such. But that which I want to get to is to keep the way of the tree of life; lest man reach forth and partake and live forever. And I want you to tell me where in the word of God it says that sword has ever been taken down from around that tree that keeps the way of the tree of life. As sure as you live, it never has been taken down. I want to prove that to you, because Jesus said in the 6th chapter of John that "*No man can come to me except my father who sent me draw him*". You know the reason they can't come? Because there is a flaming sword turning every way which keeps the way of the tree of life. The tree doesn't need keeping, itself, because it is the way of life, as sure as you live. And as long as eternity remains it will keep the way of the tree of life.

I want to tell you something, brethren, when I started on this subject, I said he would place salvation in Zion Forever more. He said, ***"I will place a plumbline among Israel, and I will place it there."*** And in the land of Eden He put His only begotten Son in the person of Jesus Christ, here upon this low ground of sin and sorrow. And the Bible says He was born on this wise. ***"And when Joseph was espoused to Mary before he knew her he found her with child"***, and you know, he being a just man, he thought to put her away privately. But while he thought on these things, behold the angel of the Lord appeared to him in his sleep and said to him, ***"Fear not Joseph, to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost. For she shall bring forth a Son and thou shalt call his name Jesus, for he shall save his people from their sins."*** Isn't that what Isaiah has said, when he said, ***"I place salvation in Israel,"*** and isn't that what Amos saw when he saw that plumbline and God told him, ***"I will place a plumbline in the midst of Israel. I will not pass them by any more."*** And then when that plumbline came, it was Jesus, and he gives proof. And I want to tell you one thing. There is no crook in the person of Jesus. He is the plumbline, as sure as you live. And I want to tell you something else, He is not only straight, but He is strait. And He said for all His people, ***"Strait is the way, and few be that go that way"***. ***"Strait is the gate, that leads to life everlasting, and few***

***there be that find it."*** I will tell you just how many are going to find it; yes, everyone that had that way placed in them, as sure as you live. In every one that believes has that plumbline been placed there. He says, ***"I go before my sheep. I put them forth and they do follow me. And a stranger they will not follow because they know not the voice of a stranger."***

You know, children, I want to preach now what I believe. You never would have given your heart and life to Christ. No. No. But Christ was given to you in eternity. As sure as you live. I want to prove that by the Bible. ***"No man is able to pluck them out of my hand, for my Father who gaveth them me is greater than all"***. Oh yes, no man is able to pluck them out of My hand. The Lord told Amos, ***"I will put a plumbline in the midst of Israel.. And I will not again pass by them any more"***. And you know, Paul said, ***"I am persuaded that things present, or things to come, or height or depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus, our Lord."*** Oh, that is a sweet promise to me, that He won't pass us by any more. And now Jesus, who was born in Bethlehem of Judah and was born of a virgin, and with all those miracles He did, it didn't cause people to move toward Him. Oh, no' But let me tell you, the only ones who did believe were His sheep, as sure as you live.

You can't find in all the pages of the Bible that everything doesn't happen just like He planned it. No where is

there any goats made into sheep. It didn't even make them want to be a sheep. They didn't have the want to. And I will tell you the reason why they didn't have the want to, because He said, ***"For this cause I will send them a strong delusion that they should believe a lie and be damned, who receive not the love of the truth, but have faith in their own righteousness."*** The next verse says, ***"We are bound to give thanks always for you, brethren, beloved of the Lord, for God hath from the beginning chosen you into salvation through sanctification and belief of the truth."*** Are you not for all eternity, to give thanks for it? I will tell you also, dear brethren, if there was something we could do, we would do it but; Paul said, Brethren, we are bound to give thanks always to the preacher? Oh, no, no. Give thanks unto the church? Oh, no, no., but we are bound to give thanks always unto God for you brethren, beloved of the Lord, for God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth. Now then, do you know Him, who for something like 33 years went about preaching, and then was crucified? Before they crucified Him, He said, ***"But it is needful that I go away. For if I go not away, the comforter shall not come."*** And brethren, I want to tell you something else. He didn't send it to the non-elect. But He said, ***"I will place a plumbline among Israel"***, and Israel is His people. And He said, ***"I will place***

***salvation in Zion"***, and not in the world, but in Zion. As sure as you live.

Now I want to prove to you that when God sent out He didn't say, ***"Go among the goats"***. Oh, no, no. But to one people. And you know, when He sent the twelve, not to go to the general public, but to the lost sheep His twelve, they were sent He told them of the house of Israel. I want to tell you dear hearers, they never were sent among the non-elect. And they never will be sent unto the non-elect. God sends them, as sure as you live, not to do their own will, but the will of Him that sends them. And He told the twelve, ***"Go not in the way of the Gentiles, but rather to the lost sheep of the house of Israel."*** And while Christ was preaching to those lost sheep of the house of Israel to whom He was sent, He said, ***"other sheep have I which are not of this fold. But them must I also bring."*** I want to tell you one thing, if He hadn't brought the Gentiles to that fold, the plumbline would never have been among them. As sure as you live. Why? Because the Gentiles couldn't go to Him. That is why they know that no one can go to Him except the Father which sent Him draw them. And He said, ***"Other sheep have I which are not of this fold. Them I must also bring. And there shall be one shepherd and one fold."*** Oh, dear children, have you ever felt the plumbline? It doesn't vary. It doesn't turn, either to the right or to the left. It is straightway, as sure as you live. It doesn't wait for me and you to decide to have everlasting life.

But there is a way opened. And that is the way that Isaiah spoke of in the 35th chapter when he said, ***“And a highway shall be there, and a way, and it shall be called the way of holiness: The unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools shall not err therein.”*** You know the reason why those that err are not there? You would have to turn aside to get in this way should you err, and that is why there is no erring in that way, because there are no errors in that way. That is a straight way. That is a plumbline. There is no error in the plumbline which is Christ Jesus, as sure as you live.

Now He said, ***“I will place a plumbline among Israel, and my people, and I won’t pass them by any more.”*** And also He said, ***“I will bring near my righteousness and it shall not tarry. I will place salvation in Zion among my people for my glory, saith the Lord.”*** Now then for the Jews I will preach other sheep have I which are not of this fold, them also will I bring, and there shall be one shepherd and one fold.” And you know, He said then, ***“It need be that I go away, for if I go not away, the comforter will not come. But if I go away, I will pray the Father and he will send you the Spirit, which the world cannot see.”*** It has been there a long time, and that is another sermon, as sure as you live. He said, ***“I will send to you another spirit, which the word cannot receive, and it shall take the things of mine and try to show them unto***

***you? No, no. And it shall take the things of mine and show them unto you.”*** I want to tell you, my little children, that He will save you from sin unto Himself. That is the plumbline, because God the Father, God the Son, and God the Holy Spirit, these three are One, as sure as you live. And you know, He told them to go to Jerusalem, and there came unto them a message from on high. And the number was about 120, and out of every nation, kindred, tongue, they were assembled at that place when the Holy Ghost came. I heard a man this morning over the radio, I won’t call a name, but I heard the man say as he was preaching on Holy Ghost baptism, that you can go to the altar and say, ***“Lord, Lord”*** until the Holy Ghost comes. And that, I want to tell you, is making fun of the Holy Ghost. I believe that is blaspheming the Holy Ghost. I want to preach what I believe, now, if God will allow me to do so. They were told of God to go to Jerusalem and there tarry until visited from on high, and it came upon the group, like a mighty rushing wind, and it filled the whole house. What was it He said for them to do? He said to go there and tarry. And the Bible says in another place, ***“Be still and know that I am God.”*** Stand still and see the salvation of the Lord. I want to tell you one thing. You don’t have to go anywhere, or to any altar. Why? Because He said, ***“I will place a plumbline among Israel, my people. And I will place salvation in Zion.”*** I will tell you, brethren, you don’t have to go anywhere. And He told them at Jerusalem, ***“And there***

*tarry.*" Stand still. Stop your works. And there tarry until you are endowed from on high. And it came a rushing and mighty wind, and it filled the whole house. Everyone there spoke in his own tongue and everyone understood the words of God. You can take a man, I don't care how able he is and you can send him to preach all over the United States over the radio and over the TV and every church house, and I guarantee you, it won't profit anything unless that plumbline had already got there before the preacher gets there, as sure as you live. Why? Because they won't understand it, and I am going to prove that by the Scriptures. Paul didn't know who the children of God were; I know he didn't. Only the Lord knew who they were. Paul and Barnabas preached, and they didn't know who was and who wasn't. And they said, *"Seeing that you put it from you, and count yourselves unworthy of eternal life, lo we turn to the Gentiles. When the Gentiles heard this, they were glad, and glorified the name of the Lord."* Did everyone of them do that? No. The book tells us just how many were glorifying the Lord, and how many weren't. *"And when the Gentiles heard this, they were glad, and glorified the name of the Lord, and as many as were ordained to eternal life believed."* I want to tell you that ordained means set apart. Everyone that the plumbline had been placed in, that one is the one that salvation had been placed in. And I want to tell you, they can't help glorifying the name of the Lord.

Transcribed from a recorded sermon by Elder Loyd Wall, Bivins, Texas December 1980.

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## MEETINGS

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### NOTICE

**E**lder R.H. Campbell, an associate editor of the "Signs of the Times" from Memphis, Tenn. and Elder D.R. Cabbage from Maynardville, Tenn. will be with Danville Church, Danville, Va. the Lord willing on Saturday before the fifth Sunday in March.

On Sunday following they will be at Dan River Church for the West Country Line Union meeting. Following the union meeting a presbytery will be formed for the purpose of examination and if found to be qualified, the ordination of Brother John Collie to the office of Deacon.

All lovers of the truth are invited to these meetings.

Editors

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### GLENWOOD CHURCH

**G**lenwood Church, Princeton, W.Va. announces a Saturday meeting, May 30, 1998, starting at 10:00. Those coming by way of I-77 take exit 9. Turn left onto 460W. Go 5 miles, turn right on to 19N. Then immediately left onto Glenwood Park Road, 1 1/2 mi. to church on left. Those coming by way of 460, follow the same directions from the I-77- 460 intersection.

Elder Larry Hollandworth, Moderator  
Sis. Marilyn Shaw, Clerk

*CONTRIBUTIONS*

FOR JANUARY 1998

Mrs. Martha P. Thornton, VA .....	2.00
Mrs. Elizabeth T. Helms, VA .....	2.00
Justine Alexander, AR .....	2.00
Gray Hall, AL .....	7.00
Bobbie B. Adcox, AR .....	2.00
E. Wade Watson, NC .....	7.00
Walter Hill, NC .....	5.00
Larue S. LeBlanc, LA .....	5.00
J.C. Chandler, NC .....	2.00
Claudis Q. Tucker, LA .....	7.00
Elder Jesse Foreman, NC .....	2.00
Elder Alan Terry, VA .....	2.00
Woodrow Bellinger, NY .....	2.00
Ms. Joyce Farley, TX .....	15.00
A.A. Malone, AL .....	7.00
W.L. Knight, NC .....	7.00
Lovie Hornsby, GA .....	2.00
Mrs. Nancey B. Allen, NC .....	10.00
Elder Walter B. Wilson, CA .....	7.00
Mrs. Virginia Apple, NC .....	2.00
Maxey Delp, VA .....	2.00
Lloyd C. Spikes, OR .....	20.00
Mrs. Margaret Carter, NC .....	2.00

*OBITUARIES*

OBITUARY OF  
DANIEL STAFFORD HOUSTON



As requested, the dear Lord willing, I will write a few words in memory of our dear Brother Deacon, Stafford Houston. He was very near and dear to me and I esteemed him very highly.

He was the son of the late George Henry and Jannie Parcell Houston. Brother Stafford married Edna Smith

January 17, 1935. They were blessed to live together 62 years and 8 months.

He and Sister Edna received hope and asked for a home with Weatherford Primitive Baptist Church March 25, 1979 and were baptized on April 22, 1979 by his pastor, Elder O.K. Tench along with his sister Edna Eames. He was a faithful member, always doing jobs that needed to be done and working on the church grounds. Although he lived a long distance from his church, he was the first to get to church on his meeting days, supporting the church in any way he could. Weatherford Church looked out among themselves and recognized a certain gift in Brother Stafford. They therefore called for a Presbytery to look into his qualifications and found him qualified and he was ordained to the office of Deacon on June 26, 1983. Brother Stafford served that office well.

He was stricken with an incurable disease and suffered much, but he bore his afflictions with patience. I feel he witnessed with the Apostle Paul and felt the time of his departure at hand. I 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. The Lord saw fit to call him home on September 3, 1997 at the age of 84 at Franklin County Hospital, Rocky Mount, VA. Left to mourn his death are his dearly beloved wife, Sister Edna S. Houston, his sister, Sister Edna Eames of Rocky Mount, sister-

in-law, Myrtle Houston, Rocky Mt., a special sister-in-law Maora Brown, Rocky Mt., special nieces Letha Holland, Debbie Montgomery, Donna Vaught and Linda Couch; special nephew, Glen Montgomery and numerous other nieces and nephews.

His funeral was held at 2:00 p.m. Friday, September 5, 1997 at Flora Funeral Home Chapel by Elder Raymond Goad and Elder Marvin Brumfield. His body was laid to rest in Franklin Memorial Park beneath a beautiful mound of flowers to await the glorious resurrection. He is greatly missed at Weatherford Church, but most of all by Sister Edna and his dear family. May all that mourn be reconciled to God's Holy Will and be blest to say *"Thy will be done"*.

Written By: Phyllis Goad  
Elder Raymond Goad - Moderator  
Pam Betterton - Clerk

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EARNA JACKSON MARSLENDER  
SEPTEMBER 11, 1914 - JANUARY 14, 1998

*"In all thy ways acknowledge God, and He shall direct thy paths".*

**B**rother Earna Marslender, a brother with a strong hope of eternal rest, departed this life of sin and sorrow after a long illness, on January 14th, 1998.

Brother Marslender asked and received a home with North Creek Church in Beaufort County from 1955 until March, 1995, serving as an ordained deacon for 40 years. From

March of 1995 and as long as his health permitted, he visited other churches of like faith.

Brother Marslender dearly loved and upheld the doctrine and Articles of Faith of the Primitive Baptist Church. He was a man who always strived for harmony and understanding among the brethren and believed that it could only be obtained by strong and steadfast adherence to the Word of God. He will be greatly missed by his family and many friends.

Brother Marslender was born in Beaufort County September 11, 1914, the son of the late Charles James and Mary Ellen Cayton Marslender Smith. on March 15, 1940, he married the former Eunice Marie Gibbs, who survives. In addition to his wife, survivors include one daughter, LaVerne Marslender Wheelbarger of Chesapeake, Virginia; two sons, Charles James Marslender of the home, and Marshall Warren Marslender of Belhaven; three sisters, Verena M. Paul and Cora S. Bond of Belhaven and Frances S. Carter of Virginia Beach, Virginia; two brothers, Cecil Smith of Belhaven and Forrest Smith of Biloxi, Mississippi; five grandchildren and three great grandchildren. He was preceded in death by two sisters, Madeline Smith and Rathleen Sawyer; two brothers Fred Smith, Jr. and Carlton Marslender; a granddaughter, Sharon Wheelbarger Carey.

Written by a Sister who dearly misses him.

Rachel A. Smith  
Pinetown, North Carolina



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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### CIRCULATION OFFICE

Elder J. R. Williams  
1012 Bennett Circle  
Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle  
Keeling, Va. 24566  
Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street  
Greensboro, N.C. 27405  
Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court  
Germantown, Tenn. 38138  
Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.  
Roxboro, N.C. 27573  
Phone (910) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive  
Monroe, Louisiana 71203  
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## SONG

*DESCEND from heaven, immortal  
Dove!*

*Stoop down and take us on thy wings,  
And mount and bear us far above  
The reach of these inferior things:*

*Beyond, beyond this lower sky,  
Up where eternal ages roll;  
Where solid pleasures never die,  
And fruits immortal feast the soul.*

*O for a sight, a pleasing sight  
Of our Almighty Father's throne!  
There sits our Saviour crowned with  
light,  
Clothed in a body like our own.*

*Adoring saints around him stand,  
And thrones and powers before him  
fall;  
The God shines gracious through the  
man,  
And sheds sweet glories on them all.*

*O what amazing joys they feel  
While to their golden harps they sing,  
And sit on every heavenly hill,  
And spread the triumphs of their King.*

*When shall the day, dear Lord, ap-  
pear,  
That I shall mount to dwell above,  
And stand and bow among them  
there,  
And view thy face, and sing, and love!*

Watts.

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REVELATION 1:7.

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

EDITORIAL

THE SALVATION OF THE SAINTS OF GOD

*"There is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit. For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit." (Romans viii vs 1-2)*



ELDER R. H. CAMPBELL

**I**n the beginning, God created the heavens and the earth and all the hosts of them, the plants, animals and then he created man, in his own image, after his own likeness. He gave unto man dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth; or in other words, the dominion over the world as it was created. Every thing that God made was for man and his happiness and peace and joy in this new world; and he made it for him, because he loved him. This was all done in the seven days of creation before there was actually any of the things created in existence: everything was in the mind and purpose of God, but there was none of the things created that actually had a physical being or form. When an architect begins to build a building, all of the building is drawn on the plans, but the building does not exist, as yet, everything is there that is to be included in the building but it is all in the mind of the architect. This is as the seven days of creation, it was the plan for the salvation of the Lord's people; everything that was necessary for their salvation was there, but it was only in the mind of God. This was the seven days of creation, after which God beheld all of his work, which was to be, but, as of that moment was only visible unto him, but it was complete including

every detail, and he pronounced it, very good.

The days of formation, are the days in which the things that God had created were actually given a physical form and they began to appear on the face of the world as recorded in the second chapter of Genesis: (Gen. Chap 2,vs 4-5) These are the generations of the heavens and the earth when they were created, in the day that the Lord made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew: for the Lord God had not caused it to rain upon the earth, and there was not a man to till the ground. As in the illustration above, the architect, after the plan is completed, in his mind or on the plans, begins to build the house according to the plans; the house begins to take shape and finally becomes complete, as planned, in the beginning. This is when the things created in the first seven days began to be made manifest in the world: God formed man of the dust of the earth and breathed into his nostrils the breath of life and man became a living soul. And the Lord God planted a garden eastward in Eden; and there he put the man whom he had formed, to dress and keep the garden, and the Lord commanded the man saying, of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof thou shalt surely die. Then God formed every beast of the field, and fowl of the air and brought them to

Adam for him to name them; but of all there was not found an help meet for Adam. God caused a deep sleep to come upon Adam and he took a rib from his side, and God made the rib woman, and brought her to Adam for an help meet, and Adam said, this is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man. Woman was a part of the man that God created in his own image, and therefore she was also in the image of God. She was given unto man as an help meet, to make him a complete being; she was a companion, a confidant to share all of his experiences, and to help him bear the burdens of life and to counsel him in all matters; a wonderful gift, by the wisdom of God, for the comfort of man.

These were the beginning of the days of formation, and they are continuing today because everything that has happened, is happening now, or will happen in the future were things that were part of that plan of salvation of God in the beginning. (Eccle. Chap. 3,vs14-15) *"I know that , whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him. That which hath been is now; and that which is to be hath already been; and God requireth that which is past, and again (Acts Chap 15,vs18) Known unto God are all his work from the beginning of the world."* The work of God, from the beginning, was the salvation of his beloved and all things involved in this

plan were provided for in the days of creation and worked out in the days of formation. Jesus said (Math Chap 15, vs 28) "*For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether ye have sufficient to finish it?*" and if this be true of mortal man, how much more with God. He knew the end from the beginning and all things in between and made provisions for them, in his plan before time began and he certainly had the wherewith to finish that which he had started.

God had given only one restriction, or commandment unto Adam: that he should not partake of the tree of the knowledge of good and evil, and the first recorded act of man was that he partook of that tree and did eat. As per the judgement of God, when he gave the commandment, Adam did indeed die: he was separated from the kingdom into which he had been placed and made to dwell in the natural world in which he lives until this day. This is the death that was sent upon the man and the woman, and they would have forever been in this condition, paying for their sins, but by the mercy of God who loved them with an everlasting love; meaning from the time they were first formed of the dust of the ground; and had breathed into them the breath of life, there was a plan for the salvation of his portion, of his creation. (Deut Chap 32, vs 9-8) "*When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the*

*Lord's portion is his people; Jacob is the lot of his inheritance.*" God created them for his own good pleasure and had already pronounced that they were very good, and they were, as created, before sin entered the scene.

The serpent was more subtil than any beast of the field which the Lord God had made and he beguiled the woman, that God had given unto Adam for an help meet, and she ate of the fruit of the forbidden tree and gave unto Adam and he did eat. Because of this transgression of the law that God had given unto man, judgement was passed upon the serpent, the man and the woman. The serpent was cursed above all cattle, and above every beast, upon his belly he would go and dust shalt he eat all the days of his life: his domain would be the earth and the natural kingdom and his power would be confined to the natural world and the creatures that God had created to inhabit the world of nature. God put enmity between the seed of the serpent, and the seed of the woman and there would be a continual warfare between them in the earth. Unto the woman God said that he would greatly multiply her sorrow and her conception; she would bring forth children, in sorrow, her desire would be unto her husband, and he would rule over her. Unto Adam, God said, because he had harkened unto his wife and had eaten of the tree, which he had commanded him not to eat, he would curse the ground for his sake: and in sorrow Adam would eat the herb of the field; It would no longer be a paradise that was made for him to dress and keep

and enjoy the fruits thereof. It would henceforth bring forth thorns and thistles unto him, and in the sweat of his brow he would eat of it until he returned to the ground, for dust thou art and to dust thou shall return.

When God spoke of the seed of the serpent bruising the heel of the seed of the woman and the seed of the woman bruising the heel of the seed of the serpent, this was referring to the seed of the woman (Christ) overcoming the seed of the serpent in his triumphing over the devil by his laying down his life for the seed of the woman (the elect family of God, in Christ) on the cross at calvary. (Gen. Chap 3, vs 15-16) *"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee."* The seed of the woman were the promised seed, which were created in the image of God; and the seed of the serpent were those who were brought into existence because of the multiplying of the conception of the woman; the judgement pronounced upon Eve because of her succumbing to the temptation of the serpent and partaking of the fruit of the tree of the knowledge of good and evil. This seed of the serpent never had any portion, or lot, in the promises of God, or in the heritage of the saints of God; that was treasured in Christ before the founda-

tion of the world; their portion was in the natural realm, of which the serpent was the head. His kingdom was, and still is, this world with all of the vanity and pride of the flesh, the sin and corruption that the world thrives on; and this is where man was condemned to dwell, because of his sin in disobeying the command of God. The devil's dominion is over the world of nature, and he has only that power that is allotted to him of God to rule over the natural man, in the clothes of skin; he is the thorn in the flesh of man to buffet him for his sinful nature and to cause him to see and to realize that he is not in control of anything.

Unto Adam also and to his wife did the Lord God make coats of skin to clothe them; they were imprisoned in these coats of skins for their life in the realm of nature, where they were unable to know God or anything about their former state, dead to God and the things of the spiritual kingdom and they would have remained in this condition eternally if God, in his mercy, had not determined, from the beginning to release them and return them to being in the image in which they were created. Their clothing is the natural fleshly nature in which they are condemned to live in this world, dead to the life that they were created for in the beginning. In this condition they could neither commune with God, talk to him and in fact were not even aware of his existence, This is the natural man as he is today; in his natural birth, he knows nothing of the kingdom of God, and never will, unless he is changed from this state.

When God came down and saw the wickedness of man in this state, and saw that the imagination of the thoughts of his heart were only evil continually, it repented God that he had made man on the earth, and it grieved him at his heart.

In this condition, man is surely not in the image of God, as created in the beginning. Eve was the mother of all living, both the seed of the woman and the seed referred to as the seed of the serpent (Christ, and those who crucified him were human beings and were all the seed of Eve, some designated as the seed of the serpent, and others as the seed of the woman). The seed of the woman, are those who were promised, by God, in the day of creation, that they were to go forth and replenish the earth and subdue it; the seed of the serpent are those whose existence is because of the judgement on Eve, but whose father is the devil; as Jesus told some, on one occasion, Ye are of your father the devil and his deeds ye shall do. This is the difference between the non-elect, and the elect; one being the chosen generation, royal priesthood, holy nation peculiar people, those who were created for the pleasure of the Lord and who were created in his own image; and the other being vessels of wrath, fitted to everlasting destruction in the lake of fire with the serpent and all of his brood. They are each living out the life purposed, in the day of creation and there is no way in which one can change from one classification to the other; can the Ethiopian change his skin or can a leopard

change his spots; they will always be that that they were created, in the mind and purpose of God before the foundation of the world and they shall act and live all the days of their existence accordingly. Man was separated from God, by death, and had no hope of redemption other than a miracle of grace, by the mercy of God, and he had no right or reason to expect that.

This would have continued to be true of all men in nature." *But Noah found grace in the eyes of the lord,*" and this is always the results of the sovrein action of God; it is based upon his good pleasure, and not any action of the creature. Since man was driven out of the garden of Eden he was not able to talk to or communicate with God, or influence him in any way; for as Isaiah said, (Isa Chapt 55, vs8-9) *"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."* This was true under the law, and it is true today between the natural man and God. Noah, found grace in the eyes of the Lord, but this grace did not extend to all men in that day; just to those that are called of God as was Noah and others, down through the channels of time, at God's own time and way, and for his own particular purpose. As in the days of Noah, those to whom grace was not extended perished in the flood: in like manner, those who are not chosen, in

Christ will perish in the lake of fire and brimstone in the last time.

God revealed unto Noah and told him that, *"The end of all flesh is come before me; for the world is filled with violence through them; and, behold, I will destroy them with the earth"*. The wickedness of the man in his natural state with his vanity and pride was such that he should have been destroyed, but, because of those chosen, in Christ before the foundation of the earth, this grace was extended to Noah for a specific purpose; to save the seed to whom the promise was made. God established a covenant with Noah, to save him and his family alive through the flood; and this is the same grace that is extended to every one of the elect family of God, to preserve them for his own holy names sake. All down through history this grace has been extended to his children, and as the prophet said on one occasion, *"I do this not for your sake, O house of Israel, but for my own holy name's sake, which ye have profaned among the heathen, whither ye went."* (Eze Chap 37, vs 22) in other words, lest his name be blasphemed among the heathen because of the evil deeds of Israel and their utter disregard for the kindnesses shown to them by his bountiful hand. God's grace sustained Noah and his family through the flood according to God's promise unto Noah and they went forth from the ark, built an altar and offered sacrifices unto God of every clean beast and every clean fowl. God smelled a sweet savour and said in

his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth, neither will I again smite any more every thing living, as I have done.

Man began to multiply and the whole earth was of one language and they said: let us, make brick and burn them thoroughly and they had slime for mortar: and they said, let us build a city and a tower, whose top may reach unto heaven: and let us make us a name, lest we be scattered abroad upon the face of the earth. Man, in his fleshly vanity, unaware of the God who created him, presumes to determine his own destiny and have things his own way: do you see that he has never changed, even unto this day, presuming to get unto heaven by his own efforts. God, then confused their language, and scattered them abroad upon the face of the earth, each with their own language and cultures, man, in this day thinks that he is wiser than God and says, all men are equal and should live together and have one government and be one people. Man, is the same now as he was then, when unaware of the God that controls all things by the word of his power: he stands and boasts long and loud of what progress he has made and how much wiser he is than his predecessors. He now wants one universal government and one universal church: back to the same old tricks: man desiring to prove himself wiser than God and with all of his modern technology, desiring to show that he can do any-

thing that he chooses, even to the bridging of that great gulf between the natural and the spiritual. God said, I will not always strive with man, for that he also is flesh, (including the seed of the woman; with the exception of Christ who was made in the likeness of sinful flesh yet without sin) and flesh is enmity with God because it (the flesh) is the offspring of Satan and will never have any portion in the kingdom of heaven; God chose one, Abram, by name, and sent him forth from his country, his family, his kindred in nature and told him to go to into a country that he would show him and there he would make of him a great nation, a great name, and he would be a blessing. Abram, went forth, per God's commandment and lived a stranger and a wanderer all the days of his life: looking for that city which hath foundations, whose builder and maker is God. This is the experience of the children of God in all ages of time; they are all called from nature's darkness and spend the remaining days of their life looking for that city of light, that city that has no need of the sun, neither of the moon to shine in it; for the glory of the Lord will lighten it, and the Lamb is the light thereof. They are looking for a better country, that is , an heavenly country: where God is not ashamed to be called their God for he hath prepared for them this habitation. God hath formed them for himself, sustained them in their journey of life here in this time world and hath formed for them an everlasting habitation with him in glory: and all the while, knowing that

they would walk according to the course of this world, according to prince of the power of the air, the same spirit that worketh in the children of disobedience, fulfilling the desires of the flesh and the mind and would be by nature the children of wrath, even as others, but still loving them in spite of their vanity and pride. God's plan, from the beginning was to redeem them from this vain state and raise them up to walk in newness of life; in ways that would be pleasing unto him and render honor and praise unto his holy name. He would put a new heart in them, a heart of flesh and a new spirit will he put in them and cause them to walk in his statutes and they shall keep his judgements and do them.

God promised Abram that he would make of him a great nation, and that in him would all nations be blessed. He promised him a seed when he was ninety-nine years old, and Abram laughed, he didn't believe him, but as Paul said in (Romans 3,va 3) "*What if some did not believe? shall their unbelief make the promise of God without effect? God forbid:*" God had declared the future and it did not depend upon the assent of Abram just as none of the counsel of God is dependent upon the approval of anyone or anything. Then Abram and Sarah conceived a plan to assist with the problem, but the seed produced by this effort was not suitable unto God; a child was born but God did not accept it , and he brought forth the promised heir at his own time, and in his own way, by a man one hundred



years old and a woman ninety years old; Oh! the miracle of the grace of God. Isaac was born, and to him the promise was given. Then, still of the seed of Abram, twins were born to, Isaac and Rebecca, the same conception, the same parents and everything in nature being identical in them, the younger was preferred over the older, even though, according to the law, the elder should have received the blessing. The apostle Paul, referring to this, said (Rom 9, vs 11) "*For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth*" and again (Rom 15, vs 4) "*for whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope*" Oh! the beauty and the glory of the words left on record for the comfort and the edification of those to whom these truths are sent. God has always had an elect people, according to his good pleasure, and they were all, in Christ, before the foundation of the world; they were those created in the image of God in the beginning because only Christ and his chosen generation were ever in the image of God. God has mercy on whom he will have mercy and blesses whom he will bless regardless of the statutes of the law; he has compassion on whom he will have compassion and, whom he will he loves, and the creature has no influence on this in either case. God changes not, so this is not something

that was decided at the time, it occurred, in the days of creation, and was just another link in the series of events from the beginning that were included in the original plan.

In all ages of time, God has had a people that he has called and set apart unto his glory; and there have been prophets telling of the things to come, things that would fulfill the promises made unto this chosen generation. God told Moses of a prophet that would come, made like unto him, an to him would be the gathering of the people;-- the government would be upon his shoulders and his name should be called, Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace of the increase of his government and peace there should be no end. - Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, which, being interpreted is, God with us:-- 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. These and many, many more scriptures written by the prophets in all ages tell of the coming of the

Messiah, who by God's grace and power will deliver them from the bondage of sin they have lived under since the beginning.

The law came by Moses and was given unto Israel to guide them in ways that were pleasing to God and to insure them the good of the land and the Lord's blessings in their, journey of life, here on earth, The law did not take away sin, by the sacrifices, but rather was just a remembrance year to year of their failures to keep the law, and to make them realize their need for the Savior and their dependence upon God for any righteousness; so they looked forward to, and rejoiced in, the promises made to them of a deliverer that was to come and to truly atone for their all of their sins, under the law.

Down through the history of Israel, God would deliver the children into bondage under their enemies, for their sin; they would repent and God would return them again unto their land and judge their enemies and grant them peace for a time; but they would rebel again against God, when their bellies were full and they had had rest for a short period of time. This is a classical picture of the man in nature, vain, self centered unable to see anything but what he wants to see. These deliverances were by servants called and sent forth for that purpose such as, Sampson, Gideon, Samuel and many more who were raised up and caused to stand for the nation of Israel in their dark and trying days. The prophets continued to tell of the day that would come, in which the deliverer would

indeed come and make the one sacrifice that would forever put away their sin, so, that they would stand just and holy before their God; but as time passed and the Messiah did not appear: the shepherds of the flock began to wax fat and caring not for the sheep over which they were shepherds, began to feed on the flock, instead of feeding the flock and leading and teaching them the statutes and ordinances of the law that were given unto them for their good.

In Ezekiel's day the word of the Lord came unto the prophet, saying, prophesy against the shepherds and say unto them; Woe be the shepherds of Israel that do feed themselves! should not the shepherds feed the flock? Ye have not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and cruelty have ye ruled them. And they were scattered, because there was no shepherd: and they became meat to all the beasts of the field, where they were scattered and they wandered aimlessly in this wilderness of sin, with no leader to guide them or to teach them the law or the ways of God. These were the latter days under the law, when the glory of the nation of Israel was at its lowest ebb, but this too was for a purpose: it brought them to the position that they were forced to admit that they could not raise themselves up of their own efforts, and must trust in God who had

blessed them so many times in the past. Only extreme measures, such as the circumstances that they were under, would cause vain man to acknowledge his own weaknesses and depraved nature and turn again to God and pray for deliverance.

Then the Lord said, because ye have done these things unto the sheep: I am against the shepherd; and I will require my flock at their hand and cause them to cease from feeding the flock. Behold, I, even I, will both search my sheep, and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered: so will I seek out my sheep, and deliver them out of all places where they have been scattered in the cloudy and dark day. I will bring them out and cause them to feed upon the mountains of Israel by the rivers: I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be. Therefore will I save my flock, and they shall no more be a prey, and I will set up one shepherd over them, and he shall feed them, even my servant David a prince among them: I the Lord have spoken it, I will also do it: And I will make a covenant of peace, and will cause the evil beast to cease out of the land: and my people shall dwell safely in the wilderness, and sleep in the woods. In that day, the Lord himself will, because the shepherds have failed them, come and set up the new covenant with his sheep and will fulfill the promise made unto them by the prophets.

After the prophets, there was a period of four hundred years when there

was no open vision, and there was no record of any inspired leaders among the children of Israel. The law was forsaken and tradition and false leaders led the people astray. God said, in the beginning, I will not always strive with man for he is also flesh: the same way that he was when driven out of the garden of Eden, still imprisoned in those coats of skin (fleshly nature) whereby they could not commune with God or hear his voice. God's striving with man was in the fact that he gave them a law that they were to follow and to eat of the fat of the land, but man could not keep it with his natural disposition. There was no one to plead their cause; for man in nature is unable to receive the things of the spirit, they are foolishness unto him; so there must be a daysman to stand between them who can plead to God on their behalf and to speak unto man in their own language that they can hear: and this is where the Messiah was to come in, at the appointed time, and bridge this great gulf. As the priests did under the law, there must be one that could make intercession for them unto God, one that could know and understand their sins and temptations and make atonement for them with God.

God has always had an elect in all generations, nations, countries and people, whom he loved with an everlasting love, and upon whom he displayed his grace and mercy, although they too were but flesh: they were created for his pleasure and regardless of what they were, in the flesh, he led them about and blessed them with his loving kindness and led them in

ways that were pleasing to him. David, was one such person: God called him from tending his fathers sheep in the desert, and placed him on the throne of the kingdom of Israel and promised him that there would never fail to be a king of his lineage on the throne of Israel. David desired to build a house for God, but God refused him in that endeavor, because God said that he was a man of war who had shed blood, but, that his son Solomon, whom he would raise up of his seed would build the house: and he did. This has been true of many down through the channels of time, certain men were called: whom God raised up to perform his will and manifest their faith in him: Samuel, Sampson, Daniel, Moses, and the names go on and on, of those who were of the elect family of God. As Paul wrote Acts Chapt 9 vs 4-5 "*Who are Israelites: to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all God blessed forever, Amen.*"

The law was given to the man, in the flesh, as commandments from God of how they were to live and conduct themselves to manifest their faith in him. They learned that this was impossible and that for them to ever be righteous in the sight of God there would have to be one with more power and resolve than the natural man possesses, and therefore the law was but a school master to lead them to Christ, the one who was declared, by the

prophets, to be such a person. They looked for his coming not knowing just how it would be accomplished, in much the same manner as his people today view the resurrection and the end of the world; many theories but no one with certain knowledge on the subject; of just how and when it will be. There was no open vision, or revelation to enable them to know exactly what to expect, so they were indeed in a lost and undone condition wandering aimlessly in the world. The priests who were supposed to lead them by the law, turned more and more to tradition, formality and edicts that glorified themselves rather than God.

(Heb Chapt 2 vs 9) But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory an honour: that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, "*I will declare thy name unto my brethren, and in the midst of the church will I sing praise unto thee.*" The Messiah came, born of a woman, born under the law to redeem them that were, under the law, that those who, were under the law, might receive the adoption of sons. Christ, came to make the sacrifice for the sins, under the law, that they who lived, sinned and died, under the law, might be saved. Christ's

entire earthly ministry was lived, under the law, and the statutes of the law still applied; he was sent, but, to the lost sheep of the house of Israel, those whom the shepherds had led astray and who, as Ezekiel said *"My sheep wandered through all the mountains, and upon every hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."*

This is the condition that prevailed, when Christ came into the world and his mission was to seek and save that which was lost, that which because of the lack of leadership were forsaken and confused having no shepherd to lead and guide them in the way of truth: the way of all men when left to their own devices. He came fulfilling all that the prophets had declared of him and fulfilled the law to a jot and a tittle in behalf of those who were unable to stand on their own merit..

Math Chapt 1,vs 18) *"Now the birth of Jesus Christ was on this wise: when as his mother was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."* An angel appeared to Joseph and told him that the conception was of the Holy Ghost and that he was not to fear to take Mary as his wife: for she shall bring forth a son and thou shalt call his name Jesus: for he shall save his people from their sins, all of the sins, under the law. This fulfilled that which was prophesied *"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emanuel, which being interpreted, God with us"*. Jesus

was born, and went forth in his earthly ministry ministering to the lost sheep of the house of Israel only, still under the law and fulfilling all those things that the prophets declared of him. As, many times before, the display of the sovereign grace of God is manifested in such a manner that no man could claim any credit for it; Isaac was born of a woman past child bearing age, Jacob and Esau were born of a woman that was barren and now Jesus is born of a woman that has never known a man; all occurrences beyond the power of man or science, but just routine for one who created the heavens and the earth and all the host of them by the power of his word. The sacrifice must be perfect, not the sick or the lame, and no man in nature could meet that requirement so this is the fulfilling of the words of the Lord when he said *"Therefore will I save my flock, and they shall not be a prey, and I will set one shepherd over them to feed them, and he shall feed them, even my servant David a prince among them: I the Lord have spoken it, I will also do it."*

Jesus chose unto himself twelve of his disciples who he ordained as apostles and to whom he gave power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. His instruction to these twelve was, that they were to (Math Chap 10,vs1) *"Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom*

*of heaven is at hand.*" When a woman of Canaan came to Jesus crying, have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil, his disciples said, send her away; for she crieth after us: Jesus answered them saying, "*I am not sent but to the lost sheep of the house of Israel.*" All of the earthly ministry of Jesus was when the law was still in effect, and his work was to make the sacrifice that would forever perfect those who were lost because of their sins, under the law: The law was to the man in nature, of whom as concerning the flesh Christ came. Christ indeed came and performed this work stating in (John Chapt 17, vs 4) I have glorified thee on the earth: I have finished the work thou gavest me to do: and declaring on the cross when he died, (John Chapt 17, vs 4) "*It is finished*", end of story, regarding the children of Israel under the mosaical law; the only sacrifice that could be accepted by God for their sins because the offering must be a perfect specimen and Christ was the only man that could fill that requirement. They now stand as secure and righteous, in God's eyes, as Christ is, because he has become their surety, they were chosen in him and his righteousness becomes theirs.

Jesus was talking to his disciples on one occasion, and told them that he was the shepherd of the sheep and "*I lay down my life for the sheep.*" Then he said "*and other sheep I have which are not of this fold: them I also must bring, and they shall hear my voice; and there shall be*

*one fold. and one shepherd.*" This refers to the bringing in of the Gentiles into the fold with the Jews, so that there is one fold and one shepherd. The same shepherd was the savior of all, but the saving was in a different fashion. One was in the death on the cross, which atoned for the sins under the law and the other was in the resurrection unto life for those who, by the death of Jesus taking the law of carnal commandments out of the way, nailing it to his cross, were never under the law of sin and death. (Col 2 vs 13-14) "*And you being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses: Blotting out the handwriting of ordinances that was against us, and took it out of the way, nailing it to his cross.*" Jesus died a natural death in the flesh, to pay for the sins of his children under the law, and told the apostles, and those to whom he was sent, that he must go away or the Holy Spirit could not come; but when the Spirit came it would take the things of his and show them unto them. He had finished his work for the children under the law and now must go away, that the new covenant could come into effect. It would guide them in all truth and they would understand the things that he had taught them. This is speaking of the era to come, the one in which the spirit would indwell man and he would live, not under the law of sin and death, but under the law of light and liberty of the gospel day. This is the day in which we

are living today; this is the day the lord hath made, we will rejoice and be glad in it. (Roman Chap, 7, vs 1-4) *"Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth, but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called and adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man, Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."* The natural man cannot bring forth fruit unto God because, God is a Spirit: and they that worship him must worship him in spirit and in truth, but Jesus, talking to the Samaritan woman at the well said *"But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship him."* The new covenant was based upon better promises and the way in which the children of God would worship him would be in a better and different way. There would no longer be a priest to stand between God and his people to make intercession with natural offerings for the sins of the

people but now each for themselves would render praises unto God which is the calves of the lips, prayers unto God from the new heart which God has given unto them in the new birth. The inner man, again in the image of God, can talk and communicate with God directly; this is in their prayers in their yearning and desiring from the heart for a closer communion with him and their daily heart to heart talks with him when no one else is there to hear or to intervene in their worship of the heavenly Father. They are not married to the one who died for the sins of the children of Israel, under the law, but rather are betrothed to him who arose from the dead for their justification before God.

This is accomplished by God the Father, and Jesus the Son, coming and taking up their abode in their hearts. This is the new man, in Christ, a new creature that sins not, because, the new law is written in their heart and by the indwelling of the spirit of God. When God sent his own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh, thus ending the law for righteousness; God made those, in the flesh under the law, righteous by the death of his Son, who took away the law for righteousness, and condemned sin in man's flesh, where it always abode. God now makes his elect, a new creature by the indwelling of the spirit in him; quickening him and raising him up to walk in newness of life.

These are the children of the heavenly king under the new covenant; those who cannot sin because they

are born of God. This is what Jesus was telling Nicodemus, ye must be born again; ye must become a new creature, in Christ, not subject to the weaknesses of the flesh, not inhibited by the body of flesh in which you dwell, to see the kingdom of heaven: that which is born of the flesh can never enter the kingdom of heaven, only that which is born of the Spirit can enter into the kingdom of heaven. (Heb. Chapt 8, vs 10-13) *"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their mind, and write them in their hearts and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbor, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest, For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."* This was accomplished in the death of Christ on the cross at calvary.

A new covenant requires a new priesthood; not like the Levitical priesthood which served under the law of Moses. The new priest will administer the new covenant, not after a law of carnal commandments, but, after the power of an endless life; liken unto the priesthood of Melchisedec a priest who was without beginning of days nor end of life and that would stand

forever. The mosaical law made nothing perfect, but the bringing in of a better hope did, and Jesus was made the administrator of this better covenant: a covenant under which the resurrection was to establish the covenant rather than end it. In the same sense in which his death ended the old covenant; the resurrection of the savior, perfected the recipients of the grace, beforehand rather than correcting the weaknesses in the flesh by atoning for sin as under the old covenant. (Heb. Chap 10, vs 9) *"Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second."* Christ condemned sin in the flesh of the natural man, but, saves the inner man, the new creature, in Christ, who sinneth not. Sin has always been a characteristic of the man in nature, and always will be, it is not characteristic of the spiritual man; the one that is led by the spirit of God. God's kingdom, under the new covenant, is made up of those in his image, those of whom Paul wrote in his letter to Corinth, (2 Cor Chap 3, vs 17) 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.

When one is born of the spirit they are, in essence, given a spiritual conscience which motivates their every thought and action, in spiritual matters. It directs their heart and mind to seek and search for more evidence of



their new life and for the fellowship of others who give evidence that they too possess this unique and precious gift. It is not as the law, which was engraven on tables of stone for all of the house of Israel to read and to heed; this gift is to the individuals who were chosen in Christ in the beginning; a very personal and private experience which is known only to themselves, and to none others. The law was pertaining to the natural man and his actions and deeds in the flesh; it was a do and be blessed, or disobey and be punished or delivered into the hands of the enemy, and none was able to keep it. The new man, with the spiritual conscience, given him of God, acts from a position of love and a desire to please God, not from a fear of retribution: they serve from a desire to make manifest the presence of the spirit within and their love and compassion for the whole family of God of which they believe that they are now a member. The old mind and body of flesh in which they continue to dwell, gives them much cause of fear and apprehension in their hope of salvation, but it can never overcome or overthrow it, because the new conscience within is much stronger than the natural man. because it is of God. They live in hope (earnest expectation) that what he has promised, he will fulfill, and that the promise is theirs because of the evidence that they have received.

(Eph. Chapt, 2,vs11-12-13-14-15-16)  
*"Wherefore remember that ye being in time past Gentiles in the flesh, who are called uncircumcision by*

*that which is called the circumcision in the flesh made by hands: That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope. and without God in the world: But now in Christ ye who sometimes were far off were made nigh by the blood of christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:"* The apostle Paul, a Jew, is telling the Gentiles that they were uncircumcised, strangers to the law, without hope and without God in the world, but Christ who by his death on the cross at Calvary has torn down the middle wall of partition which was between those chosen people of God, under the law and themselves, the Gentiles, and hath made them one fold. All is by the grace of God, and not by the efforts of man whether they are circumcised or not.

Jesus told Nicodemus, Verily, verily I say unto thee, "*Except a man be born again, he cannot see the kingdom of God*" and again "*That which is born of the flesh is flesh; and that which is born of the Spirit is spirit*". Paul said (Roman Chapt 7,vs 22-23-24-25) "*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. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with my mind I myself serve the law of God, but with my flesh the law of sin.*" This manifests the fact that there were dual personalities in the apostle Paul; there was the, Saul of Tarsus, which is the man in the flesh who persecuted the church, and still does those things that the apostle would not, but now, there is the apostle Paul who has been quickened, and who walks after the spirit and not after the flesh; these two men both still dwell in the body of flesh, but the new man is not imprisoned by it, in the sense that he was before; even though he must still contend with the old man with all of the vanity and lusts of the carnal man. That which is born of the flesh, is flesh, and always will be; and that which is born of the spirit, is spirit, and always will be, and the flesh lusts against the spirit and the spirit against the flesh and this is the warfare that all must endure; the cross, that Jesus said unless you take it up you cannot be his disciple, and you will take it up, because it is laid upon you and you cannot do otherwise, it is laid upon you when the spirit comes into your heart and leads you in ways that you would not have chosen to go before. Knowing what he did, and having the experience that he had, the apostle

Paul could say, without hesitation after acknowledging all of these things that; what he would do he did not, and what he would not do, that he did, that in spite of all this seeming contradiction; There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit; the natural man walks after the flesh and always will, and the inner man walks after the spirit and always will because it is of God. He had experienced, living under the law in the flesh, and knew the weakness and unprofitableness of the natural man; he had experienced the new birth of the spirit and knowing from whence it came and how it happened to him and he is well qualified to make the above statement.

The new birth is the becoming a new creature in Christ, knowing Christ for the first time, and realizing that this is actually a reversal of the experience, in the garden of Eden. When sin entered the world; the man created in the image of God was given coats of skin, imprisoned in the world of nature; the world of sin and corruption bound by the laws of nature, alienated from God and in a state of utter depravity. In this new birth, the new creature in Christ is again in the image of God, released from the prison; the man who had dwelled in the world since the beginning, wearing the coats of skin, is given new garments which are garment of praise, the robe of righteousness of our Lord and Savior Jesus Christ, which he purchased on the cross at Calvary. (Isaiah Chap 61, vs 9) Speaking of Israel, Isaiah said,

***"And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them that they are the seed which the Lord hath blessed. I will greatly rejoice in the Lord, my soul shall be joyful in my God: for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as the bride adorneth herself with her jewels."*** The man, created in the image of God had been given coats of skin for his habitation of the earth, which was their prison, this was the veil which separated them from God; but the seed of the serpent having the same coats of skin, were not imprisoned by them for they were at home in these garments, for the world of nature in their only heritage, they were born that way and will die that way, never having known the riches of the heritage of the seed of the woman.

Eve, the woman, was a part of the original creation of God, Adam, and represented the Lord's portion; Christ, taken out of woman, a portion of the woman was sent, in the likeness of sinful flesh, and in dying for the sins of all of the seed of the woman, paid the debt due by all of them. Just as the original sin passed upon all the seed of man, in nature, the sacrifice for sin, and the atoning power of that sacrifice passed upon all of the seed of the woman, making them holy and righteous before God, who accepted that atonement for their sins and was well

pleased with it. The sacrifice for sin did nothing for the seed of the serpent because they were flesh only and their heritage was in the serpent and in his kingdom of nature. (Isaiah 61, vs1) ***"The spirit of the Lord God is upon me; because the Lord hath annointed me to preach the good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."*** Having been set free and released from the prison of this natural mind, they are again able to talk and commune with God: if the Lord shall set you free, ye shall be free indeed. There is therefore now no condemnation to them which are in Christ Jesus; baptized into his death, and like as Christ who was raised from the dead, by the glory of the Father, even so, these, the chosen of the Father, are raised up to walk in newness of life, without sin unto salvation.

The old man is still in sin, because he is of the world and was created for that purpose and never changed. (Romans 9, vs 21, 22, 23) ***"Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he hath afore prepared unto glory."*** Of the same lump of clay, vessels of

wrath and mercy created, that both the mercy of God and the wrath of God might be made manifest, and that it is the sovreign work of the all wise all powerful creator of heaven and earth, who answers to no authority above himself. The old man walks after the flesh with all the vanity and lusts that he seeks and desires, but the new man walks after the spirit and there is no condemnation to him, even though he is made, in nature, of the same lump; both dwelling in the same earthly body and yet just as different as day and night, summer and winter, or any other opposites that you might use to show the extreme differences.

The salvation of man, from the beginning of time until the end, is the plan wrought by God to bring forth honour, worship and praise unto his holy name from the vessels of mercy afore prepared unto glory. They fell because of the weakness and depravity of the man in nature and are saved eternally by the grace and mercy of a loving and caring heavenly Father; who formed them for his own good pleasure and as Moses said, in giving a reason this, (Deut 7,vs 6,7,8) "*For thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye are the fewest of all people: But because the Lord loved you, and because he would keep the oath which he had sworn unto your*

*fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the house of Pharoah king of Egypt.*" This has been true all down through time, the Lord had promised to Abram that all nations would be blessed in him and therefore; he would bring his people out of captivity whether it be in the hands of their enemies, or the vanity and lusts of the flesh for the things in nature that would cause them to forsake God and his lovingkindness for them. He hath indeed set them free, free from the shackles that have bound man from the beginning in the world of nature and, would have ever done so except or until the kingdom of God, in all its glory and majesty is revealed unto them by the new birth.

God's people are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that they should shew forth the praises of him who hath called them out of darkness into his marvelous light. His people are chosen for reasons known only unto God; and surely this is the greatest mystery of all: and it is all done in such a way that all of the praise, honour and glory is to his immaculate deity. Praise his holy name forever and forever, all ye saints of the most high God.

In bonds of love,  
Richard H. Campbell

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*But those who wait on the Lord shall renew their strength; they shall mount up with wings like eagles, they shall run and not be weary, they shall walk and not faint.*      *Isaiah 40:31*

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**VOICES OF THE PAST**


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***“But the salvation of the righteous is of the Lord: he is their strength in the time of trouble.”—PSALM xxxvii. 39.***

**T**IMES of trouble try the saint of God, and they are meant to do so; that is the very purpose why they are sent, for ***“the Lord trieth the righteous.”*** Still the promise holds good: ***“he is their strength in the time of trouble.”*** When he breaks up the fountains of the great deep of sin and iniquity, he strengthens his people that they may not be carried away by the flood. When he hides his face, he strengthens them to say, ***“Though he slay me, yet will I trust in him.”*** When temptation be-sets them sore, when they are put into the furnace, the Lord is with them there, as he was with the three men whom Nebuchadnezzar cast in. The Son of God is there with them, so that not a hair of their head is singed, nor does the smell of fire pass upon them (Dan. iii. 27). In all their afflictions he is afflicted, and by sharing it with them supports them under it. He is thus their strength; for he strengthens them with strength in their soul. He enables them to bear the weighty cross -- to sustain the heavy load of trial and affliction -- to put their mouth in the dust as needing and deserving his chastising strokes, and submit to his righteous dispensations and dealings as plainly sent by a gracious and lov-

ing hand. And ever and anon he drops in a sustaining word, gives an encouraging look, bestows a soft and healing touch, and thus helps them to wait in faith and hope until in due time he sends full deliverance. Thus he helps and delivers, and will do so in every time of trouble down to their dying-bed, when he will give them their full and final deliverance from the body of sin and death and a world full of iniquity and sorrow.

Elder J.C. Philpot

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**VERY MUCH ALIVE**

We published an experience of Sister Velma Lawson in the Voices of the Past in January 1998 issue.

Elder W.W. Hudson, Jr. informs us she is very much alive.

We apologize to Sister Velma and send our blessings.

Editors

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**MEETINGS**


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**DAN RIVER  
PRIMITIVE BAPTIST CHURCH**

**A**s per precepts and examples as set forth in the written word of God Dan River Church looked out among themselves and recognized a certain gift. They therefore called for a prebytery to be formed Sunday, March 29, 1998 at 2:00 p.m. at Dan River Primitive Baptist Church, Ruffin, N.C., for the purpose of examination of this gift, brother John Collie and if found qualified be ordained to the full work and service of deacon.

All Elders of our faith and order present were invited to sit in the presbytery and all deacons were asked to sit together. The meeting was opened by prayer by Elder Raymond Goad. Elder K.R. Key was elected as moderator and Elder R.H. Campbell to serve as clerk. Brother Allan Carrol acting as spokesman for the church delivered brother John Collie to the presbytery.

The qualifications for deacon was read as set forth in scriptures Paul's epistle to Timothy 1 - 3:8 by Elder H.W. Wray. Examinations followed by Elders C.B. Davis and Raymond Goad. The presbytery being satisfied as to the qualifications of this candidate proceeded with the laying on of hands and prayer was offered by C.B. Davis. The charge was delivered to brother John Collie by Elder J.R. Williams. He was then delivered back to the church as an ordained deacon.

The minutes of the work of the presbytery were read and adopted. A copy to be placed in the church records, a copy to be sent to the Signs of the Times for publication and a copy to be given to John Collie along with a certificate of ordination.

Presbytery was dismissed by prayer by Elder T.J. Solomon.

Elder Kenneth R. Key, Moderator  
Elder Richard H. Campbell, Clerk

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### **PROVERBS 8:11.**

*For wisdom is better than rubies; and all the things that may be desired are not to be compared to it.*

### **MINUTES OF THE PRESBYTERY**

**P**ursuant to the request of Town Creek Primitive Baptist Church. A Presbytery met at Town Creek Church for the examination of brother Joseph Holley and if found qualified in accordance with the written word of God at the satisfaction and discretion of their judgment ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with Prayer by Elder Marvin Brumfield. All Elders of our faith and order present constituted the presbytery. Those present were: Elder Marvin Brumfield; Elder W. T. Conner; Elder Junior Conner; Elder Clarence Stone; Elder Allen Terry; Elder Raymond Goad; Elder Leonard Brammer, Elder Lane Carter; Elder Larry Hollandsworth.

All Deacons were asked to sit together.

The Presbytery was organized by electing Elder Larry Hollandsworth as Moderator, and Jamie Cooper as Clerk. Elders Leonard Brammer and Raymond Goad were chosen to perform the examination of the candidate. Brother Jimmy Holley having been duly appointed by Town Creek Church in conference as spokesman for the Church delivered Brother Joseph Holley to the presbytery.

Examination was made by Elders Leonard Brammer and Raymond Goad using scriptural reference 1st Timothy Ch. 3 - verse 8.

The presbytery being satisfied with the examination and answers given by the candidate administered the lay-

ing on of hands with the ordination prayer being delivered by Elder Junior Conner. The charge was delivered to the candidate by Elders Lane Carter and Clarence Stone using scriptural reference 2nd Timothy; chapter 4.

The Moderator asked the church if they were satisfied with the work of the Presbytery, which was answered in the affirmative.

A certificate of ordination was presented to Brother Joseph Holley and the right hand of fellowship and brotherhood given. The ordained Brother was delivered back to the Church an ordained Deacon of the Old School Primitive Baptist Church at Town Creek. The minutes consisting the work of the presbytery were read and adopted. The presbytery was dismissed with prayer by Elder Alan Terry.

Elder Larry Hollandsworth,  
Moderator  
Jamie Cooper, Clerk

**CERTIFICATE OF ORDINATION**

This is to certify that on Feb. 28, 1998 at Town Creek Primitive Baptist Church. A Presbytery composed of Ministers and Deacons of Old School Primitive Baptist examined Brother Joseph Holley and found him qualified to fill the office of Deacon. The Presbytery then proceeded by laying on of hands with prayer. Brother Joseph Holley was delivered back to the Church an ordained Deacon of the Primitive Baptist Church. Done by order of Presbytery this 28th day of February 1998.

Elder Larry Hollandsworth, Mod.  
Jamie Cooper, Clerk

**Ministers and Deacons present:**

Clarence Stone  
Edward J. Brommer  
Larry & Hollie Hollandsworth  
Junior S. Conner  
Alan Terry  
Raymond Good  
W. H. Conner  
Marvin Brunfield  
Gene Conner

Jamie Cooper Clerk

Deacons

Robert L. Jones Edwin Dyer  
Paul W. Jones Joseph C. Child  
Gregory J. Holley James Holley  
Gregory Ingram Jamie Cooper  
Lee B. Powell Sam Brown  
Curtis C. Woodliff James E. Mendenhall  
Dillon Hutchins Jessie O. Lopez  
Richard Hutchins  
Walter Post Gene Patten  
Clinton V. Ferris

H. D. Ingram  
Walter D. Pearce  
Richard Lawrence  
Hassell Stale  
Joe Tucker  
Donald Agee  
H. W. Gochis  
Mark Terry  
Lee Thurston

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## CONTRIBUTIONS

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FOR FEBRUARY 1998

L. D. Goard, VA .....	\$7.00
Mrs. Ilene Clifton, VA .....	2.00
Mr. & Mrs. Gayle Phillips, AL ...	10.00
Robert & Linda Thomas, AR .....	5.00
Donald R. Arrington, NC .....	2.00
Mrs. Patsy Mitchell, TX .....	2.00
Mrs. Rachel Green, WV .....	2.00
Marian Meeks, NC .....	2.00
Lawrence Blair, MS .....	10.00
Eld. Joe L. Sawyer, NC .....	2.00
Ted & Linda McDaniel, VA .....	7.00
Phil & Joyce Pittman, TX .....	2.00

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## OBITUARIES

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### CORNELIA BRYANT KEEL

**B**eing the only active member of Flat Swamp Church, it is my duty and privilege to write this obituary.

Sister Keel was born September 20, 1902, and died May 9, 1997, after a short illness. She was taken care of at her home and I feel no one ever received better care than she did by her family.

She was a member of Flat Swamp for 52 years. She was a very strong believer of Salvation by Grace and Grace alone. She attended church regularly and loved to get there early to greet everyone with her loving smile. Sister Keel was a strong supporter of her church and entertained many in her home.

I lost my parents in 1955 and 1956. I married Sister Keel's daughter in 1946. Sister Keel was, to me, a mother, a mother-in-law, and a sister in the church. We rode many miles together visiting churches far and near. The conversations we had not only encouraged me, but made my faith stronger.

My wife and I moved across the path from her in 1971. We did all we could to make her later years some of the happiest. My wife was so good to her and tried not to let her want for anything. They had a wonderful mother-daughter relationship. For the last several years of her life, I went to her door to tell her good night. She would always tell me she loved me. A day or two before her death, she looked up at me and said, "*There is my precious son*". She had always told me she loved me as a son.

Sister Keel is survived by two daughters, one son-in-law, five grandchildren, six great-grandchildren, and two brothers.

Her funeral was conducted by her pastor, Elder Joe Sawyer, in Wilkerson Funeral Chapel.

We will miss her very much, but I feel she is resting in that home prepared for her by her Heavenly Father. On the morning of the resurrection, she will hear God say, "*Come, your Father calls*".

My wife, her daughter, assisted me in writing this obituary.

Done by order of conference.

Elder Joe Sawyer, Moderator  
Hassel Allen, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (910) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## LIFE'S PATHWAY

*At times, life's path  
seems filled with things  
that make the going rough,  
And we wish there were  
a smoother road,  
for we feel we've had enough...  
But, if we pause a moment  
and remember Who's in charge,  
The hills that loom ahead of us  
no longer seem so large,  
And every rock before us,  
when we know we're not alone,  
Becomes, not just a  
stumbling block,  
but one more stepping stone.*

*Emily Matthews*

## PSALM 113: 1-3.

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

*Blessed be the name of the Lord  
from this time forth and forever-  
more.*

*From the rising of the sun unto  
the going down of the same the  
Lord's name is to be praised.*

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## EDITORIAL



ELDER R. H. CAMPBELL

*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, throughly furnished unto all good works. II Timothy 3 vs. 16-17*

**T**he above scripture is found in the apostle Paul's second letter to Timothy, a younger brother, who the apostle referred to as his son in the faith. He was dearly loved by Paul

and evidently the families had been acquainted for some time, since Paul referred to his mother and grandmother as sisters in the faith. In his first epistle Paul related his calling to the ministry, from what he was called, and the sudden miraculous way in which the will of God was made known for his life. He said that he was a blasphemer, a persecuter and injurious, but that he obtained mercy because that he did it in ignorance and unbelief. This is where all of the faithful were, before they were quickened into spiritual life. All flesh is in ignorance and unbelief regarding the things of God and would remain in that condition for all of their life, except that the spirit reveals unto them the spiritual realm, and the things pertaining to the kingdom of God. This is why Jesus told, Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God" John 3 vs 3. "Except a man be born of the water and the spirit, he cannot enter into the kingdom of God". John 3 vs. 5. That which of born of the flesh is flesh, and will remain flesh, in ignorance and unbelief, until it is born again of the spirit, into the kingdom of God.

All of the apostle's writings bear witness of the care and concern for those to whom he is writing, for their welfare, for their prosperity in the spiritual realm and it is made clear in the first few verses of each epistle. In his first epistle to Timothy verse two he writes "Unto Timothy, my own son in the faith: Grace, mercy, and

*peace, from God our Father and Jesus Christ our Lord.*" And then in the second verse of the second epistle he wrote, *"To Timothy, my dearly beloved son: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord."* The apostle was not being repetitious, but rather, this was his constant prayer for young Timothy, as he said in the next verse, *"I have remembrance of thee in my prayers night and day."* Paul was constantly reminding Timothy of what it was that was keeping him in all of his ways. In most all of his writings, he includes a verse which says in some wording, *"The grace of our Lord Jesus Christ be with you all"*, *Col:4, vs 23*, or *"The grace of our Lord Jesus Christ be with your spirit"*. *Phil. 1 vs 25*. He also includes wording in the beginning of each epistle stating his reason and authority for writing them, such as, *"Paul an apostle of Jesus Christ, by the commandment of God our savior, and Lord Jesus Christ"*. *1 Timothy 1 vs 1*, or *"Paul a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect"*. *Tit. 1 vs 1*. In all of his writings he is careful to never presume to claim any credit himself or infer that it is of the natural wisdom of the flesh that these truths are known.

This is a characteristic that is manifested in the lives and conversation of all of God's children as they communicate with their brethren of their experiences; they are careful to never claim any part in the working out of their own salvation. They realize from

whence it comes, and so their heart goes out to others who speak of their common salvation and they are closer to them than a brother in nature, or any kinsman in the flesh. I believe that this is true in the lives of all of the elect, they have remembrance of each other in their prayers night and day. It does not mean that they pray constantly for each other, but they do pray daily, whether in formal prayer when called on or just in the groanings of the heart, with words that cannot be uttered or expressed and these prayers are for themselves and the whole household of faith; because they cannot separate their brethren, from themselves in their prayers, and their hopes. There is a special love that all have for their brethren that they do not have for others, even their families in the flesh, for remember, the ties in nature are just for this time world, but the love that they have for the household of faith and spiritual things is for time and eternity. I realize that this would not make sense to the man in nature, but it is true, they don't have to try to love their brethren, it is just there, and it is as much a part of their faith and their hope in God as anything else. Their love for the household of faith is inseparable from their love for God, for they love them because they have shown evidence that God loves them also.

The apostle Paul, warned Timothy of the afflictions that would abide him in his ministry, that in the latter times some would depart from the faith, giving heed to seducing spirits, and doctrines of the devils; and speaking

lies and teaching things contrary to the scriptures and from such to beware. He told him to refuse profane and old wives fables and to not strive about words to no profit, but to follow after those things that he had been taught of God, and to continue in the things which he had learned and been assured of, knowing of whom he had learned them. Paul told him that there would come in the latter days, men who would be lovers of self, covetous, boasters, having a form of godliness but denying the power thereof, and from such to turn away and have no fellowship for them. As John wrote 1st John Ch vs 1 *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out in the world"* I John 4 vs 1, if this was true in the days of the apostles, how much moreso today; or as Jesus said, *"For if they do these things in a green tree, what shall be done in the dry."* Luke 23 vs 31

I have heard of those whose experience differs from others and who question their experience to a point because that they had no sudden miraculous change in their lives. They said that they had always believed what they believe now. This seemed to be Timothy's travels, since Paul, speaking of Timothy said *"And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus."* 2 Timothy 3 vs 5. It matters, not how the knowledge comes, but that it comes from God and is the

truth. All of the Apostles experiences differed, and they expressed the occurrences in the life of Jesus differently, but they all fellowshipped one another because the lesson learned was from the same source and the difference in the way they recorded an experience did not change the truth. The power and effectiveness of the calling was not the results of anything that they had done personally, but rather, as Paul said, "by the revelation of Jesus Christ". *"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind"* Romans 14 vs 5 and let him act upon that persuasion, trusting that it is God's special gift to him. All men receive not the same gift, but receive gifts according to the measure of the gift of Christ and as Paul wrote to the Colossians, *"As ye have therefore received Christ Jesus, so walk ye in him."* Col. 2 vs 6.

When Paul told Timothy that he had known the scripture from a youth, he then stated the above scripture, All scripture (all truth) is give by the inspiration of God and is profitable for doctrine, for correction, for instruction in righteousness. The youngest receive the same instruction, in righteousness, as the oldest, and understands the same doctrine and faith as the older. It is not the qualifications of the receiver that make the revelation effective, but the power of the sender. When Paul besought the Lord to remove the thorn in the flesh, God said, my grace is sufficient for thee: for my

strength is made perfect in weakness. I don't understand that it was the weakness of Paul that enabled the power of the Lord to be effective, but rather, the weakness of Paul made him acknowledge and realize that it was all of God, and to see the perfection in the work of God and to know that power was not of himself. The thorn in the flesh was the doubts and fears in Paul that made him question his own experience and knowledge, because nothing would cause this but the messenger of satan going up and down in the earth to tempt man and create those doubts in the mind of the children of God. These things are but part of God's plan to prove and try his children, not to prove it to God, but to the individual, part of the all things that work together for good to them that love God, to them that are called by his grace.

All scripture is to the man of God, not to the world in general, that he may know the truth, be perfect, thoroughly furnished unto all good works. How about that, furnished unto all good works, There is a duty laid upon man to perform good works, not as the world teaches, (works of the creature), but the truth inspires them to desire to emulate their Lord and master and make manifest unto their brethren that they have indeed been born into the family of God. The mark of the child of God is that they love one another; love always manifests itself in demonstrating that feeling in everything that they do. The reason that you will hear them say that they dont know if they have ever done any good works

is, that anything that is done from the motivaion of love, is not work, as the old adage goes, get into a profession that you love, and you will never have to work a day in your life. The scriptures are to teach God's people to love one another with a love that would cause them to lay down their life for their brethren, if required. They will come back with the statement, "*Oh I couldn't do that,*", but brethren if it is required, the strength and determination will be given at the right time. God never gives a supply of courage or faith for you to use at will, but gives it when needed, that the praise and honor will be ascribed unto him, where it belongs, and the creature will never claim any credit for they were just as surprised an everyone else at what they did.

The apostle's charge to this young elder is something that Timothy could not have done of himself: it was that he was to preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. I am fairly sure that when Timothy read this letter he said, "*O, I couldn't do that*" and he would have been right, he could not have done that, but by the grace of God, he could, and he did according to the scriptures, because he went on in his ministry and was the first bishop of the church of the Ephesians. The apostle Paul went on to tell Timothy that the time would come when they would not endure sound doctrine, but he did not tell him to quit when they did not hear him. The world, in general has never accepted the doctrine of God

and they never will; because it is not to them, it is to those who were chosen in Christ before the foundation of the world and they will hear it. In this day and age this condition certainly exists and we fear for the welfare of the church but the church has never been any bigger, or smaller, than it is right now the church is the called out, from the beginning of time until the end of time. In this day the world has indeed turned their ears from the truth and are turned unto fables, they teach for doctrine the commandments of men, psychology, philosophy and fables designed to entertain the minds of men and lull them into a false sense of security, thinking, as Paul did before his conversion, that he was working the works of God. This is not a random progression of nature: it is by design and the designer is God, and he is declaring it back in Timothy's day that we, in this day, may know that it is of God.

The apostle Paul, after all of the instructions, admonishing and wise counsel that he gave Timothy, told him to *"Consider what I say; and the Lord give thee understanding in all things."* He knew that he could not cause Timothy to do all of the things he told him of, but left him with the admonition to look to God for help and guidance in all things, for that was where the wisdom originated for all the saints of God, whether minister, deacon lay member or whatever their calling might be. This is something that all of the sheep know, they may discuss the subjects pro and con but they all look to the shepherd for

leadership, guidance and protection from the evils of this present world, for they could never overcome them of themselves. What a wonderful love Paul had for Timothy, it is beautiful to see, but it is even more beautiful to experience, and all that have been called and saved with a holy calling know this from their travels in this low ground of sin and sorrow, and have experienced this love and fellowship for those of like precious faith.

May the God of all grace, bless this to the comfort and peace of all of his children, and may they see evidences of these blessed truths in their journey of life. May he continue to lead them, as one elder often says in his prayer, in the fear of his holy name and the comfort of his holy spirit. May he indeed lead us all in the fear of his holy name and in the comfort of his holy spirit and with the inspiration that will make us perfect before him in love, in the name of our Lord and savior Jesus Christ.

In bonds of love,  
Elder Richard H. Campbell

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**PSALM 100.**

*Make a joyful noise unto the Lord, all ye lands.*

*Serve the Lord with gladness: come before his presence with singing.*

*Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.*

*Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.*

*For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.*

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**CORRESPONDENCE**


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Tuesday, February 17, 1998

Dear Sister Clifton,

**I** felt to write a note to you since our talk the other night as it seemed I was not satisfied - I just desired so much that we could continue to talk about the goodness and mercy of our God, but words fail me. I am not worthy to take your time but often as I dash to and fro, I feel such love for you and wish we could meet together and talk of our Heavenly Father's mercy to poor sinners.

So much of my time I grope in darkness for days desiring to write a word of praise to God, but darkness covers my heart and soul. I wonder if I ever knew the mercy or kindness of the Lamb - and yet if He had never shown me His mercy, why would I be so miserable now?

Many are the times I feel I am a complete loss, entirely forsaken by God. But few are the times, and wonderful they are when I feel He did pass my way and smiled upon me and I rejoiced in the loving mercy of Jesus. His presence is all I need to make all things well. For a little while it causes me to forget the cast down feeling and makes me to rejoice once again over and over in the beauty of my earliest love - when I was first drawn to Him, if not deceived, I thought all could be told in beautiful colors, but how mistaken I was. Jesus said; *"No man can*

*come unto me except the Father which sent me, draw him."* If I have willingly received the grace of God, it is because God in His love and mercy made me willing in the day of His power. If I am living a christian life (and I am so afraid I'm not) it is because it is God working in me both the will and do of His own good pleasure. If I have resisted temptation of this world it is because of God's grace. If I have loved Him it is because He first loved me. If the love of God is in my heart it is because He put it there. If I am ever permitted to sing the song of the redeemed with the glorified Saints above, it will be the effect of being chosen in Christ before the foundation of the world.

I wonder if I truly know the language of Paul *"By the grace of God I am what I am."* I hope I do. I hope I have the true desire to walk in that way, the highway of life that leads back to the Father's house. I feel I have seen the strong arm of God who picked me up out of the waste-howling wilderness and put my feet in the way I should go and established my goings. Where oh where would I be found if God did not direct my steps and had not put me in the way! I shudder to think. The way is none other than his Son who is the way, the truth, and the life. He feeds the children with the Holy manna all the days of their journey here. He allows them to drink of the water, that in so doing they live forever. Oh that great river that flows from the great fountain. No wonder we feel to sing *"Amazing Grace"* when we are given

April 13, 1998

to look with beauty to that river of water where the Tree of Life stands.

I do hope I have not wearied you and that I've said nothing that would not be "*thus sayeth the Lord.*" I do love the dear Saints of God and desire so much to hear them talk of The Mercy and Goodness of Him whom my soul loves. I'm unable to meet with them and my heart almost breaks sometimes as this is my meat and drink. My Lord, if not deceived, knows what is best for me.

My dear one is resting at the moment, so I've had a few minutes to "talk" to you.

I want to say again I did enjoy your story of your life so very much. It has been read and re-read many times as has the precious Book. May I share the story of your life with Garlin and Claudine (Brother and Sister Blankenship of Martinsville)? I did appreciate Brother Shelor sharing with me.

I must stop this - and know that for Christ's sake I love you. If we don't meet in this life, may we meet in that better world.

A poor little nobody,  
Rlee B. Houchins

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**ISAIAH 41:10.**

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

Elder Kenneth Key  
721 Willard St.  
Greensboro, NC 27405

Dear Elder Key:



esterday I visited The First Primitive Baptist Church of Memphis on Arthur Rd. with my family. We were blessed to hear an inspiring sermon, a sermon that lifted up the church and the name of Christ.

Enclosed is a check for a subscription to the Signs of the Times. I look forward to receiving a copy soon.

In Christian Love,  
Howard Case  
2516 Mimosa Tree Dr.  
Germantown, Tn. 38138

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**ARTICLES**

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April 18, 1998



o know just what the nature of fleshly man is like; It seems like, it is being too kind a remark of him; to just say; he is a sinner. When his very (hard and stony) heart, is deceitful above all things. When he has an hatred; for all That is Holy and true; and loves the lie; he is full of self pride, and is ready and willing to shed human blood, for both pleasure, and worldly riches; his hunger and thirst for more and more of worldly things, ceases not; from birth unto death; his



greed is so great, had he the whole world, he still would want another, and more. When given to see mankind, as he is; in his and her own fleshly nature; gives cause, for one to stop wondering why; there exists an eternal ever burning hell; and begin to see why, man of himself, is completely incapable; of performing even one thing, that is good, in the sight of God; in either thought, word or action, of which, does fully demonstrate that fact of pure truth; That man has never (on his own), loaned a hand, nor lifted one finger; in the aide of any soul, to reach heaven and immortal glory. But instead; have all sinned, and come short, of the glory of God.

And therefore; if all mankind's worthiness were weighed and measured; in accord with their own deeds: then, every one (save Jesus Christ) would be cast into the ever burning hell, or lake of fire; to remain and suffer forever:

And but for the FREE grace of God, being applied, on behalf of a Remnant; hell, would be the eternal stay; for us every one; When this time world shall be no more.

Dear Brethren; it is by reason of my feelings; that those above remarks, concerning mankind; to be their own fleshly selves nature or condition; is the reason I give; as to why I dwell, as much as I do; upon man, in and of his own fleshly self; being undeserving and unworthy; of any praise or honor; for any good thing; which were ever performed, THROUGH him; not BY him; of himself. For such is impossible.

Remember?; "God" who cannot lie; in looking down upon mankind (which includes us every one) said; I find none good, no not one. Therefore, I feel bound to accept that to include, not only this poor sinner; but also, every one to every be born of woman. (save Christ Jesus the Lord):

Yes, ten thousand times Yes; among all the names ever named, both in heaven or among the inhabitants of the earth, His, is the only name, could ever be deserving or worthy, of any and all praise, honor and glory; both now and forever more.

It is impossible; to render praise unto man, of himself; for the performing of good, as be good in the sight of "God"; without also, at the same time; not only honoring the flesh; but also, dishonoring the name of the "Lord God." For after all, He is the one and only Giver, of every good and perfect gift.

Just as it is impossible; to praise "God"; except also, dishonoring man, in his flesh; at the same time. For God is worthy of all honor. While the flesh, is worthy, of all dishonor. For the nature of their ways; are as opposite from each other; as is heaven above; from hell below. Or, as is truth; the opposite, of the lie. Up, from down; or Light, from darkness. To the chosen, born again, children of "God"; in His completeness; is, God the Father, God the Son, and God the Holy Spirit. Or the inseparable, three in One completeness; of the true and ever living "God" of all grace and mercy; power and dominion; over and above all else, to ever exist, in all everlasting eter-

nity. And it is 'only' through and by Him; all things do consist or exist. And I do desire, a thankful heart; that no member of human kind; ever had any hand, in it so being.

The mysteries of Providence  
Lloyds, No. 305 C.M.

1. God moves in a mysterious way  
His wonders to perform;  
He plants his footsteps in the sea,  
And rides upon the storm.
2. Deep in unfathomable mines  
Of never failing skill,  
He treasures up his bright designs,  
And works his sovereign will.
3. Ye fearful saints, fresh courage  
take,  
The clouds you so much dread  
Are big with mercy, and shall break  
In blessings on your head.
4. Judge not the Lord by feeble sense  
But trust him for his grace;  
Behind a frowning Providence  
He hides a smiling face.
5. His purposes will ripen fast,  
Unfolding every hour;  
The bud may have a bitter taste,  
But sweet will be the flower.
6. Blind unbelief is sure to err,  
And scan his works in vain;  
God is his own interpreter,  
And he will make it plain.

Troy G. Shepard

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## VOICES OF THE PAST

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### NATURAL LIFE AND SPIRITUAL LIFE.

**S**OME reflections have been in our mind of late concerning two or three matters of which we have heard much said in years past, and of these it may be profitable to say a few words. One question is this: What life did Adam forfeit when he transgressed the law of God in the garden? It appears to us that the apostle has settled this matter by saying, "*The first man Adam was made a living soul; the last Adam was made a quickening spirit.*" And again, That which is first is natural, afterward that which is spiritual. "*The first man is of the earth, earthy: the second man is the Lord from heaven.*" It seems clear from this testimony that the first Adam did not possess spiritual life, but only natural. In his created state he was not a partaker of the divine nature. It seems then incontrovertible that he had no other life to forfeit than natural life, and this life was all that could be demanded of him because of his transgression. This penalty has been enacted of all the human race save those two who were translated by faith that they did not see death. This life all must lay down, and that because of sin; and so we read, "*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.*" This sentence was passed upon all men, the elect and the nonelect alike. The children of God "*were by nature the children of wrath, even as others.*" These "others" are those who are not included in the covenant of grace. "*All have sinned, and come short of the glory of God.*" Paul says there is no difference among men, either Jew or Gentile, so far as this sin and condemnation are concerned; therefore, infants and aged men of all conditions and classes of life die. We need no other proof that sin is everywhere than the fact that death is everywhere. When men die it is because they are dead, first of all, in sin. The expression, "*In the day thou eatest thereof thou shalt surely die,*" in the original Hebrew is more forcibly expressed, as will be seen in the margin of most large Bibles, "*Dying thou shalt die,*" and this seems to us to involve the awful truth of that death in sin and death to God which brings about this other death which must come to all men some day. It does not seem correct to say that Christ, as our life, was involved in the transgression. This eternal life which is spiritual and holy, and which is said by the apostle to be "*Christ in you; the hope of glory,*" Adam did not possess in his creation, and consequently this life was not demanded of him, and he could not forfeit it. Whatever life belonged to Adam, our first parent, is that life of which all his descendents partake. Had Adam possessed spiritual life as a creature all men would also have been possessed of it as

creatures. Adam did possess natural life, and all his descendents are also in possession of it. In this life all men, elect and nonelect, share, as said before. Some men and women dead in sin, even as others, were, before the world was, chosen in Christ unto salvation. This was because it so seemed good in the sight of God; there is no other reason than this to be given. For these men and women Christ died upon the cross of Calvary. In order to thus die, the Just for the unjust, he took not on him the nature of angels, but the seed of Abraham, and was found in fashion as a man. He was that Word made flesh, and dwelt among men. Thus only could he bear the sins of his people and die for them that they might live.

Jesus laid down his life; he had power to lay it down, and power to take it again; no other man ever had this power. The Lord did not lay down his divine life, and the divine nature was not crucified upon the tree of the cross, but, as the man, our fellow, he died, laying down that very life for us which the law demanded of us in our first parents in the garden. Thus he paid all the debt which his people owed, and forever delivered them from bondage and from the fear of death. Now the way is blessedly opened for him to ascend on high and receive gifts for men, even the rebellious, that the Lord God might dwell among them. These gifts are all embraced in the one gift of eternal life. No man ever possesses this life until he receives it through the in-dwelling of the Spirit. What Adam did not possess by cre-

ation, the chosen of God now come into the possession of through the finished work of the dear Redeemer. *“The gift of God is eternal life, through Jesus Christ our Lord.”* The chosen vessels of mercy were given in the covenant of promise to Christ, and Christ was given to them in the same covenant, and as the promise given to Abraham could not be disannulled by the law of Moses, so this everlasting covenant given us in Christ could not be disannulled by the law given to Adam. Christ came to die for his own elect ones. All men had sinned and fallen in Adam, but Christ came to redeem the chosen, the elect, from death and sin. The same penalty rested upon all men, but Jesus bore the penalty for his own; the nonelect are left abiding in death forever. Here we behold, as said the apostle, “the goodness and servity of God.” This is presented by the apostle in Romans ix: *“What if God, willing’ to show his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory.”*

It has been sometimes incorrectly said that the life of the church was demanded, and that as Christ is declared to be that life, therefore the law demanded of the church that she should lay down this life; but this could not be correct, because Christ and his people can never be separated. If then, that life which is Christ

Jesus himself, was demanded of the people of God, or the church, then they and that life must be separated, or, in other words, they must lay down that life and be without it. But we have before shown that eternal life was not forfeited in the transgression, because Adam did not by creation possess that life. Christ, was not by creation the life of our first father; he was not the life of man in ‘man’s creation in any sense of the word. That man in whom Christ dwells, and of whom he is the life, can never be called upon by any transgression to yield it up; it is eternal life and not temporal. Life itself does not die, but we who lose our life are said to die when that life is separated from us. Christ laid down no other life than that which was demanded of men on account of the transgression; and by his death the chosen vessels of mercy were redeemed from death and made the recipients of that eternal life which was not theirs until it was given them in the new and everlasting covenant of grace.

The word “quicken,” or “quickened,” is a common word in the Bible, both in the Old and New Testament Scriptures, and as it is an important word it has seemed to us most important that we understand its meaning. This is also true of all Bible words. The Holy Spirit has chosen right words to express his mind, and holy men who spake as they were moved by the Holy Ghost were not allowed to make any mistake in the use of words. We indeed may mistake their meaning by carelessly reading them, or by giving to them as we read them the meaning

which has become attached to them by common use among us, which however may not be the meaning they originally had. This is true of this word "quicken." It possesses a definite meaning in the Bible; in our common use of it in our every day life it has come to have a lesser meaning, very far short of its signification in the word. We are not finding fault with this, but only desiring to call attention to the strict and definite use of it in the scriptures. The original Hebrew word translated "quicken," in the Old Testament, and the original Greek word translated by the same word in the New Testament, possesses a primary and a secondary meaning. In both Testaments the word means "to give life" or "to maintain life that has been given." In the Old Testament the psalmist often speaks of having been quickened, and prays for quickening at the hand of the Lord. In these last named places he evidently uses the word in the sense of preserving alive his interest in spiritual things. In the New Testament the word "quicken," or "quickened," or "quickening," is used eleven times. In almost all these places the word signifies giving life, or causing to live. In all these places that which is quickened is presented as having been dead. In one or two places the secondary meaning of "keeping alive" that which has been made to live may also be included in the word, but even in these instances the meaning of giving life to the dead is included primarily. So we read, "*As the Father raiseth up the dead, and quickeneth them; even so the*

*Son quickeneth whom he will;*" "*it is the spirit that quickeneth;*" "*who quickeneth the dead;*" "*shall also quicken your mortal bodies by his Spirit that dwelleth in you;*" "*that which thou sowest is not quickened, except it die;*" "*the last Adam was made a quickening spirit;*" "*who quickeneth all things;*" "*quickened by the Spirit;*" "*hath quickened us together with Christ;*" *you "hath he quickened together with him."* It will be seen at once that in nearly all these scriptures the word must signify to give life to the dead, or the power of giving this life; and even when it may be understood in the secondary meaning the first meaning is necessarily involved.

In most places which we have quoted it will be seen that the word applies to the work of the new birth, or the making alive of those who were dead in sin and to God. In three instances, however, reference is made to the making alive of the dead who were dead literally. This is true of the language in John v. 21: "*As the Father raiseth up the dead.*" Also 1 Cor. xv. 36, where the apostle declares that seed sown by men must die to be raised from the dead again in the new and glorious form of the plant or tree. Also in 1 Peter iii. 18, the Lord himself is spoken of as being made alive from the dead in his resurrection. Thus it will be seen that the word applies to what we call the new birth, and also to the raising up of the dead from their graves. In both cases it retains its full meaning of "causing to live." In Romans viii. 11, the apostle says that if

the Spirit of Christ dwells in us it shall also quicken our mortal bodies, or rather that God shall quicken them by his Spirit which dwells in us. Paul had just said, "*If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.*" The body has been dead all the time of our life, and even after the indwelling of Christ it is indeed still dead. This is as true of the aged saint as of the child in grace. All the warfare of all the years of this mortal life continues to prove that the body is still dead, and this will continue to be true to the end. The believer of fifty years experience must still unite with the babe in Christ and say, My body is dead because of sin. One can say, My body has been controlled, kept in subjection and made to walk in the way of uprightness in some measure through grace, sin has not had dominion over it, but it is still a dead body because of sin. The Spirit has compelled my feet to go to the house of God, and my hands to minister to the disciples of the Lord, and my tongue to sing the praises of God, but still my body is dead. This takes in all that may be included in the word body; but the apostle says it shall be quickened by the Spirit which dwells in it, for he has just said, "*The Spirit is life.*" It is not merely living, but it is life itself. This is the glorious hope based upon the promise of God given to all believers.

Elder F. A. Chick

**JAMES 1: 16-18.**

*Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

*Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.*

**JOHN V. 40.**

*"And ye will not come to me, that ye might have life."*



ur Lord was in discussion with the Jews, who professed a sacred regard for the Scriptures of the Old Testament, and for all the requisitions of the law which was given to their fathers; but they rejected Christ as the true Messiah which was to come. They had charged him with a desecration of their Sabbath day. Christ asserted his power not only to heal the sick, but also to raise the dead, and judge the world, and claimed that his honor and glory was identical with that of his Father, so that he that honoreth not the Son honoreth not the Father, for he and the Father are one. He also referred them to the testimony that his Father bore of him, and to the testimony of John, and the works which he wrought, and finally to the Scriptures on which they professed to rely as the infallible truth of God, and in the preceding verse, he said to the Jews, "*Search the Scrip-*

*tures; for in them ye think ye have eternal life: and they are they which testify of me. And ye will not come unto me that ye might have life."*

From this Scripture and its connection, as well as from all other parts of the Scriptures, we are clearly taught that no external evidence presented to the natural intellect of man, can possibly make men savingly acquainted with our Lord Jesus Christ, as the Son of God, and the only Savior of lost, helpless sinners. These Jews were exalted to heaven in regard to their opportunities, and, as he had frequently re-minded them, they had been more highly favored in regard to external evidence than any other nation or people under heaven. To them pertained the giving of the law; to them the Scriptures were given; to them all the prophets had been sent; to them John the Baptist had come in the Spirit and in the power of Elijah. To their shepherds the angelic messengers had brought down from heaven the news of his wonderful birth in Bethlehem; to them he had personally come in the flesh, in precise agreement with all the predictions of their prophets, and in harmony with all the types and shadows of their law. In their hearing he had spoken as never man spake, preached as never man preached; in their presence he had healed the sick, cast out devils, raised the dead, and performed many wonderful works; but with all this mighty array of testimony before their eyes, they could not regard him in his true character, as the fountain and source of life and immortality, or they would

come to him for life, instead of seeking to be justified by their own works. If these Jews, with all the testimony which was presented to their natural understanding, were still destitute of saving faith in him, how preposterous that Gentile sinners, with more limited opportunities, should become more savingly acquainted with him, as the true God, and eternal Life, without a special revelation of him to them as such, by the Father. *"No man knoweth the Son but the Father, and he to whom the Father will reveal him."* These Jews, as we see, were as destitute of will as they were of power to come to Jesus for life, for they neither possessed the ability or disposition to look to him for life and salvation. As to their will, they thought they had eternal life secured to them in the Scriptures, inasmuch as they understood the Scriptures to signify that salvation was of the Jews, and like all Arminians of every other age, their will was enlisted in the vain hope of being justified by the deeds of the law, and to inherit eternal life as a consideration for works of righteousness which they had done, or intended to do. Therefore they had no disposition, inclination, desire or will to look to him, or come to him, that they might have life. Another evidence that they had not the will was, they did not believe that he had power to give eternal life to any of the children of men; for they did not believe on him as the Son of God. Furthermore, they saw no necessity of coming to him for life, as he had just told them, they thought they had eternal life in the

Scriptures. They had mistaken that temporal life, which was promised to the children of Israel on condition of their obedience to the law, for eternal life, and claimed that they were Abraham's children, and never in bondage, and hence they spurned the idea of being made free. The reason why they had not the will to come to him for life, is very clearly stated in the thirty-seventh and thirty-eighth verses of this chapter. Speaking of the Father who had sent him, and who had borne witness of him, he said to them, "*Ye have not heard his voice at any time, nor seen his shape. And ye have not his word abiding in you, for whom he hath sent, him ye believe not.*" They could have no will to come to Jesus, as the only Savior, unless God worked in them, both to will and to do of his good pleasure.

We are aware that many are taught that sinners, in a state of unregeneracy, are only deficient in their inclination, and that if by moral suasion their natural minds could be convinced by argument, or otherwise, that it would be to their interest to come to Christ, their wills would yield, and there would be no other impediment in their way. Allowing this theory to be true, there would be no need of a Christ to save a sinner at all. Every intelligent being knows that the human will of man is accessible to the power of man; and if nothing more were required than a change of will, the selfishness of man may be successfully appealed to by the eloquence of revivalists, and their carnal will enlisted to be happy here and hereafter, and if this were all the

difficulty, the work would then be done. But this idea conflicts not only with the Scriptures, but also with the experience of every quickened sinner. Every subject of grace will testify that when their blind eyes were opened to discover their sinful state, they were not only willing, but would have given worlds, if they possessed them, to see a way possible for them to be saved without a sacrifice of the justice and truth of God. This is what filled them with deep despair, not that they were unwilling to be saved; but that there were impediments in the way which none but God was able to remove. They knew that they could not be saved in their sins, and they knew not how they could be saved from their sins. Nor could this difficulty be removed from them, until Christ was revealed to them as their Savior. They then felt they knew, and they confessed that their salvation was wholly of the Lord, from first to last, that it was not of him that willeth, nor of him that runneth, but of God who sheweth mercy. But to settle this point eternally, Christ has declared, "*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 vi. 44.* The caviling of Arminians, that the Father draws every one of the human family, is silenced by the declaration that Christ will raise him up at the last day all that are drawn by the Father to him. And in the thirty-seventh verse of this same chapter he says, "*All that the Father giveth me shall come to me: and he that cometh to me I will in no wise cast out.*" This



settles the matter effectually and forever. The emphatic testimony of Christ himself is an end of all controversy with all who fear God. We cannot honor the Father except we honor the Son, and certainly cannot honor the Son if we believe not his testimony on this, as well as on all other subjects.

That all unregenerate men are destitute of a will to come to Christ that they might have life, is certain from the testimony of the Scriptures, especially from the words of the Savior himself, and the reason why they are destitute of the will, is because his word abideth not in them; and the reason why his word abideth not in them is, because they are not *"Born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."*—1 Peter i. 23. And, *"Who-soever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."*—1 John iii. 9. *"Of his own will begat he us, with the word of truth."*—James i. 18. The testimony is not, That of our own will begat he us, by the word of our power. But it is just as our blessed Redeemer has said, *"It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life."*—John vi. 63. *"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."*—John v. 21. Here we have, in this last passage, an illustration of the manner in which the Son of God quickeneth

whom he will. How does the Father raise the dead? Does he wait until the dead are willing to come to him for life? Does he promise to the slumbering tenants of the graves, that if they are willing he will raise them and quicken, or give them life? Certainly not. *"The Lord shall descend from heaven with a shout, [not with a proposition, a proffer, or an invitation, but] with the voice of the arch-angel, and with the trump of God: and the dead in Christ shall rise first."*—1 Thess. iv. 16. *"We shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised."*—1 Cor. xv. 51, 52. "Even so," or exactly so, precisely so, *"the Son quickeneth whom he will."* Will-worshippers, free-agents, and all Arminians, in whom the word of life does not abide, may, with the Jews, rage and blaspheme, but helpless sinners saved by grace, will exclaim in the fullness of their enraptured spirit, *"Great and marvelous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints."* *"We give thee thanks, O Lord God Almighty; which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned."* - Rev. xv. 3, & xi. 17.

Middletown, N.Y., June 1, 1855.

Elder Gilbert Beebe

January 1947

*"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." Eph. 1:11.*

**T**o write on this particular passage of scripture is to cut out a part of one continuous sentence. To my mind that is where isms are born, that is why and from where we have so many wranglings. It is not intended as a rebuke to the inquirers, but only to show how impossible it is to take part of a sentence or scripture and tell the full meaning.

In this chapter the children of God are described as being blessed with all spiritual blessings. These are not hinged on conditions, but are as unconditional and according (even as, like) as he has chosen us in him. At the same time and in the same way we were predestinated unto the adoption of Jesus. That came by Jesus Christ, freely, and like unto the choice that made us heirs. It was and is to the praise of his grace. In that grace he has made us accepted in the beloved. In him we have redemption through his shed blood, according (by) to the riches of his grace. Not apart from nor at a later date, but at the same time and out of the same good pleasure of his will we had the mystery of his will made known to us. This was all done that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are

in heaven, and which are on earth, even in him.

Now to the text. It is a great text for poor bankrupt sinners to contemplate. Just now let me ask you to get your Book and read what has gone before. Take note, as you read, what the Lord has done. Linger on in sweet meditation (Ps. 104:34) at who is the beneficiary of all this. Too, may the Spirit of God give you to see that you did not have any part in the whole thing. God does not withhold anything from that gloriously bedecked woman, who is the bride of his only begotten. (Ps. 84:11). What has gone before is alright. We, if indeed we know him, have so much from the goodness, grace and providence of God. It all flows out from the eternal purpose of an all-wise God. Thus the promise or the condition of God's children in the text. This is not something that they must earn. The subject matter is not changed. It is not a change from what God does to what the creature can do. It does not say, as we often hear from our neighbors, that God has done all he can do and that the balance is up to us. No, not that! Our gospel is consolation, comfort, food, rest, peace, good news. Works and grace cannot be mixed in order to harmonize a thing. There would not be harmony in preaching part of it by God, the Creator, who is holy and righteous in every conception of him, and part by the creature, who is unholy and sinful in every sense. But this is a part of the whole that God has done. This is the work of the Great High Priest, who is a minister of the sanctuary and of the true

tabernacle that God pitched and not man. (Heb. 8:2). This "pitching" of the tabernacle means that God joined it together systematically (Eph. 4:16; Col. 2:19); united them into a glorious body without spot, wrinkle or any such thing, (John 10:16; Isa. 33:20; Job 14:5) and fixed it in such a way that everything comes to pass for the carrying on to completion of the work of God. (Isaa. 46:10; Acts 17:26). It is my desire that every child of God notice that little word, also. It has a world of meaning in it. It is the blessed assurance that there are yet grander and better things in store for the elect family. Everything (and it is plenty, enough) has come from God. But this new delight "also" comes from him. It is in him "also" that we have obtained an inheritance. It is not by anything that we have done, or can do, or ought to have done. In that case the word "also" would be equivocal and ambiguous, and having the conception of God that I hope to have. I do not believe that he would use bad or doubtful language. But let us go on to perfection, (2 Cor. 13:9; Heb. 6:1) and there is not any outside of Christ. (1 Peter 5:10) This is obtained in him. Now some say we must do something to get into him and his kingdom, and then continue to stay there, but these do err in vision (Isa. 28:7), and in faith (1 Tim. 6:10), and in knowledge (Mat. 22:29). But we, if possessors and not professors, have the proper vision (Isa. 28:7), and in faith (1 Tim. 6:10), and in knowledge (Mat. 22:29). But we, if possessors and not professors, have the proper vision the faith that

overcomes (Num. 13:30), and our knowledge of him is that a corrupt tree cannot bring forth good fruit. (Mat. 7:18). Thus we, as our hopes lead us to believe, are contending for the things that make for peace. This inheritance is not like one of this world. Nothing ungodly has had anything to do with it. It is a godly inheritance and brought about by godly works, which works are those of Jesus Christ, culminated in his resurrection. (1 Peter 1:3). This inheritance is a gift. (Acts 20:32). From that standpoint it cannot be lost, forsaken, given away, nor sold. If conditions had anything to do with it I am sure that the inheritance of every child of God would be jeopardized with danger and contaminated with sin. It is a blessed thing to have the witness within that this is so, that nothing can separate us from the love of God, (Rom. 8:39) and that this gift to us is as lasting as God himself. (Rom. 11:29). Those that think money or works, or any such thing, has a part in this inheritance have, to say the least of it, a corruptible inheritance waiting for them. Those that are dependent, ruined, undone, bankrupt (and the knowledge of all those things from Christ), have an inheritance that is incorruptible. That little prefix "in" has the God of heaven to make it sure. It cannot any more be corrupted than God can cease to be. It is also undefiled. It is for the same reason we cannot touch it by human hands, but our handling of the precious promises must be by the hands of Jesus Christ. In that way we have all of the good things of the inheritance now in

this low vale of sin without any liability of defiling it. It does not fade away. It would fade away if we have to accomplish certain deeds. It would fade away if we had to preserve it - in fact heaven was the place for its reservation and Jesus is the preservation.

*"Happy souls approach the table,  
Taste the soul reviving food;  
Nothing half so sweet and pleasant,  
As the Savior's flesh and blood.  
It is finished,  
Christ has borne the heavy load."*

But all of this finished work of God in the inheritance, would have been useless and fruitless had we poor sin-burdened pilgrims not been kept by his power. In purpose before time and in manifestation in time, we received this inheritance, being (at the same time) predestinated according (in like manner) to the purpose of him who worketh all things after the counsel of his own will. I tell you this is a good doctrine. It does my poor soul good to contemplate such surety. God is not a fatalist. He has not inevitably and irrespectively decreed the fate of all things and left for some other estate or dwelling place to watch, as a cruel tyrant, what he, in his dictatorial powers has fixed. No, that is not our God. Some say it is and loudly berate us for such a doctrine, but our God, gave us an inheritance in Jesus Christ, predestinating us according to the purpose (not one of the purposes, but the purpose, signifying that God alone can purpose) of him that worketh all

things after the counsel of his own will.

Dear reader, may God favor you with an unction from on high to see the sublimity of the little words "also" and "after". It was necessary that the council be held. A denial of that is a denial of the Bible. (Prov. 15:22). When a council is held, purposes are not disappointed. None among us will say that God is disappointed. To say so is to say that God lied. In such a grand doctrine let us press onward and upward towards that mark for the prize of the high calling which is in Christ Jesus, having God in our midst, (Ps. 46:5) keeping us from being moved, keeping us with a hand that never fails, working those things alone that came into his council room when he was in council. Thus you will never have a stone for bread or a serpent for a fish; no bad thing shall ever come upon thee; no surprising or unarranged for event shall come your way. But you shall come into the world and from the cradle to the grave enjoy the loving watchcare of your God who works all things *"after the counsel of his own will."*

W.D. Griffin

*"Then opened he their understanding, that they might understand the Scriptures." - Luke xxiv. 45.*

**B**LESSED opening, when He that hath the key of David puts in his hand by the hole of the door, and opens our heart to receive his own word. Then when we go to the Word of Truth, after it has come to us, our

fingers drop with sweet-smelling myrrh upon the handles of the lock. It is said that *"the dead shall hear the voice of the Son of God, and they that hear shall live."* O, to hear the voice of the Son of God in our hearts! Surely it shall make our dead hearts, cold frames, withering hopes, drooping love, dying faith, languishing prayers, and fainting minds live; yea, revive as the corn and grow as the vine. What is all religion without a divine beginning, middle, and end, commencing, carried on, and accomplished with a heavenly power, supernatural life, and spiritual unction? Well may we be ashamed and sick of, and sorry for all our thoughts, words, and works, all our knowledge and profession that have not stood, or do not stand, in the power, teaching, and wisdom of God. All our talk has been but vain babbling, our prayers lip-service, our preaching wind and vanity, our profession hypocrisy, our knowledge the worst kind of ignorance, and all our religion carnality or delusion, if they have not been divinely communicated. Sir Isaac Newton, the wisest philosopher, is said to have remarked to one who congratulated him on his knowledge, *"I have been like a little child on the sea-shore taking up a little water in a shell when the vast ocean of truth lay undiscovered before me."* Much more may a spiritual man feel how little, how nothing he knows of the unsearchable riches of Christ, and the boundless stores of wisdom hid in them.

J.C. Philpot

*'For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.'*—I JOHN v. 4.

**I**F we are to be saved our faith must gain the day; we must have a faith that shall triumph over death and hell and gain a glorious conquest over every internal and external and infernal foe. This is just the state, then, in which the matter stands: we must either conquer or be conquered; we must either gain the day and be crowned with an immortal crown of glory, or else sink in the strife, defeated by sin and Satan. But none of God's people will be defeated in the fight; and yet they often seem, as it were, to escape defeat by the very skin of their teeth; yet faith will sooner or later gain the day, for Jesus is its finisher as well as its author. He will crown the faith of his own gift with eternal glory. He will never suffer his dear family to be overcome in the good fight of faith, for he will give strength to every weak arm and power to every feeble knee, and has engaged to bring them off more than conquerors. Thus as the Lord the Spirit is pleased to work in the soul by his living energy, he strengthens faith more and more to believe in the name of the only begotten Son of God, to receive more continual supplies out of his fulness, to wrestle more earnestly with God for a spiritual blessing, to stand more firmly in the evil day against every assaulting foe, to fight more strenuously the good fight of faith, and never cry quarter until faith gains its glorious end, which is to see Jesus as he is in the realms of eternal day.

J.C. Philpot

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## MEETINGS

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### OLD PINE CREEK CHURCH

**A**n annual all day meeting will be held, the Lord willing, at Old Pine Creek Church on the 3rd of July 1998. The church is located off highway #221, five miles North of Floyd, Va. Those coming from Floyd turn left on to road #682. Those coming from Roanoke, turn right on to road #682. All lovers of the truth are invited and especially all ministers of our faith and order.

Elder Hale Terry

---

### STAUNTON RIVER ASSOCIATION

**T**he 1998 Staunton River Association will convene, the Lord willing, at Weatherford Church meeting house. The host church is Malmaison for this our one hundred & fifty-seventh session. Services will begin at 10:00 A.M. on Saturday, July 11th & Sunday, July 12th.

Weatherford Church is located about 5 miles from Gretna, Va. in Pittsylvania County at the intersection of highways 760 & 763.

We invite visitors and correspondents to attend this meeting with us.

Burnell B. Williams, Assoc. Clerk

### STAUNTON RIVER UNION

**T**he Staunton River Union meeting will be, the Lord willing, at Union Primitive Baptist Church, the fifth Sunday and Saturday before in May, 1998. The church is located on 605 off Rt. 40 and 799.

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

Elder Raymond Goad, Pastor

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### MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Rocky Mount Church, a Presbytery met at Rocky Mount Church on Saturday, April 25, 1998 for the examination of Brother Guy Taylor Lynch if found qualified in accordance with the written word of GOD, at the discretion of the judgement, ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with prayer by Elder Willard Cox. All Elders of our same faith and order present constituted the Presbytery. Those present were: Willard Cox; Lane Carter; W.T. Conner; C.B. Davis; Leonard J. Brammer; Junior Conner; Clarence Stone; Larry Hollandsworth.

All Deacons were asked to sit together.

The presbytery was organized by electing Elder Clarence Stone as moderator. Jamie E. Cooper as clerk.

Elders L.J. Brammer & W.T. Conner was chosen to lead in the examination of the candidate. Brother Ira Powell having been duly appointed by Rocky Mount Church, delivered

Brother Guy Lynch to the Presbytery. Examination was made by Elders W.T. Conner & L.J. Brammer using scripture 1st Timothy - Ch. 3. All present Elders were invited to participate. The Presbytery being satisfied with the examination and answers given by the Candidate, administered the laying on of Hands. The Ordination Prayer was delivered by Elder C.B. Davis, Jr. The charge was delivered by Elder Junior Conner using Scriptural reference.

The Moderator asked the Presbytery if they were satisfied with the work of the Presbytery which was answered in the affirmative.

A certificate of ordination was presented to Brother Guy Lynch, and the right hand of fellowship was given, The ordained Brother was delivered back to the church as an Ordained Deacon of the Old School Primitive Church at Rocky Mount Church.

The minutes consisting of the work of the Presbytery were read and approved.

The presbytery was dismissed with Prayer by Elder Larry Hollandsworth.

Clarence Stone, Moderator  
 Jamie E. Cooper, Clerk

*Larry Hollandsworth*  
*Willard By*  
*W.T. Conner*  
*C.B. Davis Jr*  
*W. Lane Carter*  
*Junior S. Conner*  
*L.J. Brammer*  
*Clarence Stone*

*W. Clay Brown*  
*Rene Patten*  
*Joseph Cahill*  
*Hassell Hale*  
*Herbert Dodson*  
*Robert Smith*  
*C.V. Jarvis*  
*Wilton Tuttle*  
*Curtis Cumbrell*  
*James E. Medel*  
*H.D. Ingram*  
*Paul W. Jones*  
*Lance Ryan*  
*Guy J. Hollan*  
*Burdell Williams*  
*Donald Agre*  
*Lewis C. Akers*  
*C. J. A. Lushine*  
*Julius Rutrough*  
*Wade Jeff*  
*L.W. Murphy*  
*Tommy L. Wall*  
*H. H. Absher*  
*Rufus Taylor*  
*Willard Parson*  
*Jamie Cooper*

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## CONTRIBUTIONS

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FOR APRIL 1998

Mrs. Betty H. Lovitte, NC .....	2.00
Mrs. Dorothy M. Gould, LA .....	2.00
Billy Weatherford, VA .....	2.00
Mrs. Erby Dalton, VA .....	2.00
Mrs. Pearl Pendleton, VA .....	2.00
Mrs. Peggy Bullins, NC .....	2.00
Hassel Allen, NC .....	5.00
R. Vernon Furr, NC .....	2.00
Mrs. E.G. Wilson, NC .....	6.12
Mrs. Sarah Barker, VA .....	2.00
Mrs. Sheryl Jackson, TX .....	7.00
Mrs. Eva E. Harlow, TX .....	10.00
Mrs. Aline C. Jacks, AL .....	2.00
Richard Stegall, VA .....	2.00
Donald Ferguson, CAN .....	32.00
Tommy Middleton, NC .....	2.00
William R. Pullig, LA .....	2.00
Eld. Tom Solomon, VA .....	2.00

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## OBITUARIES

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### ELDER FRED B. NEIKIRK

**P**recious in the sight of the Lord is the death of his saints. Elder Fred B. Neikirk was born October 30, 1921. Died December 31, 1997. Parents were Louis Byron Neikirk and Nancy Elisabeth Neikirk.

Elder Neikirk preached his first sermon at age 18, since that time he has preached among the Primitive Baptist people in Arkansas, Maryland, N. Carolina, Kentucky, Tennessee, Alabama, Louisiana, Texas and Florida. His first

pastorate among the Primitive Baptist was at Soldiers Creek in Western Ky. He was pastor at Mt. Enon Church near Plant City, Fl. at the time of his death.

He is survived by his dear devoted wife sister Mary Fay Neikirk. Son Elder Michael B. Neikirk. Daughters, Mary Rachel Duren and Rebecca Susan Heacock. Ten Grandchildren, four Great Grandchildren. Several Brothers and Relatives and many friends and loved ones.

He was a strong believer in the resurrection of the body that dies. His hope was that when this natural body dies and returns to the dust as it was and Jesus comes again to call the dead to come forth, His body that went to the grave A natural body will be raised A Spiritual body It returned to the grave A mortal body it will be raised An immortal body. Then shall be brought to pass the saying that is written, O death where is thy sting? O grave where is thy victory. Thanks be unto God who gave us the victory through Jesus Christ our Lord. His one request was that these words be placed on his Tombstone. "HE LOVED THE BRETHREN"

He was laid to rest in Mt. Enon Memorial Cemetery after funeral service by his Son Elder Michael Neikirk and his Pastor Elder J.Y. McCormick to Await the Lord's return.

Beside his family no one will miss him more than we in the Mt. Enon Association.

Sister Fay Neikirk  
Elder J.Y. McCormick



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

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### CIRCULATION OFFICE

Elder J. R. Williams  
1012 Bennett Circle  
Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle  
Keeling, Va. 24566  
Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street  
Greensboro, N.C. 27405  
Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court  
Germantown, Tenn. 38138  
Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.  
Roxboro, N.C. 27573  
Phone (336) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive  
Monroe, Louisiana 71203  
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## SONG

*Your harps, ye trembling saints,  
Down from the willows take;  
Loud to the praise of Christ, our  
Lord,  
Bid every string awake.*

*Though in a foreign land,  
We are not far from home;  
And nearer to our house above  
We every moment come.*

*His grace shall to the end  
Stronger and brighter shine;  
Nor present things, nor things to  
come,  
Shall quench the spark divine.*

*The time of love will come,  
When we shall clearly see,  
Not only that he shed his blood,  
But each shall say, "For me."*

*Tarry his leisure, then;  
Wait the appointed hour;  
Wait till the Bridegroom of your  
souls  
Reveals his love with power.*

*Blest is the man, O God!  
That stays himself on thee!  
Who waits for thy salvation, Lord!  
Shall thy salvation see.*

Watts.

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EDITORIAL

JESUS CHRIST IS COME



ELDER C.C. WILBANKS

*"Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus is come in the flesh is not of God." 1 John 4:2,3.*

**T**here are many people who believe that Jesus came into the world as a child born of Mary, and that he will return. Many of them, espe-

cially among the Jews, saw Jesus in the flesh, but did not believe that he was the Christ, the anointed One of God, and most, if not all, are yet waiting for him to come.

The above quoted scripture does not say that Jesus Christ *"did come"* or *"is coming"*, but *"is come in the flesh."* The spirit that confesses that Jesus Christ is come in the flesh is of God. If any man is of God he must be born again, *"not of blood, nor of the will of the flesh, nor of the will of man, but of God."* He cannot confess that Jesus Christ is come in the flesh unless the Spirit of God dwells within him. *"Now if any man have not the Spirit of Christ, he is none of his."* Rom. 8:9. *"The Spirit itself beareth witness with our spirit that we are the children of God."*

The first coming of Jesus into the world was in a body of flesh when *"God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."* The Holy Ghost overshadowed Mary, she conceived and brought forth a son, and his name was called Jesus. *"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."* Gal.4:4,5. *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil."* Christ finished

the work that God sent him to do and *"who is even now at the right hand of God, who also maketh intercession for us."* Rom.8:34.

The first coming of Christ however, in the spiritual experiences of his saints, is when he speaks to them. They were born dead in trespasses and sin, but Jesus said, *"The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."* At that hour they are born again, *"For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will."* The dead know nothing, but when we are given life we are soon made to know our sinfulness and lost condition. We then try with all our power to justify ourselves in the eyes of God, but we find that we are hopelessly lost and feel that God would be just in condemning us to eternal damnation. It is then that Jesus comes to us the second time. God said, *"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else."* Isa.45:22. He causes us to look unto him, and, *"unto them that look for him shall he appear the second time without sin unto salvation."* Heb.9:28. This he does as the Holy Ghost, for the Father, the Word and the Holy Ghost are one. Jesus told his disciples that he would not leave them comfortless, that he would come to them. He said, *"And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the Spirit of*

*truth: whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you."* Jn.14:16-18. When the Spirit of truth *"is come"* to us, we then learn that Jesus hath already accomplished that which we had in our great weakness attempted and failed to do. Our great burden of sin is taken away, the total darkness in which we walked is gone, and God's holy light shines in our heart. Have you ever known a greater comfort than this?

Again, Jesus said to his disciples, *"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and manifest myself to him."* Jn. 14:21. If we love God it is because he first loved us. 1 Jn. 4:19. If we have his commandments and keep them it is because he works in us to will and to do of his good pleasure. Phil. 2: 12, 13. Jesus was asked how he would make himself manifest unto his disciples and not unto the world, and he answered, *"If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."* If the Spirit has opened our eyes to see, and our ears to hear and our hearts to understand what the Spirit sayeth unto us, then surely we can confess that Jesus Christ *"is come in the flesh."*

John 14: 2, 3 is in complete accord with the scripture at the head of this

*treatise. "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."*

Let us first try to establish what the "Father's house" is. A house is a place where one abides. Surely we cannot say heaven, the eternal throne of God, for the realms of immortal glory have ever been perfect; therefore our Saviour was not to go there for the purpose of preparing mansions for his people to dwell in when time shall be no more. Neither is it a house made with hands as it was when Jesus spake the words recorded in John 14:2,3 the church was not in actual existence, but with God all things are present, and in his purpose "were finished from the foundation of the world," for he hath sworn, saying, *"Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand," Isa. 14:24.* Jesus asked his disciples, *"But whom do ye say that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it."*

In my weak manner I have tried to establish the fact that "my Father's house is the church of God. Now let us consider the "mansions" of this house. Many people have mistaken ideas that these mansions are in heaven, and that they shall dwell in such mansions. If my view that "my Father's house" is the church of God is correct, then the mansions shall be found there. Jesus Christ is the head of the church, and, *"ye are the body of Christ, and members in particular."* In Psalms 139:15,16 we read, *"My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, being yet unperfect; and in thy book all my members were written, which in continuance were fashioned when as yet there was none of them."* Those members whose names were written in the book of God are the mystical body of Christ. They were unperfect (not imperfect), for none of them had yet been brought into actual existence. Each one of them is brought into existence at the appointed time of God, *"And the Lord added to the church daily such as should be saved."* Acts 2:47.

If we have proved that the church is "my Father's house," then the mansions must be found there. Jesus went to the cross on calvary to prepare a place for each and every member of his body in the church. This he did when he died there to atone for their sins, and delivered them from the law of sin and death. On the third day he

arose a conqueror, for death had lost its sting and the grave its victory. As Paul said, *"O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."* The "place" is now "prepared": the church is now brought up from condemnation and death.

The actual existence of the church was established on the day of Pentecost when the disciples were gathered together in one place and were suddenly filled with the Holy Ghost. They immediately began to speak with other tongues, as the Spirit gave them utterance. (See Acts 2:1-4.) The mansions, or prepared places, in the church are the particular offices or places to be occupied by each member according to the gifts of God: *"and he gave some, apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."* Eph.4:11,12. Other gifts are recorded in 1 Cor.12:28. Now there are diversities of administration, and diversities of operations, but it is the same God which worketh all in all. and the manifestation of the Spirit is given to every man to profit withal. I would suggest that you read the entire 12th. chapter of 1 Corinthians, for it is much too long to be copied here: it may help you to understand what I have written.

Beloved brethren, Jesus Christ is come in the flesh. That is, in our flesh experimentally. He is our King and he is reigning in righteousness and holiness in his kingdom here on earth. He has received us unto himself, for we are in him and he in us. In him we live and move and have our being.

At the last day, when time shall be no more, he is coming again to receive his bride unto himself. *"For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."* 1 Thes.4:17. *"Beloved, now are we the sons of God, and it doth not appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is."* 1 John 3:2.

Brethren, I have, in my feebleness, presented my views in brotherly love, and not to be contentious of those whose views are different, but for your prayerful consideration. May God be with you in your meditations. Remember me when at the throne of grace. May God bless the truth and pardon my errors.

Eld. C.C. Wilbanks

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**CORRESPONDENCE**


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February 14, 1998

Dear Sister Wall:

**I** am very much ashamed that it has been seven months and I haven't answered you letter. In your July letter you asked for some information on Sylvia and I. I will do the best I can to answer if the Lord permits.

I was born to my earthly mother and father October 22, 1941. Sylvia was born on May 3, 1945. We were married October 20, 1962. God has blessed Sylvia and I with three sons and one grandson. Our sons are 33, 29 and 19 years old and our grandson is 5.

I asked for a home with the Bordeaux Primitive Baptist Church in Nashville, Tennessee the fourth Saturday in October, 1986 and was baptized the first Sunday in November, 1986. I was ordained to the office of Deacon the fifth Sunday in May, 1988.

Little Hope Church in the Hopewell Association asked for me to be liberated to speak October 19, 1990. I was ordained to be an Elder November 6, 1993.

Sylvia asked for a home with the Bordeaux Church in Nashville the first Sunday in November, 1996 and was baptized Saturday, November 23, 1996.

This past Sunday we were at Salem. God blessed us with a good meeting, spiritual food and natural food.

Sister Wall you and Elder Wall also had a special place in my heart. God taught us to love one another I believe the first time we met. We are taught as Paul said in his first Epistle to Thessalonians, *"But as touching brotherly love, ye need not that I write unto you for ye yourselves are taught of God to love one another"*. This is my thoughts as to why when we meet dear Brothers and Sisters in Christ in our travels and visits, we feel this love that flows from breast to breast. How sweet and pleasant it is for God's little ones to meet in peace and love (For God is Love).

I often think about and remember the one sweet time we were blessed to meet in your home. The blessed meeting we had that night. I also remember Elder Wall offering his bible and asking me to speak in our Savior's name. Much fear came upon me. Not fear of Elder Wall, Elder Cabbage, Elder Moon and all the dear ones there - but fear of our Almighty God.

I believe Elder Wall knew what was before me. (I hope these things I am writing and sharing with you dear Sister is the work of our God and I am not deceived in myself). After the work of God's grace on a poor sinner like me, as I heard some of the sermons, I would be overjoyed with tears and sometimes have fear of our God.

Sister Wall I have experienced many things after I started coming among the Old Baptist people for 16 plus years before I asked for a home. I remember Elder Wall preaching at Brother Dotson's home (Powell Valley Association) on the 32 Chapter of

Deuteronomy about the eagle's nest and her young. I felt like he was preaching to me. Oh how it stirred up my heart. I feel God was taking care of me as the eagle was to her young. I had so much pride I couldn't praise him for what I felt he had done for me. But I believe at his appointed time, he removed this from me and caused me to come forward to praise him.

He has taught me as Solomon wrote in Proverbs. *"The preparation of the heart in man and the answer of the tongue, is from the Lord". "Trust in the Lord with all thine heart and lean not unto thine own understanding. In all thy ways acknowledge him and he shall direct thy paths"*. How sweet and pleasant it seems some time to think on these things that have been in my experience.

The promises of our Savior seem so dear to me. As the one he told his disciples to go and teach. Teaching them to observe all things whatsoever I have commanded you and lo I am with you always even unto the end of the world. I believe this promise (if I am one of his little ones) that he will go with us to the end.

This hope I have seems little sometimes, but I think about what Peter said in his epistle *"Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead"*. Sister Wall it is a lively hope because our Savior lives. We believe he is coming back for the

Church because he is the Head and the ones chosen in him are the Church. We will be like him and be satisfied. The Psalmist David wrote: *"As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness"*.

We hope you are able to come to the Buttahatchie/Hopewell Union meeting the third weekend in March at the Mt. Zion meeting house.

Sylvia and I love you very much and have many wonderful memories of you and Elder Wall. Give the Brothers and Sisters in Texas our best regards.

Sorry it has taken so long to answer your letter. These are just a few things that came to mind as I tried to write you.

In Bonds of Love,  
James T. Howard

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#### PROVERBS 3: 11-17.

*My son, despise not the chastening of the LORD; neither be weary of his correction:*

*For whom the LORD loveth he correcteth; even as a father the son in whom he delighteth.*

*Happy is the man that findeth wisdom, and the man that getteth understanding.*

*For the merchandise of it is better than the merchandise of silver, and the gain thereof than be gold.*

*She is more precious than rubies: and all the things thou canst desire are not to be compared unto her.*

*Length of days is in her right hand; and in her left hand riches and honour.*

*Her ways are ways of pleasantness, and all her paths are peace.*

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**VOICES OF THE PAST**


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Fayette, Ala.

MRS. BALMA CALLAHAN STEENS, MISS.

**D**ear Sister Balma: We read in Matthew 11: 28-30 of a command of Jesus Christ. For some time I have been meditating on it and the exquisite beauty in those words of his to the characters under consideration. The Arminian world of all shades and variations claim that it is to the Adamic race. We do not have any desire to treat on that as we have better things to do than shoot arrows to the camps of Babylon. Some among us would say that it is addressed to all regenerated children of God, and that they can obey it or fail as they please. We have no time for that either. Our desire is to write to you some of the beauty, grandeur and sublimity contained in these words. First I wish to stay with the scripture in our examination of this passage. If we have a mind (the mind of Christ) to look and inquire into the Scriptures we will find that many wonderful things are revealed in them. It is impossible to treat these words lightly. They cannot be set aside and something of our own substituted. The reason for this is because with Him there is not a vestige of failure. He cannot at any time fail. Men fail and most of them try to alibi out of it. Not yet have I read of him speaking as men speak. In the Scriptures and in my experience I have found that where the word of a king is there in power. My precious boys are now nearly men in every sense of the word. At times I

have called them and they either did not hear or heed. Many things have hindered and yet hinder. Lois sometimes calls Thurman in her sleep and he two thousand miles away. Dear sister is our Savior so weak as that? Has distance, stubbornness or anything else ever kept him from executing his will? No, no dear little sight-less sister his will must be done in heaven and in earth. Now let us notice our text. *"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."* This command is not given to any but those that are tired. How tired the children of God become in their efforts to keep the law! Toiling all the day and far into the night. No let down for them no cooling shade that they might escape the scorching vengeance of the fiery sun (law); no fellow traveler to confide in and to speak often with – just work. Work that is never satisfactory, work that gets harder to perform with each task. Oh, how glad I am to write the comforting truth to you that he does not appear too soon to these wretched, footsore creatures. I just cannot help believing that in this experience God's children learn something unforgettable in the spirit of the case. This command to come to him does not gather in any tares, nor any who have not completely tried the law. We might get ambitious and enthusiastic and gather some into the church who had never



known a moments labor, and who had never been heavy laden, but into that glorious kingdom of his, that is invisible to men, not one has even come to him that was not elected to come. It is so sweet and precious to rely on him as protection on the inside and outside. Not only does he effectually bring each object to him; but it has pleased him to either hide it or darken the minds of men that not one has ever come to him that did not belong to him. You remember the ark was pitched within and without. Why? Not only to protect and safely keep those within, but to keep out all danger and filth, and the door was shut to keep out those that did not have any right. Dear sister Balma, you have so much time to meditate, tell me, is it not your experience and observation that every command of Jesus is so worded that every one addressed comes and none others want to? The world carps about us not preaching a doctrine that includes everybody, but Jesus on this occasion commanded only those that were laboring and heavy laden. Is that not restrictive? Did it include you when you were a satisfied Freewill Baptist? It did not include at any time until I was past twenty years of age. To this day I have never been able to say for sure that it has included me. I am sure of one thing, if it has ever included me, there have been long, dry, barren seasons; that it did not include me. Can you give water to a man who is not thirsty? Does a well man need the services of a physician? Does a man that is not tired need rest? Will it interest a man that does not know the

weariness of being heavy laden to call him to rest? Oh, how little the world knows! These questions, if applied to natural things, would call for an emphatic nay from every university professor in the world, but when applied to spiritual things they know nothing and would say that a man can want what he does not want. To enjoy labor there must be fruit. If, for no other reason, we enjoy good, honest toil for the satisfaction we get out of laboring, but these people are those that have not been satisfied with their labors. They are people who realize that the work must be done, they are the people who know they stand in jeopardy because the whole job must be done. Not the least bit of failing, carelessness or negligence will be tolerated by the Taskmaster. Oh! the long hot seasons they have passed through, toiling, toiling, no sooner getting the fence mended in one place than many more broken gaps appear! Ah, methinks I see them hurrying when the storm clouds arise that they might harvest what they have worked for Not only are there extremes of heat and stormy weather but there is the cold!

Have you noticed how trying it is to gather kindling, provide food and shelter during the cold weather? I believe these characters have to work right on through the cold. The cold of the Lord cannot be withstood ( Psalm 147 :17) any more than the heat of him. Dear sister Balma, have I given a word picture of this character to you? Can you not look back (and even presently) into the mirror of your experience and find yourself? Now at the

righttime Jesus comes to these laboring and heavy laden people, "come" is his welcoming command. Hitherto the command has been to go do, but now it is come. How the situation changes! No second command is necessary. There are not any new tasks to be performed, there is no threat given if they do not come. None is necessary. Why? Because none will stay back, they will come because they are ready to come. Up until this voice spoke they did not know to come. There was no place to go. Every home and resting place must be made ready for the recipient, but how foolish to make the preparations and then have the guest unfitted for it. Have you ever noticed how trustful a babe is in its mothers arms? She is fitted to it and the babe to her. Have you noticed the trust and confidence and rest among the Lord's humble poor? I They can endure hardness as a good soldier. Why? They have been prepared for it. Have you noticed the difference now and when we were children? Were not the seats hard? How hungry we became! Now I seldom think of eating or of discomfort. I do hope it is the preparation of the Lord. Others get tired of our service and our peculiar ways. They get tired of our conversation and I further believe they get tired of our rest. Now, I may be wrong but I believe it is God's work that makes them tired and heavy laden. It was his law and it was to be a schoolmaster to Christ. The translators made it say to bring us to Christ, but I do not think the law (work) would have ever brought a single one of these people to Christ:

I do not find any life promised in the law and they did not know of this life until he spoke to them. Let us pass on and notice some more of the text. I believe I might venture to say it is a good one, but I just cannot handle it. All texts are centered in Jesus and if I have handled him at all it is so slight that I cannot get to the center but must play along the edge of the water. He tells them to take his yoke on them and to learn of him. You know we had quite a number of oxen at work when I was a boy. Not the first time did one ever take the yoke without first being "broke." Men do things and would say that unless certain things were done they could not proceed, but they rebel at God doing the same thing. It is necessary to yell and be rough sometimes in handling an ox, but the meek and lowly (he seeks that kind) he commands them to "take" the yoke. Quietly and without disturbance they do so because they love him. His commands are not grievous. They enjoy wearing this yoke, it is easy to them. It is fitted to them and they are fitted to it. My dear sister. I must close now, but in your lonely hours would commend you to this precious rest in him and no other. Here I hope to rest as he qualifies me to come to him Naomi desired rest for Ruth. She had been sorely annoyed and tossed about, at the proper time she was enabled to lie down at his feet (Ruth 3:14) and to rest. May we lie here at his feet and rest. I hope to see you soon. Give my regards to all. Your poor unworthy brother in hope.

Elder W. D. GRIFFIN.

## EXPERIENCE

Dora Ellen, my dear child,

**A**s I can't get my mind on my work today, I will try to do what you asked me to do for you some time back. I feel just as unworthy now to attempt to write as I did years ago when I tried to write and would end up burning what I had written. I hope the God of all power will give me strength and guide my hand to write only what is the truth for your sake as well as mine.

Dora Ellen, I don't know hardly how to begin, but I do know nearly as far back as I can remember I felt that I knew there was a power stronger than man's power. I would have serious feeling about myself and would want to get by myself and cry. I would not even know why I was crying and I didn't seem to have fun playing with other children. These feelings stayed with me off and on after I was in my teens. Sometimes the feelings were worse than others. I went on in this way until a few years before I was married. My burden would get so heavy at times that I wondered what was going to happen. I felt to be one to myself and didn't care for the good times other young people seem to enjoy. I tried to think it was because I was left at home with no one except one brother and my father. My mother passed away when I was very young and then my brothers and sisters were all married and gone except one brother who was younger than me. Most of my time was spent at home alone and I thought this

had something to do with my feelings. There would be times I could see my way brighter, but those dark and lonely days would come back.

A few months before your Daddy and I were married I seemed to feel better. I felt that I had found one person on earth who cared for me. I was hoping that my life would be more at ease and for a short time it was. Soon these feelings began to come back and I tried in every way I could to keep them hid. When I went to bed at night I would lie for hours shedding tears and trying to ask God to have mercy on me. This went on for years. Everytime these unworthy feelings came back they would be worse.

In the year 1936 my burden was so heavy at times that I thought my time to leave this world was close by. I could hardly sleep and had a desire to talk to someone, but felt that no one would want to listen to me. I could only beg God for mercy. One night it seemed I had stood about all I could without telling someone how I felt. I spoke to your Daddy about how I felt. He tried to tell me how wrong I was for feeling that my friends had forsaken me and that our friends were good to us. I told him they were his friends and that no one cared for me and in spite of all I could do, I began to shed tears. He asked me if the church was worrying me. I told him no, that I was not fit to even think of the church. We had been going to church when we could and I enjoyed going, but I never thought I would join. I lay awake for a long time that night after everyone was asleep. I was thinking about what

Leland said and I tried to pray to God if the church had anything to do with my feelings, if He would let me sleep I would go to church the following Sunday and ask for a home.

God knew I was telling a story, but I really thought I was telling the truth. He blessed me with a good nights sleep. I don't even remember hearing my baby cry during the night. Next morning I felt better and did for the rest of the week. It was the week before the fourth Sunday. I thought I would go to church at Upper Black Creek on Sunday and join if they would have me in the church and be baptized Sunday evening. That was my plan; not God's. I went to church Sunday feeling the best I had for a long time. I enjoyed the preaching and singing and got along fine until the doors of the church were open and they began to sing. The feelings that came over me, I can't tell you or anyone else. It just seemed to me if I stayed in the house I would die. I got up and went out and waited for Leland to come out after church was over. After that Sunday my burden was worse. I decided that anybody that could lie to God as I had was not fit to even go to church and I decided to stay away from the church and live the best I could at home. So I stopped saying anything about my feelings. This went on for a year or longer.

We moved from where we were living and I thought the change would help me. I did feel some better for a while, but soon my troubles were worse than ever. My health grew from bad to worse. Some of the children

were sick nearly all of the time. I just felt that all of this was put on me because I was so full of sin. I felt that I was the biggest sinner on earth; not fit to live and less fit to die. Finally I had the greatest desire to go to church I had ever had, but then we didn't have any way to go nor any money to pay anyone to take us. No one lived close to us who I thought would want to go to a Primitive Baptist Church and that was the only church I wanted to go to. The burden I was carrying was getting heavier all the time, but the worst was still ahead. I got where I didn't care to live and begged God to take me out of my troubles.

Dora Ellen, please don't let what I'm about to write upset you for it's not because I didn't want you, it was a thing I couldn't help. I feel it was a very sinful thought for me to have. You ask me to write this for you and I want only to write the truth as far as I can remember and I can remember the things that happened during those years better than I can things that happen now. This was a few days before you were born. I tried to pray that God would take both of us. I didn't want to live and didn't want to leave a baby for someone else to bring up. I guess I thought the rest of the children and Leland would be better off without me. To tell the truth, I don't know what I was thinking, but I do know that it was not God's will for either one of us to die. As for me, I thought my prayers were being answered. Everyone around me thought I was dying. I thought I was too and I was not the least bit afraid. I could feel death com-

ing on and I couldn't talk or get a long breath. I was just weakening away. The doctor came back and with God's help I was soon better. God was showing me what a power He has. Then there I was seeing myself a bigger sinner than ever before.

Before you were a year old, you were taken sick. I was afraid this would be the way God would punish me for the many sins I had committed. This time my prayers were for you to live; not to die. You got well, but my troubles stayed with me. I was always afraid something would happen to you. This went on for over a year. I was taken sick again and thought I wanted to die. There seemed to be nothing ahead for me but troubles and they were getting worse all the time. I got seriously sick and the doctor had me sent to the hospital. I was so sick that I don't remember leaving home and don't remember getting to the hospital. I was unconscious for three or four days. When I regained consciousness, I was told that my baby was dead and had been buried. The thoughts of all that had happened were almost more than I could bear. What I went through lying on that hospital bed no one but God and me will ever know. I can't tell it all. While I was there I had a dream; I guess it was a dream. I don't know whether it was day or night, but I saw myself lying on a high bed. It was as white as snow. There seemed to be two of me. I could see myself on this bed and down below us were all you children running around trying to get to me. When I woke up I lay for a long time wondering what it meant and it

came to me as plain as if someone spoke these words, "you children needed me". Before then I didn't much care if I lived or died, but from then on I wanted to live and go back home to Leland and you children. I couldn't get back fast enough. After I got home my burden was heavier than ever to think how I wanted to be taken away from my family and then to see how much it meant to them to have me back.

After I came home I found out that my brother died while I was in the hospital. They were afraid to tell me about it until after I got well. It just looked like trouble at home was piling up again. This was in September of 1939.

I went on with this burden till the spring of 1940. I felt if I couldn't get to church I would go crazy. By this time we had moved again and no one in that neighborhood went to church and we still had no way of our own to go. I would speak about going to church, but that was as far as I got. I would dream of starting to church but would never get there. Then one night I dreamed I went to church. It was night and I had a lantern for a light. I had to go a long way through the woods, but I wasn't afraid. I went until I found this church. It was in the woods. I walked up to the door steps and didn't see anybody. There was a light inside. I stood for awhile not knowing whether to go in or not. A voice said, "Pull off your shoes and go in." I pulled off my shoes and left them on the steps and went in. I saw only one person inside. It was a man sitting as if he was asleep. He didn't speak or notice me.

I sat down on a seat near the door and began looking around. The lights were very dim. A second voice said, "If you come to this church you will have to bring such as this if you don't have any money." Looking the way the voice came from, I didn't see anyone, but I saw a lot of canned food. This thought came to me - if I have got to pay to come to church I won't come. I got up and went out. Then I woke up and lay for a long time thinking and wondering about the dream.

My burden got so heavy that I could neither eat or sleep. It just seemed like I was forsaking my God and friends. I felt to be one to myself and had the same feelings I had before going to the hospital. I felt that my family had forsaken me, oh, I was so alone. All I could do was beg God to have mercy on a lost sinner, for that was what I felt to be. One night I had another dream. This time I found myself in a big house by myself and I was the happiest I had ever been. There was a hall in the house and I looked and saw Leland standing in the door. I was overjoyed at seeing him. I met him at the door and he took me in his arms and said it won't be long now. He didn't say what he meant by those words, I believe I know what they meant. Then we both walked out into the hall and down at the end of this hall was the whitest bed I have ever seen. Dora Ellen, you were out there playing on that bed and you were the prettiest little angel. You were just as white as snow and you would rise and fly and fall on that bed and it was like down and would cover you when you fell on it. I stood there watch-

ing you for awhile and I felt so happy for you. Then I missed Leland and went outside to see if I could find him. I found him working on a new building and he seemed to be happy. He was whistling a hymn. I don't know the name of the hymn but I know it was one. I thought that was the prettiest place I had ever seen. The ground was as white as snow and out a little way from the building that Leland was working on was a great place of water as blue as the sky. Out in the water were places that looked like white stone with the prettiest flowers around the edges of the water. I walked up to the edge of the water and was standing there thinking how pretty it was when I heard someone speak. I turned and looked. It was L.C. He asked me if he could get some of the flowers that were out in the water. I told him he might get wet and he said, "no, I won't." Then I heard someone crying and I looked and it was Celion coming to me. I went to meet him and put my arms around him and he stopped crying. Then I turned to look for L.C. He was way out in the water. The water was up over his knees and he had his arms full of flowers, he came where I was and said, "Mama, I told you I wouldn't get wet." I felt of his clothes and they were dry. Then I woke up and lay there a long time thinking how good it would be if I could be as happy always as I was in my dream. I couldn't believe anyone could be that happy here on this earth.

In another dream, I was going to a brick church. When I went in there was a woman sitting holding a little child.

I wondered about that dream and where that church was. I couldn't remember going to a brick church except Lower Black Creek. I couldn't believe that was the church I dreamed about. It had been so long since I had gone to church, if I had heard that they had taken Pittman's School for a church I had forgotten it. However, I felt that the church I had seen in my dreams was somewhere and I would see it.

When Leland came in from work one evening, he said he had thought of a way I could go to church. I don't think he could have said anything that would have pleased me more. I asked him how I was to go and he said to catch the school bus to Mr. Leroy Jackson's and see if they would take me. I got ready the next morning, which was Friday before the second weekend. I got on the school bus and went to Mr. Jackson's. When I spoke to Sister Jackson about going to church, I thought my trip was for nothing. When the boys came in for dinner she asked them if they would take us. They promised to take us on Sunday.

On Sunday when I got to church there was the brick church I saw in my dream. I don't remember ever seeing Brother Turner before, but I thought he preached the sweetest sermon I had ever heard. When the doors of the church were opened I don't remember getting out of my seat. When I came to realize what I was doing, I was on my way to the stand. I was received into the church. I experienced part of the happiness I saw in my dream. I put off being baptized until the next second Sunday which I regretted for the next month was a miserable one for me. I

had never wanted to do anything as badly as I wanted to be baptized. It seemed the time would never come and when Brother Turner brought me up out of the water I felt the same happiness I had felt in my dream. It seemed I had left all my troubles and fears in the water. I wanted to shake everyone's hand. When I got back to the church and went in, there sat the woman with the child in her lap as I saw in my dream. I have had more pleasure since my name has been on the church book than I had ever had in all my life before. It's a different kind of joy and pleasure than I had ever known before and that's why that dream stays with me. I feel like it showed me the joy there was ahead for me. I think the words Leland spoke to me had something to do with the joy I have found, but I can't explain how I feel about it all.

The dear brothers and sisters have been more than kind to me. They treat me better than I feel to deserve when they took me in among them. I wonder sometimes after going through all I have if I had any right to go before the church and ask for a home. Then I wonder what would have become of me if I had stayed away.

Dora Ellen, I don't know if this is a true experience of a child of grace or not. All I know is it's just a part of what I have felt and seen, but so much of the time I feel the way these hymns go:

*"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."*

*"O for a closer walk with God."*

Experience of grace as felt and written by Mrs. Peircy D. Holland.

## BAPTISM



**I** HAVE been urged to write for publication in the SIGNS OF THE TIMES upon the above subject.

Some authorities have been disposed to define in a very liberal manner the literal meaning of the word, though it is not my purpose at this time to concern myself especially with the literal definition, or man's teaching, but rather to discover, if possible, in some measure, the real significance of its spiritual import. The Scriptures abound with proof that immersion is the correct mode of baptism, but if there were none other than the record of the baptism of Jesus, that alone should satisfy every true follower of our Lord. *"And it came to pass in those days that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. And straightway coming up out of the water, he saw the heavens opened, and the Spirit, like a dove, descending upon him: and there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased."*—Mark i. 9-11. There seems no mistaking the meaning of this language, yet how few there are to-day who are followers of the meek and lowly Jesus, comparatively speaking. To be sure, it is a "little flock." Only a few days ago I read in a leading New York paper, of one so-called divine, giving, as it were, an accounting of his stewardship, in term of years second only to one in the great city, in which he stated that during his ministry he had baptized

over five thousand babies. While it was not stated "how," we are certain only one guess need be made. This only shows how ignorant is the wisdom of this world as touching the true teachings of Christ. There is no mention made in the New Testament concerning the baptism of infants, but there is constant mention of faith as a prerequisite or condition of baptism, and John when he was baptizing "in Jordan," seeing many of the Pharisees and Sadducees coming unto him, said, *"O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: and think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones [Gentiles] to raise up children unto Abraham."* The point I wish to emphasize here is the bringing forth "fruits meet for repentance." Having established the mode of baptism, let us inquire as to whom it may be applied. Is it the adult, the infant, the Jew, the Gentile, or who? The standard by which they shall be measured and the scales in which they must be weighed is, *"By their fruits ye shall know them."* There is mention made of being buried with him (Christ) in baptism, and this suggests to our mind what I believe to be the true meaning of the word. Naturally, none are buried until it is certain they are dead; then the law requires that they shall be buried. Baptism, therefore, denotes death, that its fit subject has been brought under the law and killed.



The leper has become altogether leprous, not a sound spot anywhere, but wholly and entirely unclean, unfit for the companionship of any living creature, isolated beyond any eye to pity or arm to save, having no hope and without God in the world, knowing the reality of all flesh being grass. John, speaking of the one of whom he was a forerunner, declared, *"He shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."* He shall try every man's work, whether it be good or whether it be bad, and when weighed in his balance, all are found to be wanting. There is none good, no, not one, but all have come short of the glory of God. All creature work must be burned up, for no flesh shall glory in his presence, and every one who is to enter through the door of baptism into the house of ordinances which he has set up must die to all confidence in the flesh, or trust in himself, and be made alive to the righteousness of Christ, pleading only the merit of the Lamb of God, which alone could take away the sin of the world. When the Lord's people have been taught of him they delight to walk in his commands, they behold Zion a city of quiet habitation, and that out of her, the perfection of beauty, God hath shined. Then, it seems necessary that one should be baptized with the Holy Ghost and with fire before he is eligible for the baptism in water, which does not put away the

filth of the flesh, but to the one who has received that baptism which is from above, it is the answer of a good conscience toward God. Personally, I am satisfied that there is an innumerable company of the Lord's people who, for some reason, do not follow their Lord and Master's example. There are those in my mind at this writing who I am persuaded know the truth as it is in Jesus; they love to sit under the sound of the gospel when it is preached in demonstration of the Spirit and with power from above; they feed upon the great and precious promises made to the poor and needy. There is no question in their minds that the doctrine of the Old School Baptists is the doctrine of God our Savior, that it is the only doctrine that will stand the test, the only doctrine that gives God all the power, honor and glory; they will contend for the faith once delivered unto the saints when it is assailed; they love the Lord's true witnesses and will give of their earthly goods to minister to the natural needs and comforts of God's afflicted poor, and yet, whether content or not, they remain what some have termed "Dry Land Baptists." I have often asked the question, Why? Many others have confessed to the same thing. I have about concluded that it is because they have not been wholly killed to all creature merit. They are looking for worthiness in themselves, when the only worthiness that a child of God ever had, or ever will have, is in Jesus. Until one is brought to realize this, until he is willing to place his case before the brethren, the saints,

who it is declared shall judge the world, he is not ready for burial, not yet being wholly dead. Water baptism does not purify the flesh; it will not save the infant, any more than it will the adult, but it is an answer of a good conscience toward God to all who have beheld the beauty of the bride, the Lamb's wife, to those who have been made to say, "*Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God. Where thou diest will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me.*" The ordinance of baptism, set up by Jesus Christ, is the door through which one is admitted to the rights and privileges of the church militant, and I have yet to meet the person in whom the Spirit of God dwells that ever regretted having been baptized. While those who have been baptized often feel unworthy of the love and fellowship of the brethren, the privileges in God's house mean more to them than all the world besides. To be members of that family entitles one to the freedom of the house, and they can and do speak often one to another of the Lord's wonderful dealings with and thereby comforting one another with the same comfort wherewith they themselves are comforted of God. The natural home with all that it can possibly mean, is but a poor and imperfect figure of what church is to them that are weary and heavy laden; they do

come together at times with Christ Jesus as the head of the family, and find peace that passeth all understanding, sweetly resting his love. I would that I might be able to employ words that would express in some small measure what that church means to me. I hope I know to some extent what Jesus had in mind when he said to one, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and hath had compassion on thee." Jesus commanded his disciples, saying, "*Go ye therefore, and teach all nations, baptizing them the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.*" There are three that bear record in heaven and three that bear record in earth. The subject must not only be a fit subject, but the one administering the ordinance must be called and qualified of God, and there must be the church, the body of Christ. Without these three I do not see how there can be a valid baptism. The Lord's people should not only confess him by word of mouth, but in deed and in truth, thus manifesting their love for him and letting their light so shine that men may see their proud works and glorify their Father which is in heaven. Truly, the church is a city that is set upon a hill. It is above earth, and the way that leads to that city is an highway, cast up in the wilderness, wherein the redeemed walk. The vulture's eye hath not seen it, neither

hath the lion's whelp trodden it. It is only through the death, burial and resurrection of him that loved us and gave himself for us that we shall be brought forth more than conquerors; this we see set forth in baptism.

I truly hope I have done no violence to the subject, and that the Lord will stir up the pure minds of those who are exercised upon it, both old and young, leading them into a plain path and giving them courage and strength to do that which is well-pleasing in his sight. I repeat that it is not essential to salvation to be baptized. Salvation is of the Lord from first to last, and there are no conditions or requirements to be complied with or met on the part of man, neither can a thousand baptisms of men bring even one infant into favor with God, but "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his," and if there never was another baptism as long as the earth stands it would not diminish the number of his jewels one millionth part of a fraction, but is only an answer of a good conscience toward God to them with whom he deals.

May he ever lead and keep us in the strait and narrow way, causing us to revere and praise his great and adorable name.

R. LESTER DODSON.

Rutherford, N. J., Feb. 10, 1923.

Minden, La. 71055

Dec. 5, 1978

**J**ust a few lines on second Thess. chapter 2, verse 13, 14. If there was such a thing as the plan of salvation it would be contained in those two verses. It reads. "*But we are bound to give thanks always to God for you, brethern beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, unto obedience and belief of the truth.*"

Without doubt there is more confusion and mystery in the experimental teaching of the Holy Spirit to each child of God than in any of the great works of salvation.

Salvation is made up of three parts. First, is God the author, His will and purpose in his choice of his elect people. The scriptures teach that we were chosen in Him before the foundation of the world, that we should be holy, without blame before Him in Love. The only way we are involved in this choice is as a blessed recipient. This was set and fixed in the mind and purpose of God before any of us were.

Second, is the advent of Christ into the world, the miracles He performed, His teaching as set forth in the scriptures, His promises to His little ones. Even His name means God with us. These promises are the earnest of our inheritance until the redemption of the purchased possession. His taking upon Himself the sins of all His chosen. His death on the cruel tree of the cross. His burial and resurrection from

the dead. He tells us that because I live, you may live also. He came that we might have life Spiritually, and that we might have it more abundantly. This work of Christ in redeeming His people, justifying and atoning for their sins, was all done without any help from the sinner.

The third work of salvation is the teaching of Christ. In the 16th chapter of John, Christ tells us that it is expedient that He go away, *"For if I go not away the comforter will not come unto you; if I depart, I will send him unto you."* He, the Holy Ghost, shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

My desire, if I know my desire, is to make a few comments on the work of the Spirit in sanctification. This Spirit, I think, is the quiet still voice that tells us to go this way or that way, that this way is right or this way is wrong. This is God's kingdom, set up and manifested in the heart of each child of God. Until this work is begun in him, the child of God is by nature a child of wrath, even as others. These others, this scripture speaks of, are the ones mentioned in the book of Proverbs. There is a way that seems right to a man, but the end thereof are the ways of death. This is the way we all travel, until touched by the Holy Spirit.

There are many scriptures that describe the work of the Spirit in the heart of a child of God, the first such work bringing to the attention of the child of God, that he is a sinner, that within him dwells no good thing, that all or the best of his goodness is as filthy

rag. When we are given the heart to examine ourselves and find that we have not one good thing to offer this just and Holy God, then do we cry with Paul, "Who can deliver me from the body of this death?" thus, we learn that the way of man is not in himself; it is not in man that walketh to direct his steps. Then do we begin to search the scriptures.

In this search we find that the same Paul who considered himself the chief of sinners was the same one given as a pattern for those who come after him to believe unto life eternal. That David, a man after God's own heart, was an adulterer and murderer, causes one to hope that because God showed mercy on such as these, that we are not so far away that He could not reach even such as you find yourself to be, that he does not save someone because of what he is, but in spite of what he is.

When, by the Spirit, this hope is set up in a child of God, he finds things much different than before. He has been turned from the love of the world and worldly things to those things that do not perish with the using. He longs for closer fellowship with people who believe as he does, to know more of the ways of Christ, a love for the truth that at one time he knew not. He becomes a seeking person.

In the Song of Solomon there is such a seeking person. *"Tell me oh thou whom my soul loveth, where thou feedeth, where thou maketh thou flock to rest at noon."* Dear brethern, if this longing is sincere, He always answers. *"If thou know not,*

*oh thou fairest among women, go thou way forth by the footsteps of the flock, feed thy kids beside the Shepherd's tent.*" Is not this your desire?

He does not put the desire for Him in your heart and then withhold the way. He tells us in the 45th chapter of Isaiah, 19th verse, "*I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain.*"

So in conclusion, brethern, I believe that when the Spirit - and God is that Spirit - has taken up abode within your heart, you are ever being taught those things that are good for you, the things which are conforming you to the image of His darling Son, those things that are well pleasing in His sight. May it ever be thus with you.

Yours in hope,  
Elder Graydon Smith

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*"Persecuted, but not forsaken; cast down, but not destroyed."*—  
2 CORINTHIANS iv. 9.

**Y**ou may be cast down by many doubts and fears, and lose the sense of the Lord's love to your soul, but you cannot lose the reality, nor is your faith destroyed by the hottest flame. It is like gold; the fire melts away and separates the dross and tin, but never touches the gold. In your hottest trials your faith will not have lost a particle. Neither will your hope be destroyed, however you may be cast down about your state or standing; for not a particle of hope, or of any one Christian grace can ever be lost. They may seem to suffer diminution

as the apostle speaks, "*If a man's work shall be burned, he shall suffer loss*" (I Cor. iii. 15); but it is no real loss,—it is merely the dross taken away, that he may come forth a vessel for the finer. The work of the Holy Spirit is as indestructible as the work of Christ; and thus every grace which he implants in the soul remains there untouched, unharmed in all its divine integrity. Love, patience, submission, and humility all remain unhurt in the flame, though the dross which is mixed with them is taken from them that they may shine all the brighter. Thus though you may be plunged into the hottest fires, you will not be destroyed, any more that the three children were destroyed in Nebuchadnezzar's furnace, or Jonah in the belly of the whale.

Elder J.C. Philpot

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## MEETINGS

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### CONTENTNEA PRIMITIVE BAPTIST ASSOCIATION

**T**he Lord willing, the One Hundred Sixty Eighth session of the Contentnea Primitive Baptist Association will be held with North River Primitive Baptist Church, Otway, Carteret County, N.C. On October 10-11, 1998. All who believe and love the doctrine of salvation by grace are invited.

The Church is located at Otway, Carteret County, North Carolina. Turn right off US 70E at Gillikin Road and the Church is 1/4 mile on the right.

Gene Lupton  
Association Clerk

### MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Martinsville Primitive Baptist church, a Presbytery met at Martinsville Primitive Baptist Church on Sat. May 16, 1998 for the examination of Brother William Noel Lavinder if found qualified in accordance with the written word of GOD, at the discretion of the judgement, ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with prayer by Eider Larry Hollandsworth. All Elders of our same faith and order present constituted the Presbytery. Those present were Elder Lane Carter, Elder Larry Hollandsworth, Elder Raymond Goad, Elder Clarence Stone and Elder W.T. Conner. All Deacons were asked to sit together.

The presbytery was organized by electing Elder Lane Carter as moderator. Jamie Cooper as clerk. Elders Clarence Stone and W.T. Conner were chosen to lead in the examination of the candidate. Brother Herbert Dodson having been duly appointed by Martinsville Church, delivered Brother Lavinder to the Presbytery. Examination was made by Elders Clarence Stone and W.T. Conner using scripture Act ch. 6 - ch. 4 - vs. 8. All present Elders were invited to participate. The Presbytery being satisfied with the examination and answers given by the Candidate, administered the laying on of Hands. The Ordination Prayer was delivered by Elder Clarence Stone. The charge was delivered by Elder Larry Hollandsworth using Scriptural reference.

The Moderator asked the Presbytery if they were satisfied with the work of the Presbytery which was answered in the affirmative.

A certificate of ordination was presented to Brother Lavinder, and the right hand of fellowship was given. The ordained Brother was delivered back to the church as an Ordained Deacon of the Old School Primitive Church at Martinsville.

The minutes consisting of the work of the Presbytery were read and approved. The Presbytery was dismissed with Prayer by Elder Julian Williams.

Lane Carter, Moderator  
Jamie Cooper, Clerk

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### MINUTES OF THE PRESBYTERY

**P**ursuant to the request of Rocky Mount church, a Presbytery met at Rocky Mount Church on Sat. April 25, 1998 for the examination of Brother Calvin Lynwood Plybon if found qualified in accordance with the written word of GOD, at the discretion of the judgement, ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with prayer by Elder Willard Cox. All Elders of our same faith and order present constituted the Presbytery. Those present were: Elders C.B. Davis, Jr.; Leonard Brammer; Willard Cox; Larry Hollandsworth; W.T. Conner; Junior Conner; Lane Carter and Clarence Stone.

All Deacons were asked to sit together.

The presbytery was organized by electing Elder Clarence D. Stone as moderator. Jamie Cooper as clerk. Elders L.J. Brammer and W.T. Conner were chosen to lead in the examination of the candidate. Brother Ira Powell having been duly appointed by Rocky Mount Church, delivered Brother Calvin Plybon to the Presbytery. Examination was made by Elders W.T. Conner and Leonard Brammer using scripture 1st Timothy; ch 3. All present Elders were invited to participate. The Presbytery being satisfied with the examination and answers given by the Candidate, administered the laying on of Hands. The Ordination Prayer was delivered by Elder C.B. Davis. The charge was delivered by Elder Lane Carter using Scriptural reference.

The Moderator asked the Presbytery if they were satisfied with the work of the Presbytery which was answered in the affirmative.

A certificate of ordination was presented to Brother Calvin Plybon, and the right hand of fellowship was given. The ordained Brother was delivered back to the church as an Ordained Deacon of the Old School Primitive Church at Rocky Mount, Va.

The minutes consisting of the work of the Presbytery were read and approved. The Presbytery was dismissed with Prayer by Elder Larry Hollandsworth.

Clarence Stone, Moderator  
 Jamie Cooper, Clerk

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*CONTRIBUTIONS*

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FOR MAY 1998

Mrs. Flora Vest, VA .....	2.00
E.H. Chandler, LA.....	7.00
Mrs. Lawrence Myers, VA .....	2.00
Mrs. Mary W. Janney, VA .....	2.00
Ms. Reidy Pickral, VA.....	25.00
Mrs. Opheline Cunningham, AL ...	7.00
Mrs. H.B. Rhoades, TX.....	5.00
Ms. Edna McAdams, MS .....	2.00
John W. Mitchell, TX .....	7.00
Eld. W.T. Conner, VA .....	4.00
E.R. Graves, AL .....	5.00
Mrs. Margaret Quesenberry, VA .	2.00
Mrs. Foye Cole, NC .....	2.00

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*OBITUARIES*

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IN MEMORY OF  
 BROTHER GEORGE CARTER

**B**rother George Wilson Carter was born August 29, 1902 and was called home by his Lord on November 19, 1997. He was preceded in death by his wife, Lizzie Green Carter, his son, Wilson Carter, and daughter-in-law, Louise Carter. He leaves to mourn his loss one daughter, Orene C. Carter, 3 sons, Weldon, Norris, and Willard, 2 daughters-in-law, Polly and Sarah, 6 grandchildren, 1 step granddaughter, 4 great grandchildren, and one sister, Sarah Carter. His funeral was conducted on November 22, 1997 by Elder Kenneth Key and Elder Haywood Wray after which his body

was laid to rest in the church cemetery.

There is something special about each of the Lord's children. What I found to be very special about Brother Carter was that he always greeted his brethren with a warm handshake and a pleasant smile. He was a man of few words and an humble spirit. The Lord seemed to shine in his countenance. We are saddened by his absence and yet we feel confident that our loss is his eternal gain, and that he could witness with the apostle Paul, 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 unto all them also that love his appearing."

May his family and all who loved him be blessed with the reconciling peace of knowing that he is free at last of all the trials and tribulations of this vain world and is at rest. And may the gentle Shepherd be with us all. In all things may the Lord be praised.

Humbly submitted,  
Mary L. Hawkins

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#### JAMES DOUGLASS WHALEY, SR.

**I**t is with great sadness that I write this obituary of our beloved brother in the spirit and my brother-in-law in the flesh; James Douglass Whaley, Sr., whom God in his love and mercy called home on

December 25, 1997 was 80 years old having been born November 22, 1917.

He married my sister, Jessie Mae Page on February 19, 1944 and to this union two sons were born.

Brother Whaley attended the Durham Primitive Church and other churches several years before he was blessed to be received into full fellowship with the Durham Church on January 21, 1979. He was ordained as deacon on November 18, 1979 and appointed trustee on May 19, 1984.

He believed the gospel doctrine of salvation by the grace of God. He loved, attended and supported his Church until declining health that kept him at home. He would then inquire about the meetings and express deep regret at not being able to go to church.

He was predeceased by his wife, Sister Jessie Mae on May 10, 1993. He leaves behind two sons, James Douglass Whaley, Jr. and Gerald Page Whaley, two grandchildren, Luke and Shannon Whaley, one brother, Thomas Whaley and sisters, Dorothy Wentz of Durham, North Carolina and Betty Stewart of Hattiesburg, Mississippi.

Funeral Services were held at Hudson Funeral Home by Elders Cleo Robertson, Thomas Soloman and W.T. Connors.

He was laid to rest in Woodlawn Cemetery beside his beloved wife to await the second coming of our Savior.

Written by one who loved him,  
Frances P. Brinkley



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

"The Sword of the Lord and of Gideon"

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### CIRCULATION OFFICE

Elder J. R. Williams  
1012 Bennett Circle  
Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle  
Keeling, Va. 24566  
Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street  
Greensboro, N.C. 27405  
Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court  
Germantown, Tenn. 38138  
Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.  
Roxboro, N.C. 27573  
Phone (336) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive  
Monroe, Louisiana 71203  
Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

1012 Bennett Circle, Keeling, Virginia 24566

## SONG

**THERE is a land of pure delight,  
Where saints immortal reign,  
Infinite day excludes the night,  
And pleasures banish pain.**

**There everlasting spring abides,  
And never-withering flowers:  
Death, like a narrow sea, divides  
This heavenly land from ours.**

**Sweet fields, beyond the swelling  
flood,  
Stand dressed in living green;  
So to the Jews old Canaan stood,  
While Jordan rolled between.**

**But timorous mortals start and  
shrink  
To cross this narrow sea,  
And linger, shivering, on the brink,  
And fear to launch away.**

**O! could we make our doubts re-  
move,  
Those gloomy doubts that rise,  
And see the Canaan that we love,  
With unclouded eyes:**

**Could we but climb where Moses  
stood,  
And view the landscape o'er;  
Not Jordan's stream nor death's  
cold flood  
Should fright us from the shore.**

Watt.

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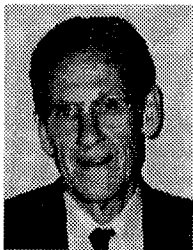
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EDITORIAL

GIVING ALL DILIGENCE



ELDER R.H. CAMPBELL

**W**ebsters dictionary gives the definition of diligence as; persevering and careful in work, hard working, done with care, steady effort and painstaking. I believe that Webster must have taken his meaning from what the apostle Peter had in mind when he wrote his second epistle. He refers many times to the diligence that should be exerted by the child of God in his pursuit of the characteristics of what a child of God

should desire with all of their heart. This was to be the whole thrust of their lives, after they have been given the earnest of the inheritance which they receive when they were quickened by the spirit. Their thoughts are to be of the goodness and mercy of God as he leads them in ways pleasing unto him. Now, read again the definition of the word diligence and see if that does not describe the desires of your mind as regarding your walk and conversation; the desires of your heart, not necessarily your actual ways, because you will never achieve your goal, in the flesh because of the weakness of the flesh, but that does not deter you in your pursuit. Where your treasure is, there your heart will be also and your treasure is in that city which hath foundations, whose builder and maker is God; and your life is but your journey to that city and your desire is for this to be manifested in your actions daily. Peter is saying, never take your eyes off of your goal, pursue with all diligence and you shall not fail; for. it is better to see one doing everything that he can, as an evidence of his faith, than to behold one doing nothing because he is afraid it is not God's will. This would be following the course of the servant who took his talent and buried it in the earth; he was afraid to use the talent that he had been given and this course of action was not pleasing to the king, for it had been given to be used to the best of their ability, which also was to render praise unto the king, Now, the ability and the desire are as much a gift of God as

anything else and does render honor and praise unto the giver.

David's desire was to build a house for God to dwell in, but God told him that he would not build it because he was a man of war; however he would raise up, of his seed, the one who would build the house, which was Solomon. This did not cause David to just drop the subject because he would not get to accomplish his desire, but rather, he spent the remaining years of his life collecting materials for Solomon to use in building the house; and making arrangements with kings of other nations to supply the materials necessary for the completion of the building, that David would never see. This is diligence, the desire which is from the heart and every effort will be toward the goal of accomplishing the desired end because it is from the love and the faith that he had for God. God told David that it was good that it was in his heart to build the building, but, that he had shed blood and would not be the one to build the house but his diligence was properly noted. You do not desire to do the things, that you do for reward, with the same diligence that you do the things that you do for love, but, rather because of the love that you have in your heart, you will follow the dictates of your mind in patient, earnest and continuous effort to make manifest the presence of your love and the spirit in your life. It is for evidence unto yourself of that love rather than to impress someone else. If it is to impress others, it is as the ones who prayed on the street corners to be seen of men, verily they

have their reward in this life, but those who do it from a sense of love for the welfare of the household of faith shall receive their crown of life in the world to come, and their efforts shall not be in vain.

(II Peter Chap 1, vs 5-8) Peter admonishes those who, as he says, have obtained like precious faith with us: giving all diligence, add to your faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. We know, from experience, and the scriptures teach us, that man cannot do these things in and of themselves, but, Peter had before said (vs 3) *"According as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and virtue"* the ability and desire for these things and the diligence to pursue these attributes come with the calling. Just as Jesus told the apostle Paul, when he saw him on the road to Damascus, that he had appeared to him for this purpose, to make him a minister and a witness both of the things thou hast seen, and of the things in which I will appear unto you; even so has the revelation of Jesus in the lives of all of the children of God been given for a purpose, and that is that they should give all diligence to fulfill their calling; and which is to follow after the perfecting of their faith, believing all the while, that it is Jesus working in them both to will and to do of his good pleasure. Jesus gives them the desire, the determination and the ability to follow in the footsteps of the flock

as they journey to that city, but remember, Peter is writing to those who have obtained like precious faith with us, not to the world: not to those who are at home in the world and have no knowledge that there is another realm other than the realm of nature in which they are now dwelling.

Much of the writings in the scriptures deal with the admonitions, charges and teachings by the authors of the letters; to those to whom the epistles were addressed, and to others of like precious faith who have been quickened by the spirit, to show forth this calling in their walk, talk and lifestyle among the peoples of the world. They were not that they might influence or persuade the natural man to follow their example, or to make them see and understand the truth, but rather that it might be made manifest that there is a difference in their values and commitment to their faith; and that it was not just a rebellion against the world and its lifestyle: but a change of heart which influences their every thought action and deed and separates them from those around them. As Lot's righteous soul was vexed with the sins of Sodom, their soul is vexed with the ways of the world and their desire and prayer is that their life might be an example of the teachings of the apostles and prophets.

Peter's writings dwelt on these things more than some of the others. Possibly, because he had learned by bitter experience that the child of God must always be on guard against the thoughts and deeds of the natural

mind; he was taught by his personal experiences that he could have the best of intentions but not be able to do those things that he declared that he would do; but he was not to just quit and give up because he did not succeed in his endeavors. He told Jesus, on one occasion, that he would not let the Jews take him and kill him, but, Jesus said, (Math Chap 16, vs 23) *"Get thee behind me, Satan: for thou art an offense unto me: for thou savourest not the things that be of God, but those that be of men."* Knowing these things and the weakness and depravity of the flesh he still admonishes his brethren to give all diligence to make their calling and election sure. Jean Dixon once said that she prayed as though everything depended on God but worked as though all things depended on her; there is a lot more truth to this statement than possibly even she realized, because that is exactly what Peter is advising here. Give all diligence to make you calling and election sure and yet, we know, that Peter realized that the salvation of all, and their election, was the work of God and him alone; but he still felt it good to keep admonishing the brethren to work as though the outcome depended on their efforts; not in order to attain their goal but rather because of what had already been accomplished for them in the confines of their heart and soul. As God told David, it was good that it was in his heart to build the house of God although it did not get the house built; likewise it is good for these desires to be the motivating force in

the lives of those who feel to be the most blessed people in the world and cannot but want this to be manifest in their lives.

Peter's admonition here is in the same theme as the apostle Paul when he said (Rom Chap 12,vs 1-2) "***I BESEECH you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.***"

Paul did not believe that it depended on what the creature did, to accomplish their salvation, but it was what should be reasonably expected of them to commit their all to the love of God and to follow his teachings with their whole heart. They were to lay down their lives for him to prove their love for him and his word and no longer conform their lives to the ways of the world just because the majority of the world is lining up at the broad gate that leads unto destruction. The desire given unto all is that their lives should be spent for the welfare of the church but when they view it, it makes them realize, every day that they live, how far short they come of being worthy of his love and mercy, and yet, in spite of this they feel that they are recipients of them. (1John Chap 3,vs16) "***Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren***",

this is referring to the same diligence, in the lives of the recipients of this love and mercy, by John, that Peter is speaking of in his epistles.

Wherefore the rather, brethren, give diligence to make your calling and election sure: for if you do these things, ye shall never fail: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ. What a grand and glorious prospect this is to one who sees themselves to be the weakest of the weak and the vilest of the vile. Paul said that he was the chiefest of sinners and yet he still felt that it was the reasonable service of those who were so saved and called with a holy calling to present their bodies a living sacrifice, holy, acceptable unto God, not just on Sunday or in the formal worship services, but, each and every day of their lives here on earth. Their impression and desire to do these things is their calling from God and comes from the heart, so never shun them for fear of what man may say or because of mans judgement.

Then Peter goes on to say;(II Peter Chap 1,vs 12) "***Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth.***" This was how Peter practiced what he preached; not being negligent, is being diligent and therefore he wanted to bring these things to their remembrance again although they already knew them. The children of God know how weak and insufficient they are, in

and of themselves and their need to have these things brought to their minds again, therefore their desire to do them is just as strong as Peter's desire is to not let them be negligent of the high and holy calling of their God.

This was his admonition to his fellows elders also; (1 Peter Chap 5, vs 2) *"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, but of a ready mind; Neither as being lords over God's heritage, but being ensamples to the flock."* They were to fulfill their calling, not as positions of authority over others but rather as servants to the sheep, not as Doctors of Divinity lording it over their flock but in demonstration of the power of God in giving them the manna from heaven, in like manner as Jesus did when the apostles fed the multitudes with a few loaves and fishes. Their gift was for the flock, and their calling was to distribute that which was given unto them, meekly humbly and reverently as unto God; and a God called minister does this with all of the diligence that they can muster, and all the while, feeling that they are unprofitable servants.

(II Peter Chap 3, vs 10-12) *"But the day of the Lord will come as a thief in the night; in which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall*

*be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, wherefore beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."* This is the reason for Peter's admonitions; that they may be reminded of the harsh reality of the end of all things for which they look and believe to be their future; and therefore, these things being so, their whole life should be committed to God: and their exercise of faith should be their constant effort and desire. By this they would indeed grow in grace and in the knowledge of their Lord and Savior Jesus Christ; and thereby would add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity, and as Peter says, if ye do these things ye shall not fail. You do these things, not because of any goodness in your flesh, but because you were created in Christ Jesus unto good works, which God hath before ordained that you should walk in them; these are the good works that Paul is talking about and the steadfastness is the diligence that Peter is talking about.

(Eph Chap 4, vs 1) *"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with longsuffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace."* Paul's letter to the church at Ephesus is one of the most interesting of all his writings. He begins with

the sincere milk of the word, the solid foundation points of the doctrine, predestination, election quickening of the spirit and goes on into the application of these truths in the life of the saints. He declares the absolute security of the saints in that they were chosen in Christ Jesus before the foundation of the world; being predestinated unto the adoption of children by Jesus Christ unto himself according to the pleasure of his will: that he was made a minister, according to the gift of the grace of God given unto him by the effectual working of God's mighty power, but he still besought the brethren to walk worthy of the vocation wherewith they were called. He did not believe, for a minute that, this was to insure their salvation, but as he said on another occasion, it was only reasonable that they should do this because of the love and adoration that they had for God's unspeakable gift that he had bestowed upon them. This is why there are so many admonitions in the scriptures; the writers were so aware, from experience, of the weakness and slothful nature of man that they desired, that their love for the brethren and God, should be made manifest by their walk and in their diligence to show forth their abiding faith.

As he said in his letter to the Hebrews (Heb Chap 6, vs 1) *"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and faith toward God, Of the doctrine of baptisms, and*

*of laying on of hands, and of the resurrection of the dead, and of eternal judgement. And this we will do, if God permit."* and then he goes on to say that once enlightened, if they fall away, it is impossible to renew them again, but he says we are persuaded better things of them, and things that accompany salvation. God is not unrighteous to forget their work and labor of love which they have shewed toward his name, and desired that everyone of them shew the same diligence to the full assurance of hope unto the end. The basic fundamentals of the doctrine are crucial to the salvation of the saints, but also, he that hath established these same fundamentals, hath also created them in Christ Jesus unto good works, and ordained that they should walk in them. They are not changing doctrines when they move from predestination to good works and their diligence unto them, but rather, they are two sides of the same coin. Predestination and the absolutes are God's side of the equation and are the basis of all things; nothing occurs outside of these parameters, and it is their being fulfilled in the child of God whereby they have the diligence and determination to persevere in the race that is set before them. They glorify God, not man, and are but outward manifestations of the presence of the spirit in their heart; they are not, man made, but are spiritually inspired. The same spirit is working in Peter and Paul in their admonitions to the saints, to give all diligence to make their calling and election sure, as it is in the saints

who are endeavoring to do the same. If the works are not inspired of the spirit they are as filthy rags before God. The absolute power, grace, love and determinate counsel of God are the foundation upon which the building is laid: the diligence of the saints to make their calling and election sure, and the good works that are produced, are the blessings, here in time, that God bestows on the church from which the saints receive strength and courage to press on to the mark of the prize of the high calling of God (Psa 27, vs 13-14) *"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living. Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait, I say, on the Lord."* These diligent continuous strivings of the saints are beautiful manifestations of the goodness of God in the land of the living.

Brethren, these admonitions are as applicable in this day as they were in the apostles day: it is beautiful to see these characteristics being wrought out in the lives of the saints of God, in the church. The good works that they perform do not add glory to the kingdom of God, it was complete as designed, but, they sure do cheer and encourage the hearts of the faithful as they behold the careful diligent walk, and the constant display of the love that prompts these actions as they run with patience the race that is set before them. They are looking unto Jesus, the author and finisher of their faith and unto God the architect of their salvation; they are surely wor-

shipping them indeed and in spirit and truth by their actions.

(II Peter Chap 3, vs 14) *"Wherefore, beloved seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless."* This is the soul's desire in all who have been saved and called with a holy calling, and they should steadfastly maintain their diligent search for these truths in their lives and present themselves as a living sacrifice unto God for the unspeakable gift of his love and mercy; This is the earnest of the inheritance laid up for them in that land where Jesus has gone to prepare a place for them that love him: all of them of like precious faith. None have ever achieved their desired goal, in this respect, but that should never cause you to waiver in you efforts, the desire is good and they are profitable because they give you joy in trying and others pleasure in beholding your faith, in action.

Never let anyone demean your efforts in giving all diligence to make your calling and election sure; if you have the desire to do these things; do them with all your might, for God knoweth the heart of man and he is the one to be the judge, and he rewardeth the cheerful giver whether it be in giving material things, the fruit of the lips in praise unto his holy name or the effort to manifest the love that you have for God the Father, God the Son and God the Holy Ghost. Man cannot possibly be a righteous judge of your works: and certainly not the man in nature: if they are children of the heav-



only King they should never discourage you in your labor of love, and if they are not, you should not be concerned about what they think, or their opinions, in determining your course of action. The most beautiful sight to those who have been born again is to see the spirit being made manifest in the lives of a brother by their actions; that fearful humble countenance that is the mark of the saints of God when they talk of the things of God, and especially, when they are striving to do those things that they are admonished to do by the apostles and prophets as an evidence of the love that they have for their heavenly Father.

In bonds of love,  
Richard H. Campbell

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## ARTICLES

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### BISHOP AND DEACON

**T**his subject is one of much importance in the church of God, and we hope the remarks offered to the readers of the Signs of the Times will be in direct accord with the word of God as recorded in the NEW TESTAMENT. The apostle Paul, in the third chapter of first Timothy, says the one that desires the office of Bishop desireth a good work. He must be blameless. What could Paul have meant, knowing that man in his best estate is altogether vanity, and that in him, that is, in his flesh, dwells no good thing? He was referring to the

qualifications: the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, not given to wine, no striker, not greedy of filthy lucre, but patient; not a brawler, not covetous, one who ruleth well in his own house, having, his children in subjection, with all gravity. (For if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. The qualifications are: (a) To be the husband of one wife he must be, in his marriage relations according to the flesh, as though there was no other women in the world. (b) To be vigilant he must be attentive to discover and avoid danger; alert, cautious. (c) To be sober he must be habitually temperate, especially in the use of intoxicating liquors, self-possessed, calm, steady, sedate. (d) Of good behavior, one must be of good conduct, deportment and manners (e) Given to hospitality, one must have the faculty of entertaining friends and strangers with kindness and liberality. (f) Apt to teach, To teach, one must be able to give the connection and meaning of the subject matter under consideration. (g) Not given to wine. Which in the relation of quality is embraced in the word sober. (h) No striker. This qualification does not apply to one who has natural strength to perform manual labor of any kind, but has reference to one making attacks on another to carry out a selfish end and take advantage secretly to the hurt of an individual. (i) Not greedy

of filthy lucre. This has many different relations in everyday life, but to be brief we would give as the qualification, as being not greedy for the treasures of this world, which have many sources. We do not here infer that these requirements would bar the individual from trying to provide an honest living in the eyes of all men, but it does denounce the one who would take advantage of another to deprive him of possession and then not compensate for the same, by which the individual would be loser. (j) But patient. To be patient is to bear hardships, affliction or insults, enduring with forbearance and waiting with calmness. (k) Not a brawler. A brawler is one who goes about gendering strife and creating greater confusion and trying to add to trouble, instead of being quiet and seeking things that would make for peace. (l) Not covetous. One who is not covetous does not look on the effects of others to deprive and dispossess them of the comforts they are enjoying, but rather rejoices to see their prosperity and in thanksgiving to God implores for the continuance of His blessings. These qualifications Paul emphasizes as being necessary in a moral way for one to be a bishop. Some creeds try to lay out and discern certain gifts to certain work in the church organization, but the Old School Baptist Church has only two offices in church organization: Elders and Deacons. The apostles when they had ordained them Elders in every church and had prayed with fasting, they commended them to the Lord on whom

they believed. (Acts xiv. 23) Elders, as they are called, are regularly ordained men under the authority of the church by a presbytery of Elders and the laying on of hands and prayer, which bestows upon the one ordained the full functions of a gospel minister. He is then subject to be called to serve churches as pastor, of which he is to take the oversight thereof, not for filthy lucre's sake, but of a ready mind, which work is of the Lord, as He is not only the overseer, but the one to see for the Holy Ghost has made Him overseer.

Elders, in the language of Paul, *"take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which He hath purchased with His own blood."* (Acts xx 38.) After all the qualifications Paul enumerated as to the natural man, they could not make one an overseer of the church of God, as the Holy Ghost must make him overseer. An overseer is one who superintends all matters relative to the peace and prosperity of the church of God. The Spirit, speaking to John on the isle of Patmos, called them angels, and for any pastor to neglect to faithfully warn the church or churches of his pastorate, the welfare of that church is to be required at his hand. Elders are undershepherds, and are sent out by the Shepherd (Jesus Christ) to feed His flock and to care for them, and all responsibility to him rests upon the undershepherd, or pastor, of the church. He is not permitted to turn away from reproving or

rebuking with all longsuffering and doctrine because it would not suit certain individuals. If he should do so he would be greedy of filthy lucre. Elders would and it is much easier to serve brethren as churches if all could feel the responsiveness of their pastor to God for his stewardship. There would be great changes in the attitude of many toward their pastor. We hear expressions that the minister, Elder or pastor, any of these terms we wish to know him by, should not consider the financial welfare of the church. We have no authority to take such a position or express such views of the overseer of the church of God, any more than we would if we had an overseer of our entire house for him not to consider the preservation or protection in every way. The apostles received offerings from the brethren in a financial way and looked after the application to see that the proper distribution was made. Yes, but we hear one say, we have deacons to do that. Deacons were set apart by the apostles to satisfy the demands of the widows in daily ministrations that were neglected. For the apostles to have to turn and serve in these daily ministrations would require too much of their time from the ministry, and we wish our readers to note the apostles did not give to the deacons any functions in the church relations only to serve the church in these matters relative to daily ministrations and all were supplied from one common store. The deacons could only mete out such as was delivered into their hands.

We now come to the qualifications of the deacons. Paul said that likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mysteries of the faith in a pure conscience, and let them use the office of deacon, being found blameless. Even so must their wives be grave, not slanderous, sober, faithful in all things. Let the deacons be the husband of one wife, ruling their children and their own houses well, for they who use the office of deacon will purchase to themselves a good degree and great boldness in the faith which is in Christ Jesus. Relative to the office of deacon in the church of God, we consider this office, when filled according to the gospel of great importance. We feel to give what belongs to the office of deacon. In his office he is set apart to assist the minister in looking after the poor and afflicted. We have no record in the New Testament requiring them to report to the apostles or church, but because of the distribution of the funds of which all the church is the supporter it is necessary to give or render a perfect account of such as they were required to disburse, and if they have not sufficient funds to meet the demands they should report at once to the church, and call attention to what things are necessary to meet the demands, and when these requirements are filled the minister and the deacons are acquitted. The minister, in all his service, is the servant to the church and an example, and should have the esteem of every member for the work's

sake. The deacons should assist the minister in seeing that every order of the church is carried out. Where there is a working together of pastor and deacons and of the brethren we find a healthy church. When we find deacons who feel that they are over the church and pastor, and that no member has any right to question them about what they do, and who stand out against the church, trying to avoid the execution of the orders of the church, and give no report of their handling of the church's financial matters, trouble is sure to come to them, as that is sowing to the flesh, and the harvest is always corruption. And for a pastor to go away and leave the church that has called him, without first having her consent, is a gross disorder, and he is sowing to his flesh. For a church to be in good order, pastor, deacons and every member are denying themselves, bearing with one another and laboring for things that make for peace, and, if possible, hiding the weakness we see in each other in the flesh, and watching for the good which is manifested by the Spirit.

*"That by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you*

*that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."*

Elder C.W. Vaughn

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## VOICES OF THE PAST

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Dear Brethren and  
Friends in the Lord:

**I** have had a mind for some time to write some for the Signs. My weakness and imperfections have given me much fear; however, I believe the Lord is able to give me strength to do so, if it be his will. I hope and pray He will direct my mind in the right way.

I was born in Patrick County, Virginia, August 11, 1920, in a little log cabin about five miles from Fairystone Park. My mother had been married before, and been left with some small children. When I was about eight months old my natural father died, leaving my mother again with more small children.

I do not remember much about my life until I was about eight years old.

We did not own a home and found ourselves moving from one place to another. At about the age of eight I had scarlet fever, and the doctor told the neighbors that he did not think I would live. I was out for some time, I do not know how many days, and did not know anything. My grandfather lived with us about this time, and he was taken sick and died.

My mother did not have the money to buy clothes for me to go to school, so I had to wear my grandfather's clothes. I went to school but very little, and what time I did go I was nicknamed Grandpa, because my clothes were too large for me. Sometime in early life I had serious thoughts about death and what would become of me after death; but as I thought on these things, I also thought I had plenty of time; and before I got old I would think more about it. But time went on, and sometimes it did not bear on my mind so heavy; but other times it would get so heavy that it seemed I could not bear it.

I felt to be so young, and such a vile sinner, but I thought I was too young to even think about joining the Church because most of them were up in age. I thought I was too young even to think of such things, and would try to put them out of mind. I would go with my mother to church, and would see them and my mother crying, and I could not understand why. Why would they cry if they were happy? I did not know that their tears were of joy. I have always felt to be a misfit with my schoolmates, and with the Church people today. I well remember that one time my teacher came to me on the school ground and said to me, "Leonard, why don't you play with the other children?" I don't remember what I told her, but I felt so unwanted by my schoolmates.

There was an Elder who was to preach at a church close to the schoolhouse, and the teacher told us children that we would all go down to hear

him. Most of the children as well as myself were glad to get away from school awhile; and this was the church I had been going to with my mother. We all went in and sat down, and the Elder began to preach.

At the close of his sermon he turned to us children and began to admonish us how we should mind our parents, and how we should not worry them; for this was good in the sight of God. Before I knew what had taken place, I began to choke up in my throat. I have said, and still say, that I believe that was the first sermon I ever heard. Sometime after that my mother came back from church and told me that the church wanted me to be their housekeeper. I was twelve or more years old at this time, and I felt that to be a great honor: I would sweep the dust that came from the Saint's feet; and to be a doorkeeper in the House of the Lord was more than I felt worthy to be.

Time went on and I got worse instead of better, it seemed to me. I had heard people say that after you pass twelve years of age, that you would come to the age of accountability; and now I have passed that and have not felt the deliverance at the hand of the Lord. Time went on, and we moved to the little Town of Bassett, Va., and I went to work in the plant there. My burden of sin became so heavy it seemed I could not live. I became very ill and could not hold down my job. This gave me much concern, and I began to lose weight; and it seemed the doctors were doing me no good. What to do I could not find. I would try to pray but it seemed the Lord would

not hear. I would go to bed at night and lay there trying to beg the Lord for mercy; and when I arose in the morning, my very breathing was, *"O Lord have mercy on me. O Lord deliver me according to thy grace. Bless me, O Lord, that this mountain of sin might be removed from me. I confess before thee, O Lord of heaven and earth, that I am vile, I am undone; but I believe thou art able to set me free, thou art able to give me life."*

I remember one night going to bed as usual; and sometime in the night I dreamed I saw a large body of clear water. As I looked at this water a voice seemed to say, In it dwelleth righteousness. As I thought on this it seemed that in it dwelled righteousness for me,

and I felt this was to show me I should be baptized. But I wanted more evidence. One of my half-brothers was boarding with us at this time. I thought him to be a good man and I asked him to pray for me -- it seemed the Lord would not hear me, and my prayers seemed to go no higher than my head. My half-brother went to his bedroom that night, and I could hear his voice but could not understand his words. That night I dreamed I saw a man standing in the pulpit of my home church; and this man was my Lord, and he beckoned for me to come. I awoke the next morning and told my brother the dream. He was and still is a member of another order, but he said to me, "That is the church for you."

I had been sick all of that winter, as I stated before. Sometime in March I had gone to bed as before, begging the Lord for mercy. The next morning I awoke, got up and walked to the window and looked out. My tongue will never be able to describe what I saw, and how I felt. I had never felt this way before: as I stood before that window I saw a new world. I believe I saw my Lord in the pardon of my sins; that His blood had made me clean, and I was as free from sin as if I had never sinned. O the peace and joy that flooded my soul! I wanted to talk about my Saviour to every one I met. I wanted to tell them what He had done for me -- how he had come and taken my feet out of the pit, and put a new song in my mouth, even praise to His name. My thought and desire was to tell the church my feelings; but I wanted more evidence. It came to me that if I didn't go with what I had, I would not receive any more. I felt that I would die if I did not go.

I was now only seventeen years of age. I went before the church at Riverview, Bassett, Virginia, the fourth Sunday in March, 1938, and was received. I was baptized the fourth Sunday morning in May, 1938. I felt I left something there that has not been with me since: the heavy load I carried was gone, and I felt I had been enabled of the Lord to do His will for the first time in my life.

I went on rejoicing I don't know how long; but soon Satan came along and began to tempt me, and these thoughts would arise in my mind: You have

gone to these good people and told them that you have a hope of heaven; and they believed you. You should be ashamed of yourself. Over this I began to beg the Lord again, O Lord, what must I do? I want to be submissive to thy will. It would be hard for me to go back and tell them I was mistaken in the whole thing; but, Lord, if I have done wrong, I will go back and ask them to take my name off of the Church Book.

About this time I laid down on the bed in mother's room, not knowing what to do. I cannot tell whether I was asleep or not, but a man's hand appeared before me. I could see the robe as it swung from his wrist; and as I beheld this strange sight, I saw his arm--and then I saw a body, but did not see his face. And, behold, it was the body of my Lord: I could see the blood and water flowing from His side. As I write this my eyes are dim with tears. As I beheld this glorious sight, the words seemed to say within me, This blood was shed for me.

I went on for some time,--a stranger to myself and to others, I thought. I became burdened again, and what was wrong I did not know. I did try again to beg the Lord to show me what he would have me do. I even asked the Lord if I was wrong about the whole thing, and if I should go back and repent again; or if I had left my first love. My cry was, O Lord, help me. O Lord, lead me in the right way. Keep me by the right hand of thy righteousness.

I well remember at church one time, a brother Deacon called me aside and

said, Brother Brammer, I have been watching you, and I see your interest in the Church, and seemingly you are carrying a burden for a deacon; and I wanted to ask you about it. I did not deny it, and told him I felt to be burdened for something, but did not know what for. My home church called a presbytery to look into my qualifications as a deacon. This was in June, 1949, the fourth Saturday. After this I went for a short time thinking that this would ease my burden; but in a few months the burden came back worse than ever. Again I did not know what to do. My dear reader if you have not traveled this road you may not know what I am talking about; but if you have, then you know.

I began to feel that I would have to speak in public; but my thoughts were, I cannot do this for I am slow of speech and of a stammering tongue; and I would try to put it away from me. Time went on and I thought I could cast it aside; but it was greater than I. I would make many excuses, but none of them did any good. My burden grew worse.

About this time I had a small peach orchard, and I spent much of my time there. A great deal of my work was in a bowed position; and I worked and tried to pray and beg the Lord to show me what he would have me do. Sometimes the burden got so heavy I would leave my work and go to the woods and fall down on the ground, and cry to the Lord for mercy. Many scriptures would come to my mind. One time while in the field at work, I thought I had found a good excuse, because if I should be called to preach, I could

not serve churches as Pastor. Just at that time my mind turned to a church that had a pastor; and I was ashamed I had such thoughts. (I will try to explain this later.)

My burden was still heavy upon me, and I still did not know what to do, but would continue to beg the Lord over and over, O Lord, what would you have me to do. At one time it came to me, Why don't you put your case before the church and let them decide what to do. To this I could not answer, because I felt they would do what was right. About this time I felt I could not stay away any longer; and I still pleaded with the Lord. I heard a voice as if it spoke to me, "Wait, I say, upon the Lord," and this would go over and over in my mind: "Wait, I say, upon the Lord." And I was made willing to wait upon Him. Now I felt that if it were his will for me to preach, he would show me more; if not, I would become reconciled. I had tried to keep my feelings to myself as much as I could, but I would talk to my wife some about it. I well remember once when I was so burdened that it seemed I could not live, I was doing some work in the house, and I quit my work and told my wife that I could not live with the burden I had; that something would have to be done. Her reply was, "I would not mind you preaching, if I knew you could preach; but I would not want you to worry the people."

This was one of the things that worried me; so I did not get much comfort from this. My pastor and I went to Bush Arbor Church together; and I had come to the place I must talk to someone. I told him some of of the things I have written

and asked him not to tell anyone; and he said he would not. Some-time after this I was going to my work one Monday morning, and a voice seemed to speak to me, "Now is the time, this is the day, this is the accepted year of the Lord." And I said, "Lord, if you will give me strength, I will go this coming meeting." The fourth Saturday soon came. I did not tell anyone my feelings until I got to the church that day. My prayer was, Lord you fix it the way you would have it to be. When I got on the church ground, my pastor, Elder J. R. Hollandsworth was already there. I went to his car where he was reading his Bible, and said, "Brother Hollandsworth, I cannot live in the condition I am in." It seemed death if I went, and death if I did not go. This was the fourth Saturday in February, 1955. We went on in the house and the pastor asked me, after he told the people what I had told him, to open service with song and prayer, and to speak as I felt to.

I opened to the fourth chapter of Ecclesiastes, the 8th to the 12th verses, and talked for fifteen or twenty minutes. In a short time the church I spoke of above heard that I had begun to speak in public, and their pastor had told them to start looking for another pastor, (which I did not know at the time I first thought of this church,) and when the deacon heard that I had begun speaking, he said, "There is our Pastor !" I am now trying to serve



those brethren, and three other churches.

I have had many ups and downs in life, but the Lord has been so good to me. I would like to tell another dream that I had: I dreamed that I saw a strange looking sight -- it seemed that I saw bubbles floating on the earth. As I looked at this, I saw a bright spot in the sky, I saw the face of a man in the sky; and this was my Lord. It was not like you and me: it was solid gold as if it burned in a furnace. My wife was with me and we were sitting at a table, she on one side and I on the other. We were talking about how glad we were that we had seen the Lord coming in the clouds of glory. As we talked it began to rain; and I thought it was the rain of fire and brimstone; but I was not afraid because we had seen the Lord. I awoke my wife and told her in tears about my dream. I was crying so loud that it awoke my children up stairs; and they began to cry: the whole family was happy. I have a hope that some day I will see my Lord for myself and not another.

Early in this article I stated that I had scarlet fever, the doctor gave me up to die. My mother told me after I started to speak in public, that while I was sick, she went to the kitchen and knelt down on the hearth rock, and asked the Lord to spare my life: if He would just spare my life she would be willing for the Lord to take me and use me anyway he saw fit. She said while she was praying, she saw a small light in the crevice of the hearth rock, and felt I would get better. That was about forty years ago.

I feel that the Lord has been so good to me, that he has been my strength, my shield, and the horn of my salvation. May His high and holy Name have the praise, the honor, and the glory, both now and forever. Amen.

Elder Leonard J. Brammer  
Rt. 3, Box 269  
Martinsville, Va. 24112

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*"O wretched man that I am!"—*  
**ROMANS vii. 24.**



Now, these feelings which the Apostle groaned under are experienced by all the quickened family. Blessed then be the name of God most High, that he inspired him to trace out and leave upon record his experience, that we might derive comfort and relief from it. What should we otherwise have thought? We should have reasoned thus: Here is an apostle perfectly holy, perpetually heavenly-minded, having nothing but the image of Christ in him, continually living to the Lord's glory, and unceasingly enjoying communion with him we should have viewed him as a perfect saint, if he had not told us what he was; and then, having viewed him as a perfect saint, we should have turned our desponding eyes into our own bosom, and seen such an awful contrast, that we should despair of ever being saved at all! But seeing the soul conflict which the Apostle passed through, and feeling a measure of the same in

our own bosom, it encourages, supports, and leads the soul on to believe that this is the way in which the saints are called to travel, however rough, rugged, and perplexing it may be to them.

Be assured, then, if you have never cried out from the depths of your soul, "O wretched man that I am I" you are dead in sin, or dead in a profession. If internal guilt, misery, and condemnation never forced that cry from your bosom, depend upon it, the life and power of God is not in your soul. But if there has been, and still is, from time to time, this cry in your breast, forced out of it by the pressure of sin and guilt, you have a testimony that the same Lord who taught Paul is teaching you.

Elder J.C. Philpot

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**ROMANS 13: 10-14.**

*Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.*

*And that, knowing the time, and now it is high time to awake out of sleep: for now is our salvation nearer than when we believed.*

*The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.*

*Let us walk honestly, as in the day not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying.*

*But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof.*

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**MEETINGS**

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**SOUTH OUACHITA ASSOCIATION**

**T**he South Ouachita Association will be held, the Lord willing, on Saturday and Sunday, September 26 & 27, 1998.

Union Church, located about five miles southeast of Marion, Louisiana, will host the Association. All lovers of the truth are invited to come and be with us.

Ned Barron, Assoc. Clerk  
(318) 778-4217

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1825-1998

**T**he 1998 Pigg River Primitive Baptist Association will convene the Lord willing, for our one hundred seventy third session at Pigg River Church, in Franklin County, Va.

Services to begin on Friday, July 31, and two days following, Saturday, August 1, and Sunday August 2.

Those coming from north and south on 220 - go to Rocky Mount, Virginia, take route 40 west to Ferrum, turn right on route 602 - go by College campus app. 4 mi. from 602 - go straight on 752 turn right on 750 to church.

We invite our dear Brethern and all lovers of the truth to be with us.

Jamie E. Cooper

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**PROVERBS 23:26.**

*My son, give me thine heart, and let thine eyes observe my ways.*

**SMITH RIVER  
PRIMITIVE BAPTIST ASSOCIATION**

**T**he Lord willing the next session of the Smith River Primitive Baptist Association will be held with Laurel Creek Church, Floyd County, Virginia on September 4th, 5th and 6th. We invite all our faith and order come be with us at this meeting.

The church is located in Floyd County, Virginia. Traveling north from Floyd Town on highway 221 go 8.3 miles to Stonewall and turn left on highway 612 go 4.9 miles turn left on Cole Knob Road highway 673 for .8 miles to Laurel Church Road highway 608. Turn right for .4 miles to Church.

**Wilford G. Parsons  
Association Clerk**

**STAUNTON RIVER UNION**

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

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

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

**Elder Raymond Goad - Moderator  
Pam Betterton - Clerk**

**THE SOUTH ARKANSAS  
ORIGINAL OLD SCHOOL  
PRIMITIVE BAPTIST ASSOCIATION**

**T**he South Arkansas Original Old School Primitive Baptist Association will be held with Pilgrim Rest Church off Highway 167 north of Fordcyce, Arkansas. Take 273 about 1/2 mile to the Church. Session begins on Saturday before the third Sunday in September (September 19-20, 1998)

We invite all Elders, Brothers and Sisters of same faith and order to come and be with us at this meeting if the Lord's will.

**Asso. Clerk, Frances Townley  
301 Truitt St.  
Benton, Arkansas 72015**

**WEST COUNTRY LINE UNION**

**T**he West Country Line Union meeting will be held at the Dan River Church on Sunday August 30th, with Greensboro Church being host. A presbytery will be formed in the afternoon for the purpose of examination and if found to be qualified, the ordination of Brother Herbert Edwards to the office of Deacon of Greensboro Church.

All lovers of the truth are invited to this meeting especially Elders of our faith and order.

The morning service will begin at 10:00 a.m. and afternoon service at 2:00 p.m.

**Elder Kenneth R. Key, Moderator  
Wayne Edwards, Clerk**

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**CONTRIBUTIONS**


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FOR JUNE 1998

Walter F. Griffith, NC .....	\$2.00
Mrs. Florence D. Maxey, VA .....	2.00
Alelaide Gerry, NV .....	2.00
Ms. Tina Walker, MS .....	32.00
Mrs. Connie Page, NC .....	5.00
Mrs. Darlence Shipman, TX.....	2.00
Mrs. Rlee B. Houchins, VA .....	2.00
Eld. B.K. Smith, CA .....	2.00
Julian Ray, NC .....	2.00
Fred Murphy, VA .....	2.00
J.C. Carroll, NC .....	5.00
Mrs. H.R. Toney, MS .....	7.00
Mrs. Harold May, AL .....	12.00

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**OBITUARIES**


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**SISTER NANCY SCHOOLFIELD RAY**

**S**ister Nancy Schoolfield Ray was the daughter of the late Thomas and Rosella Schoolfield. Born November 17, 1914 and departed life on April 1, 1998 at the age of 83. She was married to Brother Sam Ray whom preceded her in death in 1971. She is survived by a daughter, Joan Owens of High Point, NC and sons, Glenn Ray of McLeansville, NC, William S. Ray, Jr. of Plattsville, AL and Jerry Ray of Summerfield, NC 10 grandchildren, 8 great-grandchildren and 2 great-great grandchildren. We pray our Heavenly

Father will be with them in their time of sorrow.

Sister Ray joined Dan River Primitive Baptist Church the 4th Sunday of November, 1972. She was faithful to attend her church and other churches of our faith and order until her declining health prevented her from doing so. Sister Ray was a precious Sister of humble walk. She always has a sweet smile for you. One of her favorite hymns was "Grace 'tis a Charming Sound."

Her funeral was April 4, 1998 at 11 a.m. in Lambeth Troxler Chapel by her Pastor, Elder Kenneth R. Key. She was laid to rest in the Lake View Cemetery in Greensboro, NC.

She will be greatly missed by her family and also by those who loved her in the Spirit of the Lord.

Written by: Amanda Saunders & Mabel Ray  
Elder Kenneth R. Key, Moderator  
Allen Carroll, Clerk

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**DEUTERONOMY 28: 1-3.**

*And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth:*

*And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.*

**MEMORIAL FOR  
DEACON GLENN ROBERT SLATE**

**I**t is with much sadness that I attempt to write this obituary of another one of our Dan River Members. Brother Glenn was a kind and gentle person and had much compassion and love for his church family. This dearly beloved brother in Christ will be sorely missed.

He was born on June 9, 1914 in Coalwood, West Virginia, and died suddenly March 23, 1998 near his home in Danville, Virginia. He lived most of his life in North Carolina and Virginia, and had been a resident of Danville since 1950. During his early life he was a farmer and more recently, before his retirement was a painter with the Maintenance Department of the Danville School Board.

Brother Slate was one of eight children and is survived by his wife of 62 years, Elsie Gordon Slate of Danville, Virginia; a daughter, Barbara S. Taylor of Danville, Virginia; a sister, Margie Thompson of Winston-Salem, NC; grandchildren, Jennifer T Kimel and Robert Taylor; great-grand child, Micah Joseph Kimel.

Brother Slate joined Dan River Primitive Baptist Church on August 24, 1957. He loved his church dearly and was a strong believer in the doctrine of Salvation by Grace. He had a special love for his brothers and sisters in Christ and on Sunday just a day before his death, he greeted everyone most cordially and seemed to really enjoy what was to be his last service.

Until the end, he was a faithful, dedicated servant of his Lord.

Brother Slate was ordained a deacon at Dan River Church in 1984. In this capacity he served the church with honor and dignity. As we recall the years we can appreciate the fact that we had the privilege of knowing and being in the fellowship of this dear Brother.

His funeral was conducted on Wednesday, March 25, 1998 at Dan River Primitive Baptist Church by Elder Kenneth R. Key and Elder Haywood Wray. The body was laid to rest in the Dan River Church Cemetery to await the coming of our Lord.

May God bless this lovely family and comfort and reconcile them as only he can do.

Written by request of Dan River Church in conference.

John Collie  
Elder Kenneth R. Key, Moderator  
Brother Allen Carroll, Clerk

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**PROVERBS 3: 1-4.**

*My son, forget not my law; but let thine heart keep my commandments:*

*For length of days, and long life, and peace, shall they add to thee.*

*Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart:*

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

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

## SISTER LESSIE O'DELL SPENCER

**W**ith deep regret we record the death of our sister in the Lord, Lessie Alberta O'dell Spencer, at the age of 83. Sister Spencer was born near Stuart, in Patrick County, Virginia, on March 23, 1914, a daughter of the late Richard ("Dick") O'dell and Lillie Foster O'dell.

She was united in marriage to Joseph Carl Spencer, who preceded her in death. To their union were given five children: one son, Joseph Carl Spencer, who preceded her in death. To their union were given five children: one son, Joseph Carl Spencer, Jr., and four daughters, Mrs. Margaret S. Albanese, Mrs. Shirley S. Dean, Mrs. Barbara S. Chappell and Mrs. Sandra S. Chavis. Their son also preceded her in death.

Sister Spencer requested a home with Liberty Church on the first Saturday in May 1985, was received and baptized the following day by Elders John Wingfield and Paul Hopkins. Poor health prevented her from attending meetings on a regular basis for very long. Following the death of her husband, she moved to northern Virginia to live with her daughters.

Sister Lessie died on September 13, 1997. Her funeral service was conducted at the Lee Chapel in Manassas, Virginia by Pastor Samuel Neal. In addition to her daughters, she was survived by two sisters, Mrs. Cline (Odlean) Conner and Mrs. Lawrence (Irene) Sledge.

We, the members of Liberty Church, desire to be submissive to the will of

our Heavenly Father in removing Sister Spencer from our midst. May she rest in complete peace with Him until He returns to reunite her spirit, soul and body together, and carry her home to dwell forever.

Three copies of this obituary are to be made, and distributed as follows: one to be included in our church records, one to be given to her family, and one to be submitted to Signs of the Times for publication.

Done by order of Liberty Church in conference, the 28th day of February, 1998.

Eld. John T. Wingfield, Mod.  
Paul Preckitt, Clerk

## PSALM 7: 1-4.

*O Lord my God, in thee do I put my trust: save me from all them that persecute me, and deliver me:*

*Lest he tear my soul like a lion, rending it in pieces, while there is none to deliver.*

*O Lord my God, if I have done this; if there be iniquity in my hands;*

*If I have rewarded evil unto him that was at peace with me; (yea, I have delivered him that without cause is mine enemy:)*

NANNIE MAE W. WILLIAMS  
My Mother.

**M**y mother, Nannie Mae Williams, born May 5, 1908, passed from this life at her home on Sunday morning April 26, 1998 at the age of 89. She was married on

April 27, 1927 to John Luther Williams who preceded her in death June 5, 1976.

#### **My Mother.**

My mother was a true believer of the Primitive Baptist Doctrine. She was never blessed to unite with the militant church while here on earth, but as I search around me and among the other true believers of the same doctrine, I find none that are more devoted to the church, the church's principles and all that she stands for, than my mother was.

#### **My Mother.**

My mother found her greatest pleasure in serving the church. She always looked forward to meeting time and getting ready to serve the brethren in her home. It was her heartfelt privilege to have the brethren in her home for meals and to spend the night there. Her meager means of living always made her feel she had nothing good enough to offer those she loved so much...but you know what? Those very ones did come and grace her with their presence, many of them over and over again, and she was always made so happy. She never tired of serving the brethren and friends of the church, and she never had too many to suit her desires.

#### **My Mother.**

My mother always felt so unworthy and felt to be so insignificant that oft times she could not express to the brethren her feelings. She oft times did not feel free to go among the brethren with the freedom she felt the members of the church had in going among

each other. However, She was blessed to have brethren and friends in her home from up and down the east coast, Alabama, Mississippi, Texas, Arkansas, and other locations as well. It was her glory to have them come, and my glory to help make them feel comfortable in her home, and I believe the most did.

#### **My Mother.**

I was so devoted to my mother and thought at one point I could not give her up unless I die too. Her sufferings continued and I was made willing to see the last breath come. I even cheered on the last breath and felt she so much needed and deserved that rest in the arms of our heavenly savior and among the Angels that she told us she had been talking with shortly before her death. Thanks be unto God, I feel content that she is in a state of rest that she would not wish to give up.

My mother left a family who loved and cared for her in the best way we knew how. Her children: one son, J. Carroll Williams; two daughters, Jean W. Hiatt and Kay W. Williams; one sister, Roxie W. Cobb; two brothers, John T. Williford, and George E. Williford all of Rocky Mount, NC. Eight grandchildren and eleven great-grandchildren.

Her funeral was conducted on Tuesday April 28, 1998 at 4:00 PM in the Johnson Funeral Home Sunset Avenue Chapel with Elders Henry C. Jones and C. B. Davis officiating. Interment in Rocky Mount Memorial Park.

I wish to give thanks to God for my mother and all she did for me and for her family. She set examples and gave instructions that I wish not to forget. I loved her.

This obituary is written expressly for the *Signs Of The Times* according to the wishes of Pleasant Hill Church, expressed in our conference on May 23, 1998.

And please allow me to thank all of those who remembered oursad hours with cards, letters, phone calls, floral offerings, food, their helping hands and untiring energy, and so much more.

Submitted in brotherly love,  
J. Carroll Williams

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#### OBITUARY OF SISTER ADDIE COX WRIGHT

**W**ith deep regret we mark the passing from this life of Sister Addie Cox Wright, who died on March 23, 1998 at the age of 90.

Sister Wright was born in Patrick County, Virginia on March 18, 1908, one of the twelve children of the late Charlie P. Cox and Sis. Nannie Hall Cox. On September 14, 1924 she was united in marriage to Daniel J. Wright, who preceded her in death, on July 25, 1973. Their union was blessed with three children: one son, Clinton D. Wright of Ft. Worth, Texas; and two daughters, Mrs. Curtis (Christine) Moran of Bassett, Va., and Mrs. Akers (Pauline) Mize of Stuart. In addition to her children, she is survived by ten

grandchildren, eleven great-grandchildren, two great-great-grandchildren and numerous nieces and nephews.

Sister Wright joined Goblintown Church by experience in 1935 and was baptized by the late Elder Samuel D. Koger. She was a loyal, faithful and devoted member of the church, and was active in its affairs as long as her health permitted. At one time, she and her husband were the sole caretakers of the church building and grounds for a number of years. Whenever circumstances required it, she filled in as the church clerk. She was always very diligent in visiting the sick and the afflicted.

In the last years of her life, Sister Wright was confined by affliction to the Stanleytown Health Care Center, where she died. Her funeral service was conducted at the Howell Funeral Home Chapel near Stuart by her last pastor, Elder John Wingfield. Her mortal body was laid to rest in the Cox Family Cemetery, just up the hill from the church she loved so well. We believe she died the death of the righteous and sleeps the peaceful sleep of the redeemed, waiting for the second coming of the Lord from Heaven.

Goblintown Church agreed to prepare three copies of this obituary: one for inclusion in the church records, one to be given to her family and one to be submitted to the Signs of the Times for publication.

Done by order of the church in conference, the 18th day of April, 1998.

Elder John T. Wingfield, Moderator  
Sis. Judy Pendleton, Clerk pro tem



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (336) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

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## SONG

*When God revealed his gracious name,  
And changed my mournful state,  
My rapture seemed a pleasing dream,  
The grace appeared so great.*

*The world beheld the glorious change,  
And did thy hand confess;  
My tongue broke out in unknown strains,  
And sung surprising grace.*

*"Great is the work," my neighbors cried,  
And owned thy power divine;  
"Great is the work," my heart replied,  
"And be the glory thine."*

*The Lord can clear the darkest skies,  
Can give us day for night,  
Make drops of sacred sorrow rise  
To rivers of delight.*

*Let those that sow in sadness wait  
Till the fair harvest come;  
They shall confess their sheaves are great,  
And shout the blessings home.*

*Though seed lie buried long in dust,  
It shan't deceive their hope;  
The precious grain can ne'er be lost,  
For grace endures the crop.*

Watt.

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EDITORIAL

THOU SHALT NOT



ELDER C.C. WILBANKS

**P**erhaps it would be better to first explain as well as I can, with the guiding hand of God, the difference that I see between the laws and commandments of God and his holy will. There are those who say that God has two wills, a "revealed will" and a "secret will." This I can in no wise believe, for I cannot find it in the Holy Scriptures; neither does it make sense to the natural understanding. There are se-

cret things with God, for, *"The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."* Deut. 29:29. In Dan. 2:21-22; *"he giveth wisdom unto the wise, and knowledge to those that know understanding: he revealeth the deep and secret things."* There is nothing that God's chosen people need to know that is not revealed unto them, for, *"It is written in the prophets, And they shall be all taught of God."* Jn. 6:45. *"If any of you lack wisdom let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, not wavering."* James 1:5-6. And faith is the gift of God.

Those who contend that God has two wills say that his laws and commandments are his "revealed will", but let us examine this closely. In the very beginning of time God gave Adam a commandment, saying, *"Of every tree in the garden thou mayest eat: but of the tree of knowledge of good and evil, THOU SHALT NOT EAT OF IT: for in the day that thou eatest of it thou shalt surely die."* We know that Adam disobeyed this "shalt not" commandment, for if he had not done so he would not have died. God did not say "if ye eat of it", but in the day ye eat of it ye shall surely die." Surely we can see here that God's commandment and his will are entirely separate, else they would have collided head-on. Adam must die, that

the purposes of God might be fulfilled, for *"he doeth his will (not wills) in the army of heaven, and among the inhabitants of the earth: and none can stay his hand."* Dan. 4:35. *"For I am the LORD, I change not; therefore ye sons of Jacob are not consumed."* Mal. 3:6. If God could have two wills then he would have to change from one to the other.

There is season and a time for every purpose under heaven (Eccl. 3:1), and Godsware, saying, *"Surely as I have thought so shall it come to pass; and as I have purposed, so shall it stand."* Isa. 14:24. Surely we must believe that God thought of and had a purpose in the disobedience of Adam, for Jesus stood as a Lamb slain before the foundation of the world. Could there have been any purpose in that if Adam had not disobeyed and died?

When God led the Israelites through the wilderness he gave them statutes and commandments, and promised them good things in this life, (but not everlasting life), if they would keep and obey them: yet they kept not his statutes and obeyed not his commandments. *"And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?"* Ex. 16:28. We can see here that they did refuse to obey. God wrote the ten commandments upon tables of stone with his finger. These commandments were "thou shalt not" commandments, but when Moses came down from the mountain and saw that the people had made a molten calf and turned away quickly from the way the

LORD had commanded, he cast them out of his hands and brake them. Deut. 9:16-17. To me this indicates that every commandment of God has been broken by man. God called Moses upon the mountain again, and he wrote the same commandments a second time on tables of stone, showing that they were still his laws at that time.

The only man who ever walked upon this earth and kept God's laws and commandments was his holy Son Jesus, and he kept them to a jot and to a tittle. John tells us that sin is the transgression of the law, and Paul tells us that death is passed upon all men, for that all have sinned. But we find that God has given his chosen children a gracious promise, saying, *"If his children forsake my laws, and walk not in my judgments, if they break my statutes, and keep not my commandments; then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail."* Ps. 89:30-33. *God chastises every son whom he receives, and if we receive no chastening then we are bastards and not sons.* Heb. 12:6-7.

Jesus fulfilled the laws of the first or old covenant, which was with the Israelites only, and not with the Gentiles. The Gentiles were never under that old covenant, but now a new covenant is made, and the commandments of the old covenant are disannulled, Heb. 7:18-19, because of the weakness and unprofitableness

thereof. God has made a new covenant with the house of Israel (which includes both Jews and Gentiles), for he said *"I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."* Heb. 10:16-17. In Heb. 8:10-13 it is written, *"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws in their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest, for I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."* This new covenant is not a covenant of laws, but of grace, *"For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect: because the law worketh wrath: for where no law is, there is no transgression. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which*

*is of the law, but to that also which is of the faith of Abraham; who is the father of us all."* Rom. 4:13-16. Abraham was strong in faith, giving glory unto God; and being fully persuaded that, what he had promised, he was able to perform. Therefore it was imputed unto him for righteousness. Now it was not written for his sake alone, that it was imputed unto him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses, and was raised again for our justification. Rom. 4:20-25.

It has been asked, Why did God give his laws and commandments to a people who would not obey them? For so it seemeth good in his sight, that his holy purposes in all things might come to pass. Let us accept this by faith and never question what or why God has done any thing, for he hath said, *"For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."* Isa. 55:9. God has declared *"the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.\*\*\* I have spoken it, I will also bring it to pass; I have purposed it, I will also do it."* Isa. 46:9 & 10. This is a very gracious promise to the children of God, for *"we know that all things work together for good to them that love God, to them who are the called according to his purpose."* Rom. 8:28.

These are the same people of whom God said, *"This people have I formed for myself; they shall shew forth my praise."* Isa. 43:21. *"The LORD hath made all things for himself; yea, even the wicked for the day of evil."* Prov. 16:4. Are the first ones here mentioned any better than the others? Paul said, *"No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; (this includes all men), as it is written, There is none righteous, no, not one. There is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one."* Rom. 3:9-12. Yet there is a vast difference between these two peoples. That difference is because of the love and mercy of God toward his elect children. Before Rebecca conceived and brought forth twins, the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom. 9:10-16. In verse 18: Therefore hath he mercy on whom he will have mercy,

and whom he will he hardeneth. Man is the clay and God is the potter, and he has made one vessel unto honour and one unto dishonour. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had before prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles?

God spake to Ezekiel of this people, saying, *"And I will give them one heart, and I will put a new spirit within you: and I will take the stony heart out of their flesh, and will give them an heart of flesh: that they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God. But as for them whose heart walketh after the heart of their detestable things and their abominations, I will recompense their way upon their heads, saith the Lord God."* Ezek. 12:19-21.

Brethren, we know that the law of God written in our hearts (if we be his) is spiritual, but we are carnal, sold under sin, as was Paul. When we would do good sin is with us and we find not how to do that which is good, and we often do that which we have been made to hate. The things that God said "Thou shalt not do" are the things we do, unless by grace we are restrained. If we do any thing that is good it is because he "worketh in us both to will and to do of his good pleasure." Jesus

said, *"He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."* Jn. 15:5. And Paul said, *"I can do all things through Christ which strengtheneth me."* If we be in Christ, and he in us, then it is he that doeth the works that are only manifested in us. Paul said, *"By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more than they all: yet not I, but the grace of God which was with me."* 1 Cor. 15:10.

Brethren, the grace of God is still amazing to me who am so vile and wretched a sinner. Yet I feel greatly blessed to have a hope in his covenant of grace wherein I hope that I am walking, for, *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life In Christ Jesus hath made me free from the law of sin and death."*

May God bless any truth herein, and pardon all my errors.

Remember me when at the throne of grace.

Eld. C.C. Wilbanks

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### PSALM 100:3.

*Know ye that the Lord he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture.*

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## VOICES OF THE PAST

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(Substance of a sermon preached by Elder George Ruston Sunday, December 24, 1967, at Ekfrid, Ontario.)

*"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel."* (Isaiah 7:14) And so, *"Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."* (Matthew 1:23)



One who is now present wrote of the beauty she saw in the name Emmanuel, God with us. and I would like to talk about that word, "Emmanuel." It is one of those wonderful things that causes us to rise above the traditions of men, and see in that child that was born in Bethlehem, the Lord God Almighty. We are told by tradition that there were three wise men who came to worship Him, but we are not told how many by the Word of God; neither have we any evidence that they were kings or astrologers. We would rather believe that they were led by a Heavenly Light, for Jesus Christ is the bright and morning star spoken of in Revelation 22:16; and is the one who must illuminate each one of us. We must be guided from Heaven if we

ever get there at last; and thus the guiding of those men was wonderful.

How far they came, we do not know, but we do know that when they came near Jerusalem, they thought he'd surely be there, and be born in a palace. So they inquired, "*Where is he that is born King of the Jews ?*" Herod did not know, but the Word of God had already told. Herod demanded of the chief priests and scribes where Christ should be born, and they told him, "*In Bethlehem, — for thus it is written by the prophet.*" Micah 5:2 says, "*Out of thee shall come forth one that is to be ruler in Israel,*" but they did not add, "*Whose goings forth have been from of old, from everlasting.*"

Thus we have, dear ones, the wonderful person who is from everlasting to everlasting, taking on a body like our own in the virgin's womb. It says, "The Holy Ghost shall come upon thee, and the power of the Highest shall over-shadow thee: therefore also that holy thing that shall be born of thee shall be called the Son of God." In the same way, we must be born again of the Holy Ghost. "*The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth: so is every one that is born of the Spirit.*"

I do not need to go back into the Old Testament, but in Matthew 1:22, 23, it says, "*Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.*" My dear

friends, this blessed person who was born of the Virgin Mary, was God over all, blessed forevermore; and the wise men did well that they worshipped him. They did not worship the Virgin, nor Joseph, but they brought just the necessary things that Joseph needed. They brought gold; and the angel told Joseph to flee into Egypt with the young child and his mother. How could they have gone without gold for their expenses? Our God is the same today! He watches over us; He cares for us; He hears our cry. It is a wonderful thing to have a God to go to — a God that is Almighty; a God that declared the end from the beginning; a God whose very presence in your soul means a blissful eternity for you. Just think of it! Whether we are old or young, how wonderful it is if we have a desire for the things of God.

One of the first things I should mention in the beginning of a work of grace, is a convincing of sin. You may try to do better, but the remembrance of your past will still come up before you; and the more you try, the more you will feel to fail. If God has begun a good work in your heart, He will show the beauty there is in, "*Emmanuel, God with us.*" Jesus had to come and know your troubles when he was a little babe. Some think that Jesus did not cry as a babe, but it says that "Jesus wept" when Lazarus died. I think he must have felt many things that his dear children would feel at some time in their lives. What a mercy, if while we are young we feel to have a God to call upon: to say, "*Lord, help me.*" Sometimes it is only a looking up

to Him, a desire, a longing. Sometimes we are brought to see how little we are, and have *“nothing to merit esteem or give the Creator delight.”* *“They shall call His name Emmanuel.”* They, not only one, but a number that no one can number. Yes, and in some way, this blessed person before ever he was born into this world, must have been a comfort to those who were looking for his day, for He said, *“Your father Abraham rejoiced to see my day, and he saw it and was glad.”*

I think it a lovely account of Samuel. His mother was barren, and her husband had another wife who had a number of children; but he loved Hannah – and Hannah was barren, and it vexed her so because the other wife was unkind to her because her husband showed such kindness to the woman who was barren. When she went to Shiloh to worship, she was so upset, and in such a condition that Eli, the priest, thought she was drunk. He rebuked her; and she said, *“No my lord, I am a woman of a sorrowful spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord.”* She was praying, and the Lord heard and answered her prayer; and she had a son whom she named Samuel, which means *“heard of God, or asked of God.”* It was lovely that she felt she wanted to devote that child to the Lord. How many women have had that feeling when there has been a kind Providence? They just felt they wanted that child to manifest in some way that

the Lord was with them both: *“Emmanuel, God with us.”*

She took Samuel to Shiloh where she had gone in her trouble, and left him with Eli. One night the Lord called Samuel and told him to tell Eli that He would judge his house because his sons made themselves vile, and he restrained them not. It was strange that this child had to bring reproof to Eli for allowing his sons to be so unruly and ungodly in their ways. What a wonderful thing it is when parents have a love and care for their children – showing their religion by their actions day by day. That was my plague. I asked my pastor’s wife in New York City how to bring up children. She said, *“Teach them to love and respect you,”* and I thought she just put it up to me: my behaviour. Eli must have slipped to allow his children to do as they did.

If we have a need shown to us, it seems almost in a negative sense that God is with us, when He shows us our weakness and shortcomings. How undone we are: without grace or any evidence of His saving mercy. How poor and needy we are when left to ourselves; yet here is the evidence of that Holy Spirit’s work. Jesus declared, *“He shall receive of mine,”* also *“He will reprove the world of sin and of righteousness, and of judgment.”* *“He shall,”* it is His work. I have been thinking much of a text from which I had spoken at a funeral. I had read Psalm 90, and had tried to speak on verse 17: *“Let the beauty of the Lord our God be upon us:*



*and establish thou the work of our hands upon us; yea, the work of our hands establish thou it.*" After the service a man said, *"I would have liked you to dwell upon those works."* Moses said, "Let thy works appear unto thy servants, and thy glory unto their children." Why did Jesus come into the world? He came to seek and to save,—not to offer salvation. It is really distressing to think how men have twisted the truth of God. They do not preach a "God with us." They preach that if you will do your part, if you will take a stand for Him, He will be your God. If he has given you to feel you are poor and needy, I can pray for such people: it does not matter whether I am in a pulpit or not, I pray that God will further His work in their hearts — that instead of the fathers shall be the children. It is His work, and his alone. The Scripture reads, *"Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I am an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me."* The King shall say, *"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."*

My dear friends, when the Lord takes hold of a person, that one is found to be in prison, held captive by the devil at his will. Sin, that enemy, came in the

beginning, and if our first parent could not stand against Satan's temptation, can you or I? Therefore it is a wonderful work, if in our ministry we are blest to minister to those who are bound. It is the same Emmanuel who hung upon the cross to whom the dying thief cried, *"Lord remember me when thou comest into thy kingdom."* It is the same Emmanuel who came to George Ruston and changed his heart, renewed his will and turned his feet to Zion's Hill. I tell you it is the work of God that ye believe on Him whom He hath sent; and how wonderful it is that this is still going on.

Could God allow his Son to lay down his life for them, and not arrest them in due time, call them by his grace, and show them that He has loved them with an everlasting love, *"Therefore with loving kindness have I drawn thee."* One of the sweetest evidences of "God with us" is the love of God shed abroad in our hearts by the Holy Ghost. *"God is love."* If you have ever come into the fellowship of brethren, and have walked and talked with them, and heard them tell of the goodness and mercy of God, and your heart went out in love to them, and you feel that you always want to show them that you love them; and if they are taken home, you will think of them,—Where?

*"Forever with the Lord, Amen, so let it be; Life from the dead is in that word, 'Tis immortality."*

The work of God is a positive work—it does not rely upon an individual, or upon men. See what men have done. The Apostles were still alive when

they began to bring in false ideas, not only Corinthians, but Galatians; and later men mixed Paganism with popular Christianity. The Church of the living God worshipped at times in dens and caves of the earth. It is not of this world. For centuries the religious world tried to destroy it. Yet even in that, God was with his people in life and in death. In every age the children have shown that they have been with Jesus and learnt of him; and it is through much tribulation they follow their Lord.

Our Lord can take a beggar from the dunghill, to set him among princes of God's people. He embraces such in His love and mercy; and his promises are yea and amen, unto the glory of God. It is He who says, *"Thou art mine. When thou passest 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."* Don't stop at anything else. You want your Lord; you want Him in his fulness of grace and truth as positively as the dying thief on the cross. What changed him? Don't say that he did it himself. No! the Lord changed him; and Jesus our dying Lord said, *"Today thou shalt be with me in paradise."* See how men have changed that in what they call the Apostles Creed: *"He descended into hell."* No, He never descended into hell: He endured the hell for his people while he lived, while in Gethsemane, when *"His sweat was as it were great drops of blood fall-*

*ing down to the ground."* He suffered, bled and died that they might enjoy Heaven.

If you have ever come to the place where the pains of hell have gotten hold of you and you've found trouble and sorrow, it's a blessed thing because the Lord is there, and He will bring you to the very place where he will kiss you with divine compassion, and enable you to feel as David did in Psalm 116, *"I love the Lord, because he hath heard my voice and my supplications, because he hath inclined his ear unto me; therefore will I call upon him as long as I live."* *"The sorrows of death compassed me, and the pains of hell got hold upon me: I found trouble and sorrow, then called I upon the name of the Lord."*

Is this your heart's desire? is this your longing? *"It is not of him that willeth nor of him that runneth, but of God that sheweth mercy."* *"They shall call his name Emmanuel, God with us."* I don't think Mary fully comprehended what it meant, but she pondered these things in her heart.

During his ministry *"he made himself of no reputation, but took upon him the form of a servant, and became obedient unto death, even the death of the cross."* *"Wherefore God also hath highly exalted him, and given him a name which is above every name, that at the name of Jesus every knee should bow, — and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

(From a recording taken by our friend Duncan McColl.)

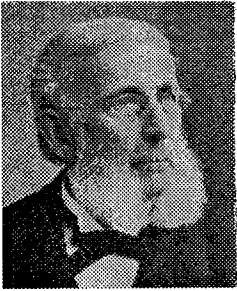
## CHAPTER II

## MY EARLY EXPERIENCE

I will insert here a letter that I wrote to Elder Gilbert Beebe just after my baptism, which tells the spiritual exercises which brought me to the church.

HERRICKS PA., June, 1864.

TO ELDER GILBERT BEEBE:



ELDER SILAS H. DURAND

DEAR BROTHER: In the sweet peace and joy that are mine now it seems as though I can hardly take the time to write. I am continually looking back to consider the wonderful way in which I have been led from darkness to light. It is a way which I cannot yet fully understand, but what I do see of the Lord's marvelous dealings with me would require volumes, if I could write them. In the last few days I have learned more, and more peace and happiness have been mine than in all my life before. I have dwelt in a place of broad rivers and streams. I have been kept in almost perfect peace, and have been made to drink of the river of God's pleasures. There seems to have been a kind of light thrown back from this present, which has shown me much in my past life as I never saw it before; and I must note down some of these memories while my mind is dwelling upon them.

I remember that in my childhood my mind was often engaged in thinking of the immensity of space, and of what was before time began. Once I par-

ticularly remember, after an absorbing effort to reach with my imagination the boundary of space and the beginning of duration, lasting I do not know how long, I started back with a gasp as for breath, from the awful verge which my thoughts had reached, with a clear sense of an infinity beyond the utmost reach and comprehension of my mind. I think that one baffled effort, and the awful sense of infinity I then had, has followed me to the present.

At the age of twelve years I had read the Bible through twice; but I could not think my reading of it was from a love of it as the Word of God, though much of it was very interesting to me. I think, with ambition, which seemed to me to be my principal motive, there was some feeling. Very early I began to study the distinguishing doctrines of grace, and especially the doctrine of election, not only in the Bible, but by reading whatever I could find on the subject. My principal object seemed to me to be able to argue with Arminians; and I never could comfort myself with the thought that I loved or understood the doctrine in any other way than intellectually, and because my parents believed it. Indeed I sometimes thought I was more an Arminian at heart than those I would argue with, and that I had far less ground for hope than they. Although I knew the doctrine was true, I had many troublesome thoughts about it, and sometimes my mind would rise up against it in spite of myself.

In childhood I was very fearful. Thunder and lightning were a terror to me. I was afraid to be alone in the dark. This fear left me, I cannot tell when or how. There was one period when I had a great apprehension of dying. How long it lasted I cannot remember. I have never before looked at those exercises of mind as I do now. I recall one instance, out of many similar, when I feared to go to bed, lest I should surely die before morning. I took the Testament and went out, wishing it were morning. I think I felt that the Lord was angry with me; what other particular reason I had for that fear I cannot recall. It was terrible, a feeling of great blankness in the future, an indefinable dread of something from which there was no help.

I cannot now remember any time after the age of about ten years when I suffered so acutely from a fear of dying. But there was often that great blankness in the future, and an indescribable melancholy without a recognized cause, when I would feel like one of those dark November days, a dull leaden cloud over all the sky, and a dreariness over all the earth. It was not the absence of any particular enjoyment that I could name, but the impossibility of anything I could enjoy or delight in. My mood was not always so dark. I have had much cheerfulness in my life, and some hours of peace and joy, but my cheerfulness seems to have been circumscribed by this leaden cloud. My social and intellectual enjoyments were often keen, but the ultimate of all was this gloom. Those joys were not satisfying; they

did not reach far enough. When I was at home, happiness seemed waiting for me somewhere else, and when away I wanted to get home again. And so I have wandered much, always busy, trying to do what I thought my duty, but finding no true rest or abiding joy. Thanks be to the dear Saviour, this cloud of gloom has gone, and I have found rest in his blessed name. How and why is a wonder to me. This new enjoyment I contemplate with increasing delight. It is perfectly satisfying. There seems no end to it, and no possibility of satiety.

I now go back to my childhood. I cannot remember when I first saw myself a sinner, but it was very early. I had an inner consciousness that a more vain, selfish, deceitful boy never lived. Even in particular instances, when I knew that I appeared to be better than others, I felt that I was worse. I never used profane language, nor did any one at our home, and there was a solemnity about sacred things there which gave us all a kind of reverence for them. But I could not feel that I was any better on that account. The same words or actions which appeared good in others, in me appeared to spring from motives which made them bad. When my conscience prevented me from doing or saying any particular wrong to which I was tempted, I felt about as guilty at seeing the capability of doing it in my heart as though I had done it. How I envied others who, I thought, never could think such wickedness, but who were honest enough to act out whatever they thought, and whose worst

actions were good in comparison with my thoughts.

The oppression of this feeling of wickedness has at times been very great. The consciousness of the utter depravity of my nature has followed me all my life, but I think there was a peculiar and aching sense of guilt in my childhood which did not follow me, though when it left me I cannot tell. Heretofore I have regarded it as one of those things that pass away with childhood. I have always felt that I must get better in order to obtain the favor of God, no matter how much I was convinced that it was impossible for one to do so. I have made many resolutions to think and act according to the strictest rules of right, but have failed to keep them. My utter inability to change myself seems to have been forced upon me, item by item, slowly but surely. After the performance of an action in which it has seemed I might take most pride, and which others would approve, windows have been opened into the depths of my soul, and motives shown to me which have dissipated my pride in a moment. There have been times when my whole past life has risen up before me, a continuous train of evil, without one good thought or action to relieve the dreary monotony. I think that of late I have ceased to regard with any real complacency anything I might do, however laudable it might appear. I have always thought much of the fleeting nature of earthly things, and have realized very clearly the certainty of death, and the vanity of all pleasures that belong only to earth.

These thoughts have, I know, controlled my ambition and my desire for earthly fame, and have mitigated the bitterness of regret for the loss of earthly hopes. I have been conscious of a kind of satisfaction when suffering the keenest stings of humbled pride, as though it were well deserved and appropriate. It has seemed to me that earthly sorrow and misfortune were necessary in order to prepare me to receive and enjoy true happiness.

I have thought much about heaven, but could never feel that I could be happy with the holy beings who must inhabit that world of glory unless I was greatly changed myself. I think I have most earnestly desired and longed for that change, whatever it might be, and have had some hope that it might be given me, or that it might be mine at death. I have not thought much about hell, especially since my early youth, but the thought of banishment from the glory of his power has made me tremble. I cannot say that I have prayed, but I have tried to pray, that the Lord would forgive my sins.

Thank God, the change has come in this life, but how different from what I looked for. My nature is not changed, nor my natural propensities eradicated, but it seems that a new love, and new desires have been given me, which are separate and diverse from all others. I am still conscious of being unfit by nature for the society of holy beings, but I long for it. I am happy with the saints here, and I know I shall be happy with them in heaven, if such should be my happy lot. What a happi-

ness, to be blessed with the fulness of love, to be forever with the Lord, and to be free from everything unholy.

It is impossible to give more than a hint at the various exercises of mind and conflicts which I had as I went on thinking of these things day after day, trying to think of some way in which I could bring the doctrine of grace to apply to my own case and condition. I think that I have seen "men as trees walking," since I was about ten years of age.

When about the age of 20 I joined awhile in Methodist prayer meetings with the students at the seminary where I was attending. I was told that I ought to join the church, but this I could not do. They urged me to get religion, but I did not know how. The good works by which they told me I could get it I thought would be very evil works in me. About this time my sister Bessie joined the Old School Baptist Church at Vaughan Hill. I was very glad. I had always loved to hear the old Baptists preach, and did so whenever I could. For six years I have lived where there are none since I have been engaged in practicing law. In April, 1863, I united with the Presbyterian Church in Wilkes-Barre, where I live. I can hardly tell why I did so. I thought if I made a public profession of my desire to be a Christian it might help me. The preacher was one who had advocated sound doctrine, but he soon showed he could also advocate error and I became tired of that. I was called upon to speak in prayer in public. That I could not continue to do,—I, who had seldom lifted my voice above

a whisper when alone, and that only in broken exclamations for help. It was too much. My sufferings in many ways cannot be told. There were times when I seemed to be on the border of despair. One severe trial was when I visited my father's home; he said to me, "*You have professed to be a follower of Jesus. Do you feel like speaking in prayer?*"

I sometimes felt that I had been left to my own evil heart in uniting with that church, both to break down my pride, and to show me more decidedly that I was helpless and worthless, and to have all shadow of doubt removed as to where the true church of God on earth was. It was not long before I saw clearly where it was not. I looked in vain for brotherly love, for union and fellowship among the members, and for all that should characterize those who are members of a gospel church, as I saw it in the New Testament. But I felt that they were all better than I, although my standing in the community, and in the church was good. They could talk of temporal things, but seemed to have no inclination to speak of spiritual things, which I was more interested in. The preaching, which I had thought sound in doctrine, seemed to grow less and less so, until I could not listen to it with any satisfaction.

At last I became very hungry to hear true preaching of the gospel. Last summer Elder Gilbert Beebe came to my father's house to preach the funeral sermon of my oldest brother, who had been killed in Missouri in the war. Many things he said tended to

comfort me some, and to strengthen my hope that I might sometime be a subject of grace. During the past winter there were heavy troubles at home on account of sickness. I was there much of the time and think I felt some trust in the Lord for myself and others, which he only can give. I talked some, especially with my sister Bessie, but could not feel as I wanted to. My brother Warren, who was not expected to live, experienced a bright hope, and I could rejoice with him. In March I was in Washington with my brother James, and while there I met Elder Wm. J. Purington, and talked very freely with him. I told him I had not taken communion with the Presbyterian Church in some time. He afterward, in a letter, advised me not to do so any more, but to take the first opportunity to talk with some gospel church, intimating that he hoped I had been exercised by the Spirit. I felt certain he was deceived in me, and it seemed that I ought not to talk any more with Christians in regard to my own case, for my troubled state of mind, and what I knew and felt of the truth led them to have a hope for me for which there was no foundation.

For months the Bible and old volumes of the "Signs of the Times" were my only reading, except what was necessary in my business. I could see things in each which seemed to express my feelings, but still my soul refused to be comforted. One evening, as I lay listening to a friend who was reading in the Psalms, I felt a peace and rest so unusual that I noticed it, but did not think of taking any hope on

account of it. The next morning, as I walked to my office, thinking of these things, as I was most of my time, I thought of that peaceful state of mind that I had the last evening, and wondering what it meant. I asked myself: "Will I ever know anything?" Then the words were in my mind, "Blessed are they who hunger and thirst after righteousness." They were very familiar to me; yet now they appeared new and full of life. I had always thought one must be good before he could hunger and thirst after righteousness. Now I saw that a man hungers after something he does not have. I have no righteousness; I want it; I long for it; I am the hungry man. Perhaps I am one for whom Christ died. All this was instantaneous, and the last sentence seemed to stop and be repeated with a certainty as though the word "perhaps" did not belong there. In an instant I was so glad I did not know what to do. I was truly glad, for the first time in all my life I said to myself perhaps I *am* one for whom Jesus died, though I had thought perhaps I *might* be. But now the word was *am*. And for the first time I was glad with that kind of gladness. Every gladness I had ever had from childhood had with it the suggestion of an end. It would end some time. But this I felt would never end. In two or three hours it was, or seemed to be, gone, in a way I shall soon tell; yet that same gladness reaches back to this time, and I have a remembrance and a taste of it now as I write.

I seem to have stopped walking, and to have been standing for some time,

looking away into infinite distance, but I do not know how long I was there. *"Thou hast put gladness in my heart."* I went into my office and began writing to sister Bessie, to tell her of my gladness.

When my pastor came in, as he and other preachers occasionally did, I said at once: "Why, Doctor Hodge, for the first time in all my life I have a hope," and I went on to tell him the wonderful gladness which had been given me. I had been a member of his church about a year, and we had been quite intimate. When I had told him how I felt, he said, "I am glad for you. That is a very happy state of mind; and now all you have to do is to go on in the line of your duty and all will be well."

Immediately I began to question: My duty; my duty ! I have never done my duty. I have never done one thing to merit this hope. It cannot be that I have a hope. This does not belong to me. I tried to keep it, but it began to slip away. In the course of two or three hours it seemed to be gone. My letter to my sister could not tell of the gladness that had come like sunshine into my heart, but into that, and into my own thoughts the questioning and heart searching went. I had always felt that before I could have a true hope, I must have a view of God, and of my condemnation under his holy law, and of Christ's sacrifice, in some way different from what I had ever had, and that I must come to him with a singleness of desire, and with a knowledge of what I wanted, and with a hungering and thirsting after righteousness. I could see nothing in my experience equal to what I thought this must be. If I had ever truly hungered, and had truly

felt my condemnation, I certainly should be able to avoid all sin, and to pray with a single desire; whereas it sometimes appeared as though I saw more evil within me when trying to pray than at other times. I thought that perhaps my great desire for a hope and for the favor of God were the cause of my taking these things to myself, which did not belong to me.

I decided to go to the Warwick Association in Warwick, N. Y., and have a talk with Elder Trott, whose writings I had read in the "Signs," with great appreciation. Although certain that I had no true experience, I wanted to talk with some church. I knew that Christ was able to save even me, if I would go to him; but I could not tell how to go, or where to find him. Yet it seemed to me if I could hear the preaching I loved, and see the enjoyment of Christians, I would feel better, and if they would give me some corner in the church, that I would rest, and just trust myself to the Lord. Then again I thought it would be the worst thing I had ever done if I should say anything that would make them willing to admit me.

A friend at the Association expressed, as my sister had done before, a confidence in the reality of my experience. I could not feel that it was so, yet I felt somewhat enlivened. On the second day of the Association a lady came from a distance, who had never heard an Old Baptist preach. She was seeking the church of God, and felt that she



had found it in the people at Warwick. She was baptized on the last day, and I thought it the most beautiful scene I had ever witnessed, but felt more alone than ever. I listened eagerly to all the preaching, but none of it came to me as my own, or with power, except one text:

*"Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left."* I had opportunity to talk with several, and among them Elder Trott, whom I regarded with almost reverence on account of what I had read of his writings. He advised me to tell the church my feelings and exercises, and let them judge of my experience. "You know," he said, "they are the judges." I saw that most of them had a hope for me, but I felt as though I had deceived them. Although I had decided to act upon the advice of Elders Trott and Beebe, and receive the ordinance of baptism if the church accepted me, I was really distressed at what I was going to do, and resolved to explain this feeling to the church, and charge them to judge with great care. And yet, I thought, suppose they should say this is an experience of grace; what would I do! So in this great trouble and conflict of mind, with many other perplexities and anxieties of soul weighing upon me, I sank into sleep.

On Saturday morning about three o'clock I was awake and thinking of these things as usual. One by one my doubts and perplexities came before my mind and were removed. Passages

of scripture and points of doctrine with which I was familiar had new meanings for me. I seemed to be thinking with wonderful ease, and with a certainty as to the correctness of my thoughts which was new to me. What was explained to me in that hour it would take long to tell. Suddenly I was conscious that I had been lying in perfect peace and rest. I was thinking so easily, and saw things so clearly that I thought I would take up the things that had troubled me so much and think them over. I looked about me for them, but they were all gone beyond my reach. I seemed to see them in the distance around me, as Christian in "The Pilgrim's Progress," after he had passed through the Valley of the Shadow of Death, saw the evil things that had tormented him, but they were far off, and came not nigh. Not a trouble was in sight. I saw no reason for the peace and calm which possessed my mind, but there it was, and I knew it was the *"Peace of God, which passeth all understanding."* How good and sweet it was, after all these weary, restless years. How my glad heart went out in love and gratitude to the dear Lord. I thought of the words of scripture, *"Thou wilt keep him in perfect peace whose mind is staid on thee, because he trusteth in thee."* I had tried so long, so many weary years, to stay my heart on God, that I might have that perfect peace, but had never been able. Now, without an effort of my own, and in an unexpected moment, and in an unexpected way, the Lord had done it. I had done nothing to

merit it; I was no better than I was yesterday. It was so wonderful; I could see no reason in myself for it. It passed my understanding.

I thought, "Can I ever sin again, in heart or word or act?" It seemed impossible. Can I ever tell any one how to get this peace, or that he himself can obtain it, when it had come to me as the wind, blowing where it listeth? For I knew then that nothing I had ever done, nor any sermon I had ever heard, nor anything that anybody had ever said to me, had been the means by which that peace had come to me. All that day I was like them that dream. Peace flowed in my heart like a river. My mouth was filled with laughter, and my tongue with singing. I could not yet understand what reason I had for feeling so, and occasionally a momentary trouble would come over me because I did not have my doubts and afflictions any more. But even that could not hurt me. I was led and controlled by a blessed spirit of peace.

On Sunday morning I awoke about the same hour, three o'clock, and found myself still with him, my restfulness and delight still greater. I never can express the trembling joy that overflowed my soul as the assurance grew stronger and stronger that I had found my Saviour, or had been found of him.

On that morning, Sunday morning, June 12, 1864, Elder Harding preached in Wallkill Meeting House, near Middletown, N. Y., from Isa. 55:13, telling much that was delightful for me to hear. I told the church a little of my feelings and was received. Instead

of having to tell them of doubts I could tell them of a precious hope, but seemed able to tell them only a little. There was no hurry or excitement about me that day. In the afternoon I was baptized by Elder Gilbert Beebe in a little lake in the cemetery at Middletown. I had often thought that if such a thing should ever be, it would be a very exciting time for me, but I was never so calm before. The crowd that stood quietly by, and even the beautiful address to which we listened, claimed my attention less than the beautiful clouds, and a little sunfish playing in the water at my feet. The sermon of Elder St. John, from Luke 18:29, 30, and the address of Elder Beebe in giving me the right hand of fellowship, were listened to with more pleasure than can be expressed. My delight at getting into the church knew no bounds.

Preaching was a new thing to me. I found that after all my fancied knowledge of true doctrine, I was a perfect child in my ignorance of spiritual things. I first knew really what prayer was; it was breathing within me. I first knew what faith was; I stopped looking away somewhere for the Lord, and trying to form an adequate conception of him in my mind; and acknowledged his glorious presence, and saw by faith my precious and glorious Redeemer. I have only once seemed to see a vision, and that was hardly with my mind. On Monday morning the moment I woke a doubt seemed to arise within me. It had the appearance of a terrible black thing rising out of darkness. I shrank back and cried in

my soul, *"O Lord, I cannot contend with this."* Instantly I saw the appearance of a hand reach out over it and crush it back into darkness again. The black thing appears to me to be composed of all doubts and questionings that can ever rise up in the mind against the truth, and even against the experience of grace, and the existence of God. I was not left to try my strength with it; and I felt that moment that I would never have that peculiar temptation again. I feel so yet.

It was a privilege for which I was, and am, very thankful, to spend those few days with those who have been taught of God. On Monday I left them, but peace went with me. My joy and wonder continually increased, as new things were revealed, and glorious things were unfolded to my spiritual understanding, every revelation renewing and strengthening my assurance that I had found my Beloved. I could not bear to have my thoughts diverted from my new-found treasure, but kept it closely grasped by them, as though afraid it might suddenly vanish, as though, indeed, it could not be a reality, but only a dream.

And so I have gone on till now. Today I have felt as though I ought to write some of my former exercises, lest in this new life I might forget them. I have done so hastily and meagerly. But I cannot keep long from the contemplation of this new joy, and from the new beauties I see in the Bible, and from talking with my home folks here at my father's, who are now dear to me in a new sense. In a few days I must return to my place of business, where

I shall be alone, but for the presence of him who I know will be with me, and who I trust will hide me in the secret of his presence from the pride of men. Though far from those with whom I have a name and an inheritance, still may I trust that the Lord will abundantly satisfy me with the provisions of his house. Let me always ascribe praise to him who sitteth on the throne of his holiness, and whose mercy endureth forever.

Elder Silas H. Durand

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*"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." — JOHN xv. 8.*



HE bearing of much fruit not only brings glory to God, but proves such rich fruit-bearers to be genuine disciples of the Lord Jesus. Now, though there is no merit in their bearing fruit, they sometimes get comfort from it, as proving an abiding union with Christ. *"If ye keep my commandments, ye shall abide in my love; even as I have kept my Fathers commandments and abide in his love."* There is no maintaining of holy confidence in the soul but by walking in godly obedience; nor can there be any true spiritual communion with God whilst the guilt of disobedience lies hard and heavy on the conscience. To make straight paths for our feet; to walk in the fear of God; to live to his glory, are not only sweet tests of genuine discipleship, but faith, hope, and love cannot be maintained without them. And yet if we know

anything of what gospel fruit is, and what we are as poor, vile sinners, must we not too often put our mouth in the dust? Instead of rejoicing in our fruitfulness, must we not often rather lament our barrenness, and cry out, "*My leanness, my leanness, woe unto me!*" Still, if we see and feel a deficiency in these points in ourselves and others, and, comparing our hearts, lips, and lives with the word of truth, must plead guilty, shall this utterly discourage us? No. This very discouragement may prove of service to us. It is good, at times, to be discouraged; because it makes us learn that "*without Christ we can do nothing,*" and that it is only by his grace that we can produce fruit to his glory. It is, therefore, good to see and feel our barrenness and unfruitfulness; for it is this very sight and sense of our own want of fruit that leads us in earnest desires to the Lord Jesus Christ to work in us to will and to do of his own good pleasure.

Elder J.C. Philpot

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**ST. JOHN 15:12-15.**

*This is my commandment, That ye love one another, as I have loved you.*

*Greater love hath no man than this, that a man lay down his life for his friends.*

*Ye are my friends, if ye do whatsoever I command you.*

*Henceforth I call you not servants; for the servant knoweth not what his lord doeth; but I have called you friends; for all things that I have heard of my Father I have made known unto you.*

*"And I will turn mine hand upon the little ones." (Zech. 13:7)*

**I** do not understand this to mean that when the Lord smites the Shepherd and scatters the sheep that He will protect the little ones from the stroke of justice. The phrase, "*turn my hand upon*", appears to me rather to imply antagonism, punishment, the execution of judgment. The little ones are a part of the flock; they are all to know the just anger of a holy God on account of sin, the little as well as the great. This is the day of judgment; the Shepherd receives the stroke, and in that stroke that fell upon Him all the flock, to the least of the little ones, is included. Justice and judgment are thus executed for and upon every one of them. When Jesus died the flock all died in Him, in a legal and mystical sense. The sheep are all scattered, and left helpless and defenseless, and the Lord's hand is turned, in judgment, upon the little ones, when the Shepherd is stricken down. The condition of the Shepherd shows the condition of the whole flock. This condition of condemnation and death must be experienced in measure by every one of the little ones. But lo, to their glad surprise the Shepherd appears again, risen from the dead, having paid the debt of justice, and now with all power in His hands He gathers the sheep that were scattered, and carries the little ones in His bosom. The hand of the Lord is not turned upon them in anger any more, but is laid upon them

in love and tenderness, to cover them in the day of judgment, and to uphold them in the time of trouble.

If this sentence, "*And I will turn mine hand upon the little ones*", had meant in protection from the judgment that fell upon the sheep, then it appears to me, it would have read, "*But I will turn mine hand upon the little ones.*" The word "and", to my mind, includes them all in the judgment which turned the hand of the Lord upon the Shepherd and the sheep.

Fragments  
Silas H. Durand

Minden, La. 71055  
Dec. 5, 1978

**J**ust a few lines on second Thess. chapter 2, verse 13, 14. If there was such a thing as the plan of salvation it would be contained in those two verses. It reads. "*But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit, unto obedience and belief of the truth.*"

Without doubt there is more confusion and mystery in the experimental teaching of the Holy Spirit to each child of God than in any of the great works of salvation.

Salvation is made up of three parts. First, is God the author, His will and purpose in his choice of his elect people. The scriptures teach that we

were chosen in Him before the foundation of the world, that we should be holy, without blame before Him in Love. The only way we are involved in this choice is as a blessed recipient. This was set and fixed in the mind and purpose of God before any of us were.

Second, is the advent of Christ into the world, the miracles He performed, His teaching as set forth in the scriptures, His promises to His little ones. Even His name means God with us. These promises are the earnest of our inheritance until the redemption of the purchased possession. His taking upon Himself the sins of all His chosen. His death on the cruel tree of the cross. His burial and resurrection from the dead. He tells us that because I live, you may live also. He came that we might have life, Spiritually, and that we might have it more abundantly. This work of Christ in redeeming His people, justifying and atoning for their sins, was all done without any help from the sinner.

The third work of salvation is the teaching of Christ. In the 16th chapter of John, Christ tells us that it is expedient that He go away, "*For if I go not away the comforter will not come unto you; if I depart, I will send him unto you.*" He the Holy Ghost, shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

My desire, if I know my desire, is to make a few comments on the work of the Spirit in sanctification. This Spirit, I think, is the quiet still voice that tells us to go this way or that way, that this way is right or this way is wrong. This

is God's kingdom, set up and manifested in the heart of each child of God. Until this work is begun in him, the child of God is by nature a child of wrath, even as others. These others, this scripture speaks of, are the ones mentioned in the book of Proverbs. There is a way that seems right to a man, but the end thereof are the ways of death. This is the way we all travel, until touched by the Holy Spirit.

There are many scriptures that describe the work of the Spirit in the heart of a child of God. The first such work is bringing to the attention of the child of God, that he is a sinner, that within him dwells no good thing, that all or the best of his goodness is as filthy rags. When we are given the heart to examine ourselves and find that we have not one good thing to offer this just and Holy God, then do we cry with Paul, *"Who can deliver me from the body of this death?"* thus, we learn that the way of man is not in himself; it is not in man that walketh to direct his steps. Then do we begin to search the scriptures.

In this search we find that the same Paul who considered himself the chief of sinners was the same one given as a pattern for those who come after him to believe unto life eternal. That David, a man after God's own heart, was an adulterer and murderer, causes one to hope that because God showed mercy on such as these, that we are not so far away that He could not reach even such as you find yourself to be, that he does not save someone because of what he is, but in spite of what he is.

When, by the Spirit, this hope is set up in a child of God, he finds things much different than before. He has been turned from the love of the world and worldly things to those things that do not perish with the using. He longs for closer fellowship with people who believe as he does, to know more of the ways of Christ, a love for the truth that at one time he knew not. He becomes a seeking person.

In the Song of Solomon there is such a seeking person. *"Tell me oh thou whom my soul loveth, where thou feedeth, where thou maketh thou flock to rest at noon."* Dear brethren, if this longing is sincere, He always answers. *"If thou know not, oh thou fairest among women, go thou way forth by the footsteps of the flock, feed thy kids beside the Shepherd's tent."* Is not this your desire?

He does not put the desire for Him in your heart and then withhold the way. He tells us in the 45th chapter of Isaiah, 19th verse, *"I have not spoken in secret, in a dark place of the earth: I said not unto the seed of Jacob, seek ye me in vain."*

So in conclusion, brethren, I believe that when the Spirit and God is that Spirit has taken up abode within your heart, you are ever being taught those things that are good for you, the things which are conforming you to the image of His darling Son, those things that are well pleasing in His sight. May it ever be thus with you.

Yours in hope,  
Elder Graydon Smith

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**CONTRIBUTIONS**


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FOR JULY 1998

Mrs. A.R. Patterson, LA .....	\$12.00
Ollie C. Gauldin, NC .....	2.00
Mrs. Ina Hendrix, TN .....	5.00
In memory of Eld. John C. Townley	
Mrs. Frances Townley, AR .....	10.00
Mrs. Frances T. Jarvis, MD .....	2.00
Melvin R. Hollandsworth, VA .....	2.00
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Eld. Carl Terry, VA .....	2.00
Douglas G. Hodges, VA .....	2.00
A.L. Shelton, VA .....	2.00
Eld. Raymond Goad, VA .....	2.00
Eld. C.B. Davis, NC .....	2.00

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**OBITUARIES**


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**SISTER ERMA PAYNE**



It is a feeling of unworthiness and sadness that I attempt to write an obituary of my sister in Christ, also my mother-n-law.

In memory of our Dear Sister who passed away October 16, 1997. She was born in Pittsylvania County January 10, 1920, to Augusta Thomas Burnett and Hattie Nichols Burnett, she had a brother Thomas Burnett and a sister Ruth Burnett Bliss.

She was married to Silas Payne, Sr. They lived a happy marriage of 56 years. Survived by two sons Silas Payne, Jr. and Harry Payne and wives. Christine and Bonnie. Four grandchildren, 1 great grandson, one step grandson, and two step great grandchildren.

She united with Union Church in 1975, which she loved so dear.

She loved everyone, loved to sing and praise God. She invited friends into her home on Sundays with great feast of food and love.

She was sick for several months but no matter how sick she was, she never forgot her pastor. Just the sound of his voice, she would perk up and say Brother Goad let me hug you.

She fought a good fight, she finished her course and kept her faith.

May we all be reconciled to His Holy will and be comforted to know that our loss is her eternal gain.

Her funeral was held at Scott's Funeral Home in Chatham, Va. Oct. 19, 1997. 2 p.m. by Elder Raymond Goad and Rev. Haywood Alcorn. She was buried in Hillcrest Burial Park.

Written by,  
Sister Christine Payne

## MARY ELIZABETH RICE

**S**ister Rice was born September 29, 1901 in Pittsylvania County, Virginia. She was the daughter of Albert Edgar Rice, Sr. and Maniza Page Rice. There were two other girls and two boys in the family, all of whom preceded her in death. Sister Elizabeth started working early in life at McCroy's Department Store, later at McGuffin's, and finally at Dan River, Inc. for 24 years.

The family was very industrious and all worked to help out with the cost of living. Sister Rice along with her two sisters were excellent seamstresses and were always making something they could share with their friends. They made many beautiful quilts to be sold or given to loved ones and friends. My wife and I have one of these quilts with pieces the size of postage stamps. I was told when the three girls had to enter the nursing home there were 23 quilts in a closet of their home all completely finished.

My wife and I visited her many times and went to visit on Sunday afternoon May 18, 1997. We knew she would not know us, but still we had a desire to speak to her as we did each time we went. We saw a change in her while there and realized it was the beginning of her death. We would not leave her alone to die and about 8:30 p.m. the struggle of life was over. We feel that then her spirit ascended to a new home where her faith and hope are a reality.

She and Sister Ema and Nettle were members of Danville Primitive Baptist

Church. They all were dedicated to the love of church and attended as long as health permitted. Sister Elizabeth was the last of her family and is survived only by several cousins. These are Virginia McKinney, and James A. Dix of Danville, Virginia and Martha Johnson and Louise Kepley of Greensboro, North Carolina and Zettie Holderby of Reidsville, North Carolina.

There was a graveside service for Sister Rice by Elder Julian Williams and Elder C.B. Davis, Jr. Her body was laid to rest in Highland Burial Park of Danville to await the voice of victory that will call her home. We all miss her but would not desire her back to suffer again.

We desire a copy of this to be printed in the Signs of the Times, a copy placed in the church book, and copies given to her cousins. Written by one who loved her so much, and enjoyed her talks about the church and what it meant to her.

Elder C.B. Davis, Jr.

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**PSALM 43: 3-5.**

*Send out thy light and thy truth: let them lead me; let them bring me unto thy holy hill, and to thy tabernacles.*

*Then will I go unto the altar of God, unto God my exceeding joy: yea, upon the harp will I praise thee, O God my God.*

*Why art thou cast down, O my soul? and why art thou disquieted with me? hope in God: for I shall yet praise him, who is the health of my countenance, and my God.*



# Signs of the Times

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (336) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.

1012 Bennett Circle, Keeling, Virginia 24566

## POEM

### THOUGHTS

**O God the Rock upon which I stand,  
Would that Thou would hold me  
by my hand  
Console, chide, correct and  
discipline me  
So that by these things I may  
better know Thee**

**No greater love could be bestowed  
Than that which in blood from  
your Son's side flowed  
Lift me up that I may more  
clearly see  
The vast difference between  
mere man and Thee**

**Enable my heart to burst forth  
in songs of praise  
And teach my feet to follow in  
your ways  
Then when all my days on earth  
be stilled  
May my cares be erased and my  
hopes fulfilled.**

**Carrie Jo Williams**

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**EDITORIAL**


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**JEWS VS GENTILES**

ELDER R.H. CAMPBELL

**(Romans Chap 11, Vs 28)**

*As concerning the gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes.*

**T**here is a salvation to the Jews, the chosen generation of God, under the law, which was given by Moses, and was purchased with the blood of Jesus for their sins under the law; and there is a salvation to the Gentiles which came by Grace and truth in the person of Jesus Christ the only begotten of the Father. They are

all the children of God through different administrations or covenants and salvation to both came by the birth, death and resurrection of Jesus Christ; One came by the death of Christ on the cross for those under the law and the other by the resurrection of Jesus when he rose from death, having set aside the law, condemning it in the flesh and perfecting the gentiles by the indwelling of the holy spirit in their hearts, making them free from the law of sin and death. This child is in the image of God and cannot sin, although it dwells in a body of flesh that sins constantly; this is the cross that all bear, enduring the body of flesh and as Lot's righteous soul was vexed daily with the sins of the people of Sodom among whom he dwelled, they endure the flesh and the depravity of the fleshly mind, but walk after the spirit. This was Paul's complaint, in the seventh chapter of Romans, when he cried O wretched man that I am: who shall deliver me from the body of this death, endure it he must, but it was very distressing to his soul and he longed for the time when he would be free from it.

The above scripture is found in the eleventh chapter of Romans, which deals with the fall of the Jews, and that through their fall salvation is come unto the Gentiles; it goes on to say, *"Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness?"* It speaks of the casting away of them being the reconciling of the world, and if so, what shall the

receiving of them be, but life from the dead. It does not say, anywhere in this writing, of their being cut off and lost, but rather, blindness in part is happened unto them, but it says that they may be grafted in again. The Jews, as a nation, did not receive or believe in Christ; they rejected him and his teachings, and continued under the law as they had since the time that the law was given them by God, through Moses. Although they had the scriptures, prophesying of the coming of the Messiah and that he would make the sacrifice that would put away their sin, they did not recognize Jesus as that prophet; but as Paul wrote, (Romans Chap 3, Vs 1-3) ***"What advantage then hath the Jew? or what profit is there in circumcision? Much every way: chiefly because that unto them were committed the oracles of God, For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid: yea let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged"***. Now, the above text, as concerning the gospel they are enemies for your sake: but as touching the election they are beloved for the fathers sake, seemingly fits in right here and states that all Israel, the elect of God, shall be saved. (Romans Chap 11, Vs 7) ***"What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."*** The election hath obtained it by the determinate counsel

and foreknowledge of God and not because of the keeping of the law, or the lack of it, but because of the faith that they have in their God.

(Romans Chap 14, Vs 25-26) ***"For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceit; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, there shall come out of sion the Deliverer, and shall turn away ungodliness from Jacob:"*** indicating that the residue of the Jews (Jacob, the lot of his inheritance) in its entirety shall be brought in, after the fullness of the Gentiles is come in; the first shall be last and the last shall be first. We may not understand how, or why, it is this way and, as the scripture says, it is a mystery, but the fullness of the Jews will be brought in after the fullness of the Gentiles be come in. The blood of Jesus flowed to the former sea and to the hinder sea for all who lived and sinned under the law; but his death brought salvation to the Gentiles by taking the law away, condemning sin, a characteristic of the flesh, in the flesh and bringing in the spiritual kingdom of those, (the inner man) who did not commit sin because he is born of God. Where there is no law, there is no sin, and in that one that is born of the spirit, that new creature in Christ, there is no sin.

(Gal Chap 5, Vs 18) ***"But if ye be led of the Spirit, ye are not under the law."*** Those that are born of the spirit

are led of the spirit and there is no law to condemn them because the one who sent the comforter has taken the law away so that it has no more jurisdiction over them. Where there is no law, there is no sin, as Paul said, blessed is the man to whom the lord will not impute sin. This is the blessed state of the new creature in Christ, the old things, under the law, are passed away; behold all things are become new, and all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given unto the ministry of reconciliation; to wit. that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. This word that is committed unto them is the law that is printed in their heart and written in their mind, not on tables of stone, and they shall live by them; it is by this word that they try the spirits to recognize their brethren and fellowship the mystery that they have in common and worship God in spirit and in truth.

(John Chap 1, Vs 11-12-13) *"He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God,"* This scripture, stating that he came to his own, refers to the fact that the Jews; whom as concerning the flesh Christ came, did not receive his testimony and enter into the Gospel church, by being

born of the spirit, and as Christ told Nicodemus ye must be born again to see the kingdom of heaven, and enter into it. This kingdom of Heaven, in this analogy, is the gospel church, which Christ established when he died, was buried and rose again; and sent forth the comforter as Christ promised his disciples, *"Nevertheless I tell you the truth: It is expedient for you that I go away: for if I go not away, the comforter will not come unto you; but if I depart, I will send him unto you."* This was accomplished on the day of Pentecost, when the Holy Ghost came down as cloven tongues of fire and sat upon each of the Apostles; they were filled with the Holy Ghost and began to preach the gospel, for the first time, as the spirit gave them utterance, and that is still the way that it is preached today. This was when the church, or the kingdom of heaven, was established, on earth and the gospel era began, fulfilling all of the prophesies of the old testament of what God would do, in that day, and the new covenant was established with the house of Israel and with the house of Judah and they became one fold, the common denominator being the immaculate Son of God; the mediator between God and his chosen generation whether they be Jews or Gentiles.

(Romans Chap 10 Vs, 4) *"For Christ is the end of the law for righteousness to every one that believeth."* This is true, in the fact that the death of Christ was for the sins, under the law, and forever atoned for those sins and made those who lived under the

law of sin and death free from the penalty for their sins, which condemned them, and they stood justified before God by the shed blood of Christ. The law never made any righteous; for the scriptures say if righteousness came by the law, then Christ died in vain but the bringing in of a better covenant, under a new priesthood, did. Righteousness comes by faith and the law is not of faith, but the man that doeth the works of the law shall live in them, before or after Christ came into the world, and Christ died for all of the sins of his children under the law; whether before or after his death. This is why Paul wrote (Romans Chap 11, Vs 26) ***"And so all Israel shall be saved: as it is written, there shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob"*** and this after he had said that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and then the Israelites shall come in and receive that promised inheritance laid up for them from the foundation of the world because of their election.

Now, the text says, ***"As concerning the gospel, they are enemies for your sake"***: and this is not talking about the Jews under the law, in former times, because they did not know of the gospel in those days and being born of the spirit as the apostles and disciples of Christ did, The apostle Paul is talking of the Jews, in his day, the day in which he is writing this scripture, and that is after Christ has died, and he says, they are enemies to the gospel. He says; as concerning

the gospel they are enemies, but as concerning the election, these same ones in the same time are, as touching the election, beloved for the fathers' sake; then he goes on to say ***"For the gifts and calling of God are without repentance."*** If they are, according to election, beloved for the father's sake, then it seems that they are of the family for whom Christ died, and are of the redeemed of the Lord, whether they believe the gospel, or not. This brings to mind, the parable of the ten virgins, five were wise and possessed oil in their lamps, and five were foolish and had no oil in their lamps. The oil represents the spirit, which those in the gospel day possess, and the lack of it represents those under the law without the spirit, but they were all virgins and they were all betrothed to the bridegroom; if this represents the kingdom of heaven, did the father betroth his son to five virgins and five harlots or to ten virgins under two different covenants. They were under different covenants; as the scripture states; ***"Now there are diversities of gifts, but the same spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all."*** Just because they are not just like those, in another administration or operation, it does not mean that they are not of the chosen generation determined from the foundation of the earth. This is, seemingly, what is being stated in the above scripture that, although the Jews are enemies as concerning the

gospel, they are beloved of the Father because they were elected of God the same as those under the new covenant. (Romans Chap 11, Vs 32) ***"For God hath concluded them all in unbelief, that he might have mercy upon all", whether they are Israelites or Gentiles.*** (Romans Chap 11, Vs 33) ***"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgements, and his ways past finding out"***. Man cannot fathom the mysteries of God nor rationalize them with the human mind; 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; he can only wait on the Lord for faith and understanding.

Gal. Chap, 3 Vs 10-13) ***"For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for The just shall live by faith, And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the spirit through faith."*** This is saying that as many are under the works of

the law are under the curse, and this applies to the Jews until this day because they are still under that Mosiacal law and the curse that accomplishes it and will continue to be there until the fulness of the Gentiles be come in. When this is accomplished, then Israel shall be brought in because of the election, and because of the death of Christ for the sins under the law and then shall be brought to pass the prophesy recorded in (Eze Chap 37 Vs 16-17) ***"Moreover, thou son of man, take thee one stick, and write upon it, For Judah and for the children of Israel his companions: And join them one to another into one stick; and they shall become one in thine hand."*** There shall be one shepherd and one fold.

There is no room for the Gentile to boast because he has faith, as though he accomplished this on his own; the sovereign work of God is true and sure, whether all understand it or not. The truth is the truth if no one believes it, and everyone believing a thing does not make it true. May God grant us the wisdom to accept what we believe as a gift from God and realize that there are many things that we will never understand. All believe according to the measure of the gift of Christ, and each one is given what is needful for them and must walk according to that knowledge. It is not needful for them to understand everything, or else they would, but, each is given a little here and a little there to keep them searching the scriptures for more evidence that these truths apply to them. (Romans 14, Vs 1-2-3) ***"Him that is weak***

*in the faith receive ye , but not to doubtful disputations. For one believeth that he may eat all things: another who is weak, eateth herbs. Let not him that eateth despise him the eateth not; and let not him which eateth not judge him that eateth: for God hath received him."* Who is man to judge another man's servant? to his own master he standeth or falleth. As Paul said, in his letter to the church at Colosse, (Col Chap 2, Vs 6) *"As ye have therefore received Christ Jesus the Lord, so walk ye in him"*. Paul is saying here, you cannot live and believe according to my experience, you must walk and believe according to the revelation of the word of God in your own life. Each one's faith is a unique and precious gift, tailored to their own individual need; and all to the glory of God. When wisdom was required God called Solomon and gave him wisdom; when strength was required he called Sampson and gave him the strength of ten men; either one could not walk and perform as the other, but they were equally important, in God's plan. Each filled their place, in the house of God and contributed that which was needful according to the purposes of God, from the foundation of the world.

There are many different theories on the salvation of the children of God and this is another one, but be that as it may, (II Tim Chap 2, Vs 19) *"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And Let every one that nameth the name of Christ depart from iniquity."*

*uity."* This is one point of doctrine that all true believers will agree on and trust in with all of their heart mind and soul for their hope of salvation; they will agree that it is because that God first loved them and gave his only begotten son for them if their hope is valid. Known unto God are all his works from the beginning of the world and the salvation of the saints is the reason for all things and the reason for all his works. As Jesus told the Pharsees, on one occasion when they asked him what they must do to work the works of God, It is the work of God that ye believe on him whom he hath sent, meaning himself.

May God, in the riches of his grace, grant us the, wisdom, understanding, patience and love that accompanies the gift of salvation to all of the saints. These are characteristics of the chosen generation, the royal priesthood and the holy nation and is what makes the fellowship of the brethren so sweet and precious as they journey through this low ground of sin and sorrow. These are the fruits of the spirit that cause them to look over the faults of the fleshly man and concentrate on the beauty of the inner man, which is what they love, for Christs sake.

In bonds of Love  
Richard H. Campbell

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### **1 TIMOTHY 3:5.**

*And the Lord direct your hearts into the love of God, and into the patient waiting for Christ.*

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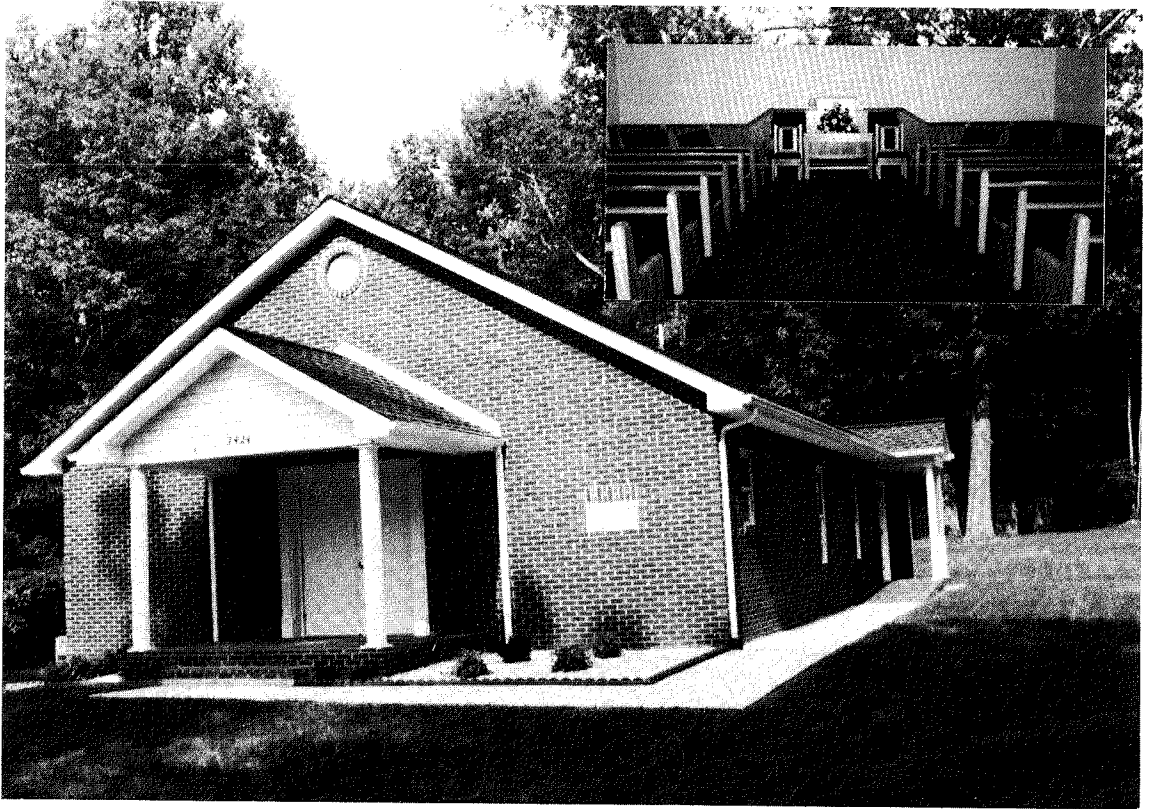
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*CHURCH OF OUR FAITH*

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**T**he Lord willing I will attempt to write concerning the history, the present and what we desire and hope for the future of Little Hope Primitive Baptist Church. I will take the history from the church records and minutes, and write of the present as we have been blessed to see it in the days we are now living. As for the future, God only knows but we hope by an eye of faith, He has given us to believe, that with His blessing, this can continue to be a place where His people can meet to speak of His goodness and mercy and contend for the doctrine our forefathers believed so deeply. For He will not leave Himself without a witness.

In the early 1900's a small group of people met together in a grove of trees in Cove Hollow to worship and praise God. Cove Hollow is located in the counties of Montgomery and Roanoke. The place of this meeting was on the far western edge of Roanoke county, then known as Lafayette, Virginia.

On the 31st day of July, 1911 a parcel of land was deeded by and between W.B. Lawrence and Sara Lawrence, party of the first part and F.J.V. Poff, J.W. Conner, A.B. Lawrence, J.W. McDaniel and J.B. Hilton, Trustees of the Primitive Baptist Church of Lafayette, Virginia, also known as Old School Baptist, Predes-



tinarian Baptist and their successors forever, holding and believing the doctrine of predestination, election, final preservation of the saints to glory and worshipping God in the old and simple time honored way, unmixed with the religious practices of modern times, such as Sunday schools, instrumental music in church, modern mission system of sending paid missionaries among unwilling people who will not support them and the minority, thus holding and practicing shall not be divested of their property rights, parties of the second part. This deed is recorded in the clerk's office of Roanoke County. I am glad and hope thankful this deed was worded and recorded the way it was, as long as one believes this doctrine, they can not be divested of their property rights.

The year this deed was made these people built a small church building on this land. They then called a presbytery of elders to meet with them at their new church house to examine and constitute them into a church, if found qualified.

On Saturday before the fourth Sunday in October 1911 the following Elders and Deacon met with them. Elders Peter Corn, H.V. Cole, B.V. Jessie and J.C. Hurst and Deacon Walker Claypton which members organized themselves into a presbytery with Elder Peter Corn, moderator and Elder J.C. Hurst, clerk. The presbytery called for all who wish to be examined to assemble themselves apart from the world. Wherefore, F.J.V. Poff, John W. Conner, Peter E. Hill, and J.B. Hylton,

together with Mamie A. Hill, Mary Poff, Mary E. Conner, and S. Addie Lawrence, so assembled. The body chose F.J.V. Poff their spokesman and were examined by the moderator on the Primitive Baptist articles of faith, doctrine and practice which articles were substantially the same as the London confession of faith. After careful and thorough examination it was moved and seconded and carried by unanimous vote of the presbytery that they be hereby declared a duly constituted church of the Primitive Baptist faith and order, which are sometimes called and known as Old School or Predestinarian Baptist. The church then held her first meeting and called Elder B.V. Jessie by unanimous vote to serve as their pastor. Elder Jessie accepted. She then agreed that the name of the church should be "Little Hope". Brethern J.B. Hylton and J.W. Conner were chosen deacons and delivered to the presbytery for examination and ordination if found qualified. Elder Cole was chosen by the presbytery to lead in questions. He used the scripture qualifications recorded in Timothy as his basis of questions. The Deacons were found qualified and ordained to the full functions of deaconship by the laying on of hands of the presbytery and prayer by Elder J.C. Hurst and given charge by Elder Peter Corn. The church appointed F.J.V. Poff, church clerk and Elder J.C. Hurst and Brother C.M. Turner, required by the church to draw articles of faith to be submitted to the church for Her approval.

The following Elders have served as pastor, B.V. Jessie, John D. Wood, J. Otie Conner, Julius Bocock, Lane Carter, and the writer is now trying to serve them. I feel to be the least of all if one at all.

In our conference meeting May 1997, the church agreed to build a new meeting house. We knew this would be impossible without the blessing of the Lord, we are small in membership and had little in financial funds, but the interest of some of the members and friends was great and the Lord blessed us to see the building completed. We held our first meeting in the new building on Saturday before the fourth Sunday in February 1998. We also held a special meeting on March 28, 1998, to dedicate the building. My prayer is that this will be a house of prayer and worship, that our children and grandchildren may be blessed to worship and praise God here for many generations.

We invite all that love God to come and worship with us. The address is: 7424 Cove Hollow Rd, Elliston, VA, which is 1 1/2 miles off US 11, about eight miles west of Salem, VA, and four miles off Interstate 81 south of Salem.

Written by request of the church in conference July 25, 1998, to be submitted to the Signs of the Times for print if found worthy.

Written by Junior Conner  
Junior Conner, Moderator  
Lawrence Myers, Clerk

## NOTICE

### *Can You Help?*

The 2nd Roxbury Old School Baptist Church at Roxbury, N.Y. needs a new roof. This church was built in 1833. The church has no funds. Any contribution would be greatly appreciated. The church can obtain a matching grant, however, the church must have the money to match it before they can obtain it. Any contribution should be sent as follows:

2nd Roxbury  
Old School Baptist Church

c/o Mr. George Tich Macher  
R.R. #1, P.O. Box 7  
Roxbury, N.Y. 12474

## **PSALM 23**

A Psalm of David.

*The Lord is my shepherd; I shall not want.*

*He maketh me to lie down in green pastures: he leadeth me beside the still waters.*

*He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.*

*Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.*

*Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.*

*Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.*

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**VOICES OF THE PAST**


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**FOOTSTEPS OF THE FLOCK****CHAPTER IX.****THE HISTORY OF JOSEPH.**

**G**en. XXXVII. "In this chapter begins the history of Joseph, with whom the remaining part of the book is chiefly concerned; and here are related the hatred of his brethren to him because his father loved him, and which was increased by the dream he dreamed, and told them of verses 1-11; a visit to his brethren, in the field, whom he found after a long search of them, verses 12-17; their conspiracy on sight of him to slay him, but by the advice of Reuben, it was agreed to cast him into a pit, which they did, verses 18-24, and after that, at the motion of Judah, sold him to the Ishmaelites, who were going to Egypt, verses 25-28; this being done, Reuben being absent and not finding Joseph in the pit, was in great distress, verses 29-30; their contrivance to deceive their father, and make him believe that Joseph was destroyed by a wild beast, which on sight of the coat he credited, and became inconsolable, verses 31-35; and concludes with the sale of Joseph in Egypt, to Potiphar, an officer of Pharaoh, verse 36."

Gen. XXXIX. "In this chapter the history returns to Joseph again, who being brought down to Egypt was sold to Potiphar, with whom he found favor, and who set him over his house,

the Lord prospering every thing in his hands, verses 1-6, and being a young man of comely aspect, his mistress lusted after him, and tempted him to lie with her, from time to time, but he has constantly refused it, as being both ingratitude to his mistress, and a sin against God, verses 7-10. At a certain time, they being alone in the house, she renewed her solicitations, and laid hold of his garment, which he left in her hands, and fled, verses 11-12; upon which she called her servants without and accused Joseph of ill designs upon her, and reported the same to her husband, when he came home, verses 13-19; upon which his master put him in prison, but he found favor with the keeper of it who committed the prisoners and all things relative to them into his hands, verses 20-23."

Gen. XL. "The history of this chapter is, the imprisonment of two of Pharaoh's officers, the chief butler and chief baker, who by the captain of the guard were made the charge of Joseph, verse 1-4; they both dreamed in prison, which made them sad; Joseph taking notice of their sadness, asked the reason of it, and encouraged them to tell him their dreams, verses 5-8. The chief told his dream of the vine and their branches, which Joseph interpreted of his restoration to his office in three days, and desired him to remember him unto Pharaoh when he stood before him, telling him his case, verses 9-15; then the chief baker told his dream of the three white baskets of food on his head, which the birds ate, verse 16-19, and the

events answered to the interpretations, but Joseph was forgotten by the chief butler, verses 20-23."

Gen. XLI. "In this chapter are related Pharaoh's dreams, which his magicians could not interpret, verses 1-9, upon which the chief butler now remembering Joseph, recommended him to Pharaoh as an interpreter, having had an happy experience of him as such himself, verses 10-15; Joseph was sent for out of the prison; and Pharaoh having related his dreams, he interpreted them seven years of plenty and seven years of famine, that should be in the land of Egypt, verses 14-32; and having done, he gave his advice to provide in the years of famine and proposed a scheme for doing it, which was approved by Pharaoh and his ministers, verses 33-37. Joseph himself was pitched upon as the most proper person to execute it, and was appointed chief over the kingdom, next to Pharaoh, who gives him a new name and a wife upon this occasion, verses 38-45. Accordingly in the years of plenty he took a tour throughout the whole land and gathered and laid up food in vast quantities in every city, verses 46-49. An account is given of two sons born to Joseph; and of their names, verses 50-52, and the seven years of famine, beginning to come on at the end of the seven years of plenty, which brought great distress on the land of Egypt, and the countries round about, who all came to Joseph to buy corn, verses 53-57."

Gen. XLII. "This chapter relates that Jacob heard there was corn in Egypt,

sent all his sons, but Benjamin, thither to buy corn, verses 11-4, and coming before Joseph they bowed to him, he knowing them, though they knew him not, spoke roughly to them, and charged them with being spies, verses 6-9; they in their defense urged that they were sons of one man in Canaan, with whom their youngest brother was left, on which Joseph ordered them to send for him, to prove them true men, verses 10-16; and put them all in prison for three days, and then released them, and sent them away to fetch their brother, verses 17-20; this brought to their minds their treatment of Joseph, and they confessed their guilt to each other, which Joseph heard and which greatly affected him; they supposed he understood them not; before he dismissed them he bound Simeon before their eyes, whom he retained, till they returned, verses 21-24; then he ordered his servants to fill their sacks with corn, and put each man's money in his sack, which one of them on the road found, opening his sack for provisions, filled them all with surprise and fear, verses 25-28. Upon their return to Jacob, they related all that had befallen them, and particularly that the governor insisted on having Benjamin brought to them, verses 29-34; their sacks being opened, all their money was found in them, which greatly distressed them, and Jacob also, who was very unwilling to let Benjamin go, though Reutan offered his two sons as a pledge for him, and himself to be a surety, verses 35-38."

Gen. XLIII. "Informs us that the famine continued in the land of Canaan, and the corn that Jacob's sons and family had from Egypt being consumed, Jacob prepared his sons to go down for more, which they refused to do, unless Benjamin was sent with them, for whose safety Judah offered to become a surety, verses 1-10. Jacob with reluctance was prevailed upon to let him go, and dismissed them, with a present to the governor of Egypt, and with double money to buy corn with, and with his blessing upon them, verses 11-14. Upon which they set out for Egypt. When they came into the presence of Joseph, he seeing Benjamin with them, ordered his steward to take them to his house, and get dinner ready, it being his pleasure that they should dine with him that day, verses 15-17. This threw them into a fright, supposing that they were going to be called to an account for the money they found in their sacks; whereupon they related to the steward, every particular of the whole of that affair, who bid them not to be uneasy, for he had their money; and as a proof that things would go well with them, brought Simeon out to them and treated them very kindly and gently, verses 18-24. Having got their present ready against Joseph came home, they delivered it to him with great veneration and submission; who asked of the welfare of their father, and whether that was their younger brother they spoke of, the sight of whom so affected him, that he was obliged to haste to his chamber to weep, verses 25-30. Having washed

his face and composed himself, he returned and ordered dinner to be brought, which were set on different tables, one for himself and the Egyptians and the other for his brethren, whom he placed according to their age, to their surprise; and sent messes from his table to each, and Benjamin five times more than the rest, and they were so liberally entertained that they became cheerful, verses 31-34."

Gen. XLIV. "This chapter relates the policy of Joseph, in making an experiment of his brother's regard and affection for Benjamin; he ordered his steward to put every man's money in his sack, his silver cup in Benjamin's, and when they were got out of the city, to follow them, and charge them with theft, as he did; and having searched their sacks as they desired he should, found the cup with Benjamin, which threw them into the utmost distress; and obliged them to return to Joseph, verses 1-14, who charged them with ill behaviour towards him; they acknowledged it, and proposed to be his servants' but he ordered them to depart to their father, retaining Benjamin in servitude, verses 15-17. Upon which Judah addressed him in a very polite and affectionate manner, and related the whole story, both between Joseph and them, concerning Benjamin, the first time they were in Egypt, and between their father and them upon the same subject, when he directed them to go a second time thither to buy corn, and how he became a surety to his father for him, and therefore proposed to be his bondsman now,

not being able to see his father's face without Benjamin, verses 18-24."

Gen. XLV. "In this chapter we have an account of Joseph's making himself known to his brethren, which was done when they were alone, verses 1-4, when he encouraged them not to distress themselves on account of selling him into Egypt, for God in his providence had sent him there for their good, verses 5-8, and he ordered them to go forthwith to Canaan, and acquaint his father with all the honor and glory they saw him in, and to desire him to come thither to him, where he should be provided for during the five years of famine yet to come, in the best part of the land of Egypt, verses 9-13, upon which he expressed the strongest affection to Benjamin, and to all his brethren, verses 14-15. The fame of this was spread in the house of Pharaoh, which gave the king great pleasure, who immediately expressed his desire that his father might come and settle in Egypt, and ordered provisions to be sent to him, verses 16-20, and carriages to bring him down, and all that belonged to him; and Joseph accordingly delivered to his brethren wagons and provisions for the way, and gave gifts to them and sent gifts to his father, and dismissed his brethren with an exhortation not to fall out by the way, verses 21-24, and they came to Canaan, and acquainted their father with all these things, who at first could not believe them; but when he saw the wagons, his spirit revived, and he determined to go to see his son, verses 25-28."

Gen. LVI. "Here we are told that Jacob with all his family and substance took a journey to Egypt, to see his son Joseph, in which he was encouraged to proceed, by a vision from God, verses 1-7, and we are given an account of all his sons, sons and daughters that went with him, verses 8-27. When he came near to Egypt, he sent Judah before him to Joseph, to acquaint him of his coming, who met him at Goshen, where there was a most affectionate interview between them, verses 28-30, and when he gave directions, what answers to give to Pharaoh's questions, when they should appear before him, to whom he proposed to go and inform him of their being in Egypt, verses 31-34."

Gen. XLVII. "This gives an account of the presentation of five of Joseph's brethren and his father to Pharaoh, and of what passed between them, verses 1-10; of Joseph's settlement of them, according to the directions of Pharaoh, in the land of Goshen, and of his provision he made for them there, verses 11-12; of his getting into his hands, for Pharaoh, the many cattle and lands of the Egyptians, except the lands belonging to the priests, for corn he had supplied them with, verses 15-22; of his giving them seed to sow with on conditions of Pharaoh's having a fifth part of the proceeds, verses 23-26; of the increase of Jacob's substance in Egypt, and that of his children; of the time of his being there, and his approaching death, when he called Joseph to him, and obliged him by an oath to bury him in the burying place of his fathers, verses 27-31."

Gen. XLVIII. "Joseph hearing his father was sick, paid him a visit, verses 1, 2; at which time Jacob gave him an account of the Lord's appearing to him at Luz, and of the promise he made unto him, verses 3, 4; then he adopted his two sons, Ephraim and Manassah, and blessed them, and Joseph also, verses 5-16; and whereas he crossed his hands when he blessed the sons of Joseph, putting his right hand upon the youngest, and his left hand on the eldest, which displeased Joseph, he gave him the reason for so doing, verses 17-20; and then assured him that God would bring him and the rest of his posterity into the land of Canaan, where he assigned them a particular portion above his brethren, verses 21, 22.

Gen. XLIX. "This chapter contains a prophecy of future things, relating to the twelve sons of Jacob, and to the twelve tribes, as descending from them and which he delivered to his sons on his death-bed, having called them together for that purpose, verses 1, 2. He begins with Reuben, his first born, whose incest he takes notice of, on which account he should not excel, verses 3, 4; next Simeon and Levi have a curse denounced on them for their cruelty at Shechem, verses 5, 6; but Judah is praised, and good things are prophesied of him; particularly that Shiloh poor, the Messiah, should spring from him, the time of whose coming is pointed at, verses 7-12; the predictions concerning Zebulun, Issachar and Dan follow, at the close of which Jacob expresses his longing expectation of God's salvation, verses

13-18; and foretelling what should befall Gad and Asher and Naphtali, verses 19-21; a large account is given of Joseph, his trials, and his blessings, verses 22-26; and Benjamin the youngest son taken notice of the last of all; all the tribes being blessed in their order according to the nature of their blessing, verses 27, 28, and the chapter is closed with a charge of Jacob's to his sons to bury him in Canaan, which having delivered, he died, verses 29, 33."

Gen. L. "This contains a short account of what happened from the death of Jacob to the death of Joseph, and is chiefly concerned with the funeral of Jacob; it gives an account of the embalming of Jacob's body and the mourning of the Egyptians for him, verses 1-3; of Pharaoh's permission to go and bury him in Canaan, verses 4-6; the grand funeral procession thither, the mourning made for Jacob, and his interment of Joseph and his brethren to Egypt, they fearing his resentment of their former usage of him, entreat him to forgive them, to which Joseph readily agreed and comforts them, and speaks kindly to them, and bids them not to fear any hurt from him, for whatever was their intention, God meant it; and had overruled it for good, verses 14-21; and the chapter ends with an account of Joseph's age and death, and of his posterity he saw before his death, and of the charge he gave to his brethren to carry his bones with them, when they should depart from Egypt, verses 22-26."

February, 1943

SOLOMON'S SONG 8:8

*"We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for?"*

**I** have not done very much writing on texts that the children of God bring to my notice, because I feel very deeply my deficiency in taking up deep and mysterious things of the Bible, but at this time the request to write to our family paper on the above text has been followed by an impression to do so. I trust by the grace of God that I make the attempt at this time, looking to him to guide my mind into the truth. If I write that which is not true I hope the brethren will set me aright, and that someone will be given a mind to give us an article on it. Many of the books of the Bible are unique. Solomon's Song is the most singular of all in the Bible and is, perhaps, the first instance of a dialogue. It is the sweet voice of Jesus speaking to his bride. His speaking to her brings forth from her the sublimest language. Each of them would be, and are, miserable when not in the company of each other, so we will find them setting forth their mutual love for the other. Now I must say here that in a certain sense this is the church for all time and under all dispensations, but in another restricted sense it is the Jewish church under the law. Please notice that as they speak it is to and about each other. They do not talk about other people or things. They

are so absorbed in each other that there is not time to give it any notice, but now they come near the end of their wonderful conversation. In this text they have turned away from each other. Something precious undoubtedly has been brought to their notice. *"O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!"* Rom. 11:33. Nothing is nearer earthly perfection than the unity, love and companionship of husband and wife. Even that is not worthy to be compared to that holy union of Jesus and his bride. Their hearts beat as one heart; the welfare of the other is of primary importance; their aim is the same, but even with all that we find in our text that something in the future calls attention to them. They do not speak of each other now; they do not speak of their hopes and desires; the church did not say, I have a little sister; the Saviour did not say, you have a little sister, but at one time in perfect accord they speak and say, we have a little sister. Oh, the preciousness of their voices being blended together to include the heathen Gentiles. Just tonight as we study the text together it surely is enough to cause jubilation among the redeemed of the Lord to be known as the little sister. My poor heart responds with joy and adoration to such language. The Bible does not have much to say about God's big children, or fearless children, or learned children, but the precious promise, admonitions, and encouragement to the little children are all



through the book. In nature it is a beautiful thing to see an older brother taking care of and shielding a younger sister. Much more so is it true in regard to this little sister. She has the most wonderful Brother to shield and protect her, one who knows all about her as to how frail and little she is. Now may I suggest that the Jewish church had breasts. By that she was commanded to teach the law; look to the law; live by the law; die by the law and be judged by the law. The law afforded plenty if kept and obeyed. Furthermore, as we first came into a knowledge of the law, we still think that we may be fed by going to these breasts, but to these parties who are blended into one in looking forward toward the day of their little sister she does not have any breasts. May I be permitted to dwell rather intimately on the question of this little sister not having any breasts? Earlier I said that in our text it was the church under the law speaking. Now may I say that this little sister is the church under grace. To come under grace is for the helpless, poor, destitute, and barren to receive sustenance and strength. Now I see this little sister as the bride of Jesus Christ. Reader can you contemplate such a husband? Nothing lacking in him! Completeness and perfection in one! What about his bride? Ah, reader, look yonder at her as she comes up from the wilderness. She is a little one and she is leaning on the arm of her beloved, but she does not have any breasts, She cannot hope to feed any children. As in nature in some cases, so with her in every case,

the nutrition must be supplied from some other source. Sometimes she is so ashamed that she does not have any ability, sometimes she is so glad that her husband furnishes all the food for the feeding of the household. Perhaps in nature if a man was fooled into wedlock with a woman with no breasts it would end in a separation, but not in this case. He knew all about this woman. He chose her in himself before the world was, and she is all fair to him, and I feel inclined to say that she is not deformed in any sense, but has perfection in him, and thus is supplied with breasts filled with the richest milk that supplies just exactly the right amount of love, and grace and faith for the satisfaction of the spiritual appetite, and for the development and growth of the child. Perhaps I am over zealous in regard to everything by grace. I do want my churches to be firmly established in the stable, unwavering doctrine of unconditional election and predestination. Let us look at this matter of this little sister not having any breasts. If she had no breasts, she has no nourishment for her children. If she has no breasts I would like to know just how long she would have to exercise in order to have some? If having no breasts does not constitute perfect helplessness in regard to food just what would it take to be helpless? And who preaches a doctrine that covers, consoles and includes this little sister? Will conditionalism before birth help any? Oh no, all Primitive Baptists agree that conditionalism this early will not do. But what about conditionalism

after birth? Is it any good? Will it produce milk for the babe? Will it put breasts on this little sister? And after putting them in place will it fill them? Fearless of all brands of Arminianism I would say that good (old fashioned to the many, but highly prized by the few) doctrine preached by the people sneered at and called Absoluters is the only one that will reach her case. ***"Before she travailed, she brought forth; before her pain came, she was delivered of a man child."*** Isa. 66:7. Is not that devoid of works, conditions, merits or any other creature? ***"Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought forth her children. Shall I (who, God or the little sister?) bring to the birth, and not cause (Who cause, God or the little sister?) to bring forth, and shut the womb? saith thy God."*** Isa. 66:8, 9. No doubt this little sister is to have children (See Prov. 31:28), and to many how sad it is to see a woman with children and no breasts, but we are not left in despair. ***"Rejoice ye with Jerusalem, (little sister) and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her."*** Isa. 66:10. Then the rejoicing is with and for the little sister. Be glad that she has not any breasts! If you, dear reader, have been courted by the strange woman (Prov. 7:5) and led to mourn that the church (little sister) has not any breasts, may God turn your mourning

into joy. Why all this? ***"That ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory."*** Isa. 66:11. I want to preach and write Him as all of your salvation; as a whole and complete Saviour; (Col. 2:10) as your food and drink; as your life and light; as your strength and health. Is that too much grace? Is that extreme doctrine? Is that unprofitable to the dear little children of God? I think not! I see (and I hope to have felt) in the gospel just what is included in the verse above. O, how the dear little children of God desire to such at this place of nourishment. It satisfies, it delights. This is the gospel of the new covenant. ***"For thus saith the Lord, Behold, I will extend peace to her (Jerusalem, church, little sister) like a river, (notice it is God that extends peace and that it is plentiful) and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees."*** Isa. 66:12. Ah, how highly favored of the Lord, her elder brother, is this little sister. A woman without breasts is pitied and sneered at and made fun of by other women. So it is in the religious world. This little sister does not have any, all the women around her do have. They wonder at her. They know their cause would be helpless without them. Not knowing the power of God they cannot see how she can survive, so they have been preaching her funeral for many years. But what shall we do for her when she is called for? This is

clearly shown is the action of the Jews. Peter did not think it proper to minister to the Gentiles. He did not know they were his little sister. He was not willing to admit them as children of God. Not only that but they refused to receive the elder brother of this little sister. They did not do anything for their little sister, and put to death the only One that did do anything, but that is to the glory of God after all that we might exalt him as our all and in all. Thus the little sister is well supplied with nutritious food. In love and fellowship.

Elder W.D. Griffin

#### TAKE MY YOKE UPON YOU

**M**y dear Friend's letter should have had an earlier notice, but I have had many engagements, on which account I have been prevented writing.

*"It is a good thing that a man bear the yoke in his youth"*. The bondage of the law, the curse of it felt in the conscience, the wrath that it works, the fear of death and of judgment to come, is what most in our day seem to escape. They know nothing of the guilt of sin, the depravity of our nature, nor feel their lost and perishing condition. But God comes near to judgment, (to his people while in this world,) and appears a swift witness against us. He arraigns us at his bar, and our secret sins are set in the light of his countenance, and he causes us to possess the iniquity of our youth. Shame and confusion of face cover us, and guilt makes us afraid. The caul

of our heart is rent, and we meditate terror; the yoke of our transgressions is bound by his hand, and, like David, we sink into the horrible pit. The Lord makes inquisition for blood, and his arrows stick fast within us. Death is to us the king of terrors, and we look forward with dismay to the judgment to come. We feel nothing but wrath, hardness of heart, enmity, stubbornness, bondage, and fear.

*"The law is holy", says Paul; "but I am carnal, sold under sin."* This shows the great disparity there is betwixt God and us. By the law is the knowledge of sin. It reveals to us the concupiscence of our nature, shows the abounding of our transgression, and worketh wrath. This fills us with slavish and tormenting fear. We would fain flee out of his hand, but cannot. Turn which way we will, everything makes against us, and there appears no way of escape from this stormy wind and tempest; there is no rest for the sole of our feet; we are dissatisfied with ourselves and with everything about us. None appears so miserable as we feel ourselves, nor can we imagine that there are any like us - none so vile, so corrupt; none have that evil working within which we find, none feel so hard, so impenitent, stupid, and dead as we. We see our state, but cannot mourn on account of sin as we desire. Nothing seems to draw us, nor does anything drive us. We have no happiness in the world, and no comfort in God. We hear of Christ, and read of him in the Scriptures; but we have no power to come to him, and for want of faith we cannot lay hold upon

him. We know we have destroyed ourselves, and that in Him alone is our help; but whether he will show mercy, we cannot tell. We have no doubt of his power, but of his willingness. *"Lord, if thou wilt"*, said the leper, *"thou canst make me clean"*. We know that he died for sinners, but we dare not entertain a thought that he died for such as we. What we feel makes us conclude that we are too vile for the Saviour to show mercy. Though we call upon him, we cannot find that he hears our prayers; and instead of getting rid of our guilt and the load of sin we feel, every day we appear to get worse and worse, and often fear we shall be obliged to give it all up; and so we should, were it not for the power of God, which keeps us asking, seeking, knocking, though we seem to have no expectation, no hope, that we shall ever obtain what we are seeking for. We feel restless and dissatisfied on account of our state.

But there is a power we feel that causes us to separate from the world and from them that have the form of godliness only. It is the Spirit which giveth life; and this is its quickening influence. We obey its voice, and follow, as we are able, this power that we feel; but what it is we know not, nor do we know what to make of it. We have no light or judgment to know what it is, nor whose we are; but are full of confusion, always in a hurry and in haste. When we attempt to pray the mind is filled with a thousand things, nor can we confess our sin or ask for

pardon as we would; and as soon as we have tried to do so we feel ashamed, and think, *"This is no prayer"*. Dreadful sensations seize us, and what to do we know not; but somehow or other, contrary to our expectation, we are kept calling and seeking. Abraham obeyed and went out, not knowing whither he went. This is the case with every sensible sinner. The blind are brought by a way which they know not. Ask such a one where he is going, he knows not; or what is the matter, he cannot tell. He is dissatisfied, and goes on according to his feelings, but cannot believe it is a work of grace. He is distressed and asks for pardon; but whether he shall end in heaven or hell he does not know, but fears the latter. Paul says that Abraham set out for the land of Canaan, and to the land of Canaan he came. So with every one who, from a feeling sense of his wants, seeks Christ Jesus, the only Friend of sinners.

My friend complains, but I am glad to find he bears his yoke. If he follows on to know the Lord, in due time it shall be destroyed because of the anointing. Though the vision tarry, wait for it; God will avenge his own elect, that cry day and night unto him. Seek the Lord, seek his face, and you will not seek in vain. Wait upon him, be of good courage, and he shall strengthen your heart; wait, I say on the Lord.

*MEETINGS*

**GREENSBORO  
PRIMITIVE BAPTIST CHURCH**



As per precepts and examples as set forth in the written word of God Greensboro Primitive Baptist Church looked out among themselves and recognized a certain gift. They therefore called for a presbytery to be formed Sunday, August 30, 1998 at 2:00 p.m. at Dan River Primitive Baptist Church, Mayfield, N.C., for the purpose of examination of this gift, brother Herbert Edwards and if found qualified be ordained to the full work and service of deacon.

All Elders of our faith and order present were invited to sit in the presbytery and all deacons were asked to sit together. The meeting was opened by prayer by Elder Julian Williams, Elder Kenneth Key was elected as moderator and Elder Cleo Robertson to serve as clerk. Brother Tommy Batts acting as spokesman for the church delivered brother Herbert Edwards to the presbytery.

The qualifications for deacon was read as set forth in scriptures 1 Timothy 3:8-13. by Elder Haywood Wray. Elders C.B. Davis and Haywood Wray asked no questions as it was felt Brother Edwards had been proved to the church. The presbytery being satisfied as to the qualifications of this candidate proceeded with the laying on of hands and prayer was offered by Elder Haywood Wray. The charge was

delivered to brother Edwards by Elder Julian Williams. He was then delivered back to the church as an ordained deacon.

The minutes of the work of the presbytery were read and adopted. A copy to be placed in the church records, a copy to be sent to the Signs of Times for publication and a copy to be given to Brother Herbert Edwards along with a certificate of ordination.

Presbytery was dismissed by prayer by Elder Haywood Wray.

Elder Kenneth Key, Moderator  
Elder Cleo Robertson, Clerk

cc: Signs of the Times  
Church Records

*CONTRIBUTIONS*

**FOR MARCH 1998**

Charlie Alston, NC .....	\$2.00
Dan Anders, AL .....	2.00
Mrs. Carmen Abernathy, NC .....	7.00
Mrs. Edrie Clifton, VA .....	2.00
Mrs. Annie M. Pearson, MI .....	40.00
Walter G. Craft, WV .....	2.00
Mrs. Mary Phillips, AL .....	2.00
Mr. & Mrs. J.H. Meely, AR .....	2.00
Herbert Dodson, VA .....	2.00
James E. Fortner, TX .....	2.00
Ray L. Richardson, VA .....	2.00
Eld. & Mrs. Alpha Sears, OH .....	2.00
Mrs. Myrtle T. Daniel, FL .....	7.00
James M. Knight, NC .....	10.00
Mrs. Louise Stanley, NC .....	2.00
Mrs. Dan Anders, AL .....	2.00

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## OBITUARIES

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### SISTER MARIA ADAMS

**W**e are again made to bow in humble submission to God's will by removing a beloved sister, Maria Adams from our midst. Our church at Malmaison and sister churches will miss her and that lovely alto voice. She joined the church and was baptized along with her husband, Bro. Alpha Adams in Sept. 1983. She left the church a very generous gift showing her concern for its welfare.

We have traveled lots of pleasant miles together. I visited her on Friday before she passed away on Saturday. She told me it was hard for her to breathe and for me to do the talking. Her niece said a few minutes before her death she said she wanted to go home. Ann told her she wasn't able to. Sis. Maria replied, I'm not talking about my natural home.

Sis. Adams was born Sept. 23, 1917 in Pittsylvania County, Va., where most of her life was spent and where she taught school for about 30 years. A daughter of George Thomas Richardson and Ellen Williams Richardson. She passed away April 4, 1998.

Survivors include a brother John J. Richardson of Keeling, 4 nieces, and 2 nephews. Funeral services were held at Wrenn-Yeatts North Main Chapel by Elders Julian Williams, (her pastor)

and C.B. Davis, Jr. and Raymond Goad. Interment was in Highland Burial Park in Danville, Va.

We believe she is resting in the paradise of God and will awake in His likeness to be forever satisfied.

I loved her for Christ's Sake, I hope

Peggy Wells

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### MAMIE ORA BARTON

**M**y mother was born on February 11, 1909, the daughter of William Richard Turner and Emma Violet Houchins Wright Turner. She was the fourth child in a family of eight children.

She grew up in a kind and loving family. Her parents provided for the ministers and folks that would come for associations that lived a good distance away. Many stayed there nights after the meetings at County Line Church.

She married my Dad, Clarence Barton on December 25, 1931. They joined Riverview Primitive Baptist Church on September 24, 1966. They were baptized on Sept. 25, 1966.

She died on March 5, 1998. She was preceded in death by my Dad in 1990, and a grandson in 1994. Her funeral was conducted at Collins Funeral Home Chapel by Elders Larry Hollandsworth, Lane Carter and her Pastor Elder Carl Terry.

She was survived by one sister, Dovie Nolen, one daughter Peggy

Bullins, one grandson, Gary Bullins, and three Great Granddaughters, Kelly, Minda, and Michaela Bullins. Also nieces and nephews.

Interment was in County Line Church Cemetery.

One of her favorite songs was "Rejoice THE LORD IS KING", and I rejoice that my mother and dad loved the church and lived a simple but dedicated life to the Lord. I was most blessed to have parents like these.

Written by: Peggy Bullins

Submitted by: Elder Carl Terry

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### **ST. MATTHEW 6:19-23.**

***Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:***


***But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:***

***For where your treasure is, there will your heart be also.***

***The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light.***

***But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!***

### **FLORENCE ALSTON GIBSON**

 Our beloved sister in the Lord, Florence Alston Gibson, of Lake Jackson, Georgia, passed peacefully from this world of tears and sorrow on September 6, 1996 in an Atlanta, Georgia hospital. Until the last year of her life she had been blessed with unusually good health and vigor.

Sister Gibson was born in Webster County, Georgia, near Preston, on April 17, 1902. She was the daughter of Nathaniel Charles and Kate Norris Alston. Her great-grandfather was Elder Benjamin Lloyd, compiler of the Lloyd's Hymnal, which is still in use among many of our Primitive and Old School Baptist churches.

When sister Gibson was 16 years old her parents moved to Newton County, Georgia to be near a Primitive Baptist church--Harris Spring Church which was a few miles South of Social Circle, Walton County, Georgia. The Lord led her to meet Ernest W. Gibson there in Newton County. They were united in marriage in 1924, and their union continued for 66 years until the death of her husband, Ernest, in 1990.

Sister Gibson is survived by two children: a son, Norman Douglas Gibson, and a daughter, Katie Gibson Kilby. Four grandsons and 7 great-grandchildren also survive.

In 1942 sister Gibson united with East Atlanta Primitive Baptist Church, served by Elder H. O. Nash. She was thereupon baptized by Elder Tom Huff.

Hermother, Kate Alston, and her brothers, Norris Dan Alston and A. Douglas Alston were also members of the Primitive Baptist Church until their deaths.

Sister Gibson was received by confession of faith at New Harmony Primitive Baptist Church near Hiram, Georgia, in January, 1958 along with about eleven others. In the late 1970's she united with Dan River Primitive Baptist Church at Ruffin, North Carolina, served at the time by Elder David Spangler. With her daughter Katie, she remained a member there until the Lord called her home to rest.

The following Scriptures were found written out among Sister Gibson's notes: "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)." "Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure (Isaiah 46.9,10)." "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God (Romans 13.1)." Below the verses she wrote: "O I do love these absolute scriptures -- the Bible is filled with them." The underscoring was hers.

Following is a note from her daughter, Katie, briefly commenting on "Mom" as most referred to sister Gibson:

"My mother had two loves in her life -- her family and her faith. All families have weaknesses, but her compassion and devotion will be a lasting influence on all of us. The guiding force in her life was her reverence to God and her prayer that she be submissive to His sovereign, omnipotent will. Even as she lay dying and saw the tears in my eyes and my desolation, she said 'The Lord will provide'. These words she said to comfort me. I still seek comfort, for daily I grieve in the flesh for my mother -- we know too late what we have lost."

Elder Kenneth R. Key, her pastor, officiated at the funeral service. Her body was laid to rest in the Gibson family cemetery beside her husband and parents, there to await the resurrection.

The earthly loss to family, friends and church brethren is a sore trial. Our hearts are yet heavy, but our hearts also cry out, Thy will be done dear Lord.

Submitted at the request of the family.

Elder James F. Poole

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**ST. MATTHEW 6:6.**

***But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.***



# Signs of the Times

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (336) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

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## God's Creation

**Man cannot make a mountain  
And cannot make a tree  
Nor can he make a river  
Flowing gracefully to the sea.**

**He cannot make a bird  
That sings so sweet and gay,  
And cannot change the difference  
That turns the night to day.**

**He cannot save a sinful soul  
Nor know God's mysteries  
Still untold.**

**Man would take the credit  
If only he could,  
For all that God has done  
Since this world had stood.**

**Jesus walked the hill to Calvary  
With the burdens of man's sins  
And paid the price for each of His  
To him that did repent.**

**When he lays His hand on sinful  
man  
And turns him around,  
He'll bow his head and tears will  
flow  
And knees bow to the ground.**

**The time is drawing near  
When our Christ will come again.  
To call his children born home with  
him  
To forever with him reign.**

**By Sister Jean Gurkins**

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 EDITORIAL
 

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## LEPROSY



ELDER C.C. WILBANKS

**L**eprosy, as a natural disease in man, is in its self not sin, but in the Scriptures it is used as a figure of sin. In Leviticus 13:44-46 we are told that this is a plague in the head of the leprous man, and under the law his clothes shall be rent, his head bare, he shall cover his lips and cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled. This last statement indicates that the plague shall at some-

time be cleansed. This was done by the priest ceremonially, and only ceremonially, and the leper was permitted to again live among the people from whom he had been separated for a time. Is this not accomplished by the shed blood of our High Priest Jesus, by the washing of regeneration and renewing of the Holy Ghost: which God shed on us abundantly through Jesus Christ our Saviour? A leper came to Jesus and worshipped him, saying, *"Lord, if thou wilt, thou canst make me clean. And Jesus put forth his hand and touched him, saying, I will; be thou clean. And immediately the leprosy was cleansed."* That leper called Jesus "Lord," and Paul tells us that no man can say that Jesus is the Lord, but by the Holy Ghost. Surely that leper was a child of grace.

I am leprous, as white as snow, as was Miriam when she became leprous. Numbers 12:10. I am as David said, *Ps.51:5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me."* I came forth from the womb speaking lies. I now desire to always speak the truth, yet I find that I do not. My tongue is as James said, *James 3:5,6, "Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth. And the tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body and setteth on fire the course of nature; and it is set on fire of hell."* O how often have I spoken things I immediately or later

regretted. This has caused me to often pray for forgiveness. Jesus told his disciples, *Mark 7:20-23*, "***That which cometh out of the mouth of man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these things come from within, and defile the man.***" I am greatly ashamed of it, but I am guilty of all, and I believe all people are. These are all against the law, and James said, "***For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.***" *James 2:10*. In *Jer. 17:9* we read, "***The heart is deceitful above all things, and desperately wicked: who can know it?***" John said, "***If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.***" *1 Jn. 1:9,10*. In verses 5 thru 7 John declared that God is light, in whom is no darkness, and if we walk not in darkness, but in the light we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin. Jesus shed his blood upon Calvary for us. As our High Priest he offered himself a sacrifice for our sins, and by "***this one offering he hath perfected for ever them that are sanctified.***" *Heb.10:14*.

Leprosy, or sin, is a disease that works from the inside outward. It may spread slowly or fast, but it eventually permeates the whole body. It may not be seen by other people nor the one it is in until it rises to the surface. The leper is the first to discover its presence; and it is revealed to him by the Holy Spirit. This revelation is not to the natural man, for he receives not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned. For one to be spiritual he must have life, for life must always precede any action. He must be born again, not of blood, not of the will of the flesh, nor of the will of man, but of God: for in the flesh we are dead in trespasses and sins.

When it pleases God to discover our sins to us by his Spirit it may be suddenly or gradually, each in his own time, but it always produces the desired results of our Maker. In the beginning we may or may not be greatly impressed or alarmed, for we cannot truly see ourselves as totally lost, undone sinners: but eventually we will be made to see ourselves exactly as we are. If your experience is like unto mine, you began to search the Scriptures for something to justify yourself. You turn to the Bible and the law, but in this you found that no man is justified by the law in the sight of God. You found there is no mercy or forgiveness in the law; that it demands complete obedience, but gives nothing. You are given to see that nothing but the grace of God can save you from your sins. You may feel that it is

sinful to even take the name of the Lord upon your lips, yet you begin to pray, ***"Lord, save me or I perish."*** Your prayers may go forth many times, yet you receive no answer. You reach the end of your strength and hope, and are ready to give up in despair. You are made to feel that you are so sinful that God could not be just and holy in forgiving you, therefore you shall be justly condemned to hell. Then, only then, are your prayers answered. Your sins roll away as a black cloud, and the love of God fills your heart, for his abundant and free grace has been bestowed upon you. This may be suddenly, or gradually as it was with me, but you are given to see that Jesus Christ has already paid the penalty and redeemed you from the curse of the law. The love of God shines in your heart and a new song is put in your mouth, even praises unto His Holy Name. The load of sin that has burdened you to the breaking point is now gone and you feel that you will never have this burden again. But, alas, it is not so. Satan comes to you and tells you that you have been deceived, that you have only imagined these things. Doubts and fears beset you for a time, but they are subdued by faith in God, which is the gift of God: ***"For by grace are ye saved through faith; and that not of yourself: it is the gift of God."*** I believe that we are saved by faith many times from errors and the wiles of the devil.

After that we feel that our sins have been washed away it is our desire to live holy and sin free before the Lord, but that is not to be, for we are still

dwelling in the flesh which has not been changed in the least. There are now two men living in our one body. Paul describes them as the ***"old man"*** and the ***"new man."*** The old man is of the earth, earthy, and the new man is of the Lord from heaven. The old man is corrupt according to the deceitful lusts, and the new man is created in righteousness and true holiness. These two men, or principals, are continually at war, ***"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."*** We know that the law is spiritual, (the law of the Spirit of life in Christ Jesus which has made us free from the law of sin and death), but yet we are carnal, sold under sin. We delight in the law of God after the inward man, but in the members of our flesh there is another law that brings us into captivity to the law of sin; and we cry, as did Paul, ***"O wretched man that I am! who shall deliver me from the body of this death?"*** And he answers, ***"I thank God through Jesus Christ our Lord. So then with the mind I serve the law of God; but with the flesh the law of sin."*** Paul also said, ***"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in***

*you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."*

Beloved brethren, if Christ dwells in us, *"The Spirit itself beareth witness with our spirit, that we are the children of God."* Therefore let us not walk after the flesh, but after the Spirit, for *"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."*

Submitted in love for your prayerful consideration.

Eld. C.C. Wilbanks

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## ARTICLES

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### TO THE HOUSEHOLD OF FAITH

#### "REJOICE EVERMORE"

1 Th. 5:16

**T**he apostle's exhortation is addressed to the children of light, that is, to the elect family of Zion, who are advised to be watchful and sober for the day of the Lord cometh as a thief in the night. Though the saints of God are promised trials and tribulations in their earthly journey there shall be times and seasons "evermore" for them to rejoice in the revealed *"salvation by our Lord Jesus Christ", v 9.*

How shall the child of God rejoice? Oh, is it not by sincere praise unto God swelling up from the depths of the

heart for the saints are as lively stones, 1 Pet. 2:5, built up as a spiritual house *"to offer up spiritual sacrifices"*, praise and thanksgiving, v 17 and 18. *"This is the will of God in Christ Jesus concerning you"*. Following spiritual baptism with fire and the Holy Ghost, Luke 3:16 & Acts 1:5, there are times and seasons "everlasting" for prayer with confession, for thankfulness, or judgement, for repentance, for worship with songs of praise to God, for searching the scriptures, for fellowship and witnessing with believers, etc. *"To everything there is a season and a time to every purpose under the heavens"*, Eccl. 3:1. The psalmist declares "This is the day which the Lord hath made, we will rejoice and be glad in it", Ps. 118:24. But on the other hand the ancient Preacher, Eccl 7:4, has written: *"The heart of the wise is in the house of mourning; but the heart of fools is in the house of mirth"*. Dear reader, I believe we must distinguish spiritual rejoicing from mirth or gaiety with laughter, for repentant sinners often rejoice when tears are flowing.

What else does the scriptures reveal concerning this exhortation, "Rejoice evermore"? In what do the children of light rejoice? Surely, they rejoice in the promises of God and in the works of the Lord, Jesus, for only he is excellent, Ps. 148:13, and deserving of their everlasting praise. They rejoice in reading the Bible with revealed understanding and also in hearing and knowing the "Joyful sound" of truth rightly divided in the name of the Lord, *"they rejoice all the day"*, Ps. 89:15-16. The

children of light rejoice in the manifestation of God's love and mercy. They rejoice in God's attributes and his gifts of faith, strength, knowledge and wisdom. They rejoice in each other and the testimony of witnesses of God's grace. They rejoice in observing the fulfillment of prophecy which supports their understanding and faith in the immutability of God and his promises. So you see dear beloved reader, I cannot comprehend all of the reasons or events that bring rejoicing for His blessings are in great abundance. His promises are certain! If all that the Lord has done should be written in books the earth could not contain them, John 21:25. ***"Praise ye the Lord"***.

Oh, shall my soul rejoice that the eternal covenant of grace consummated by and between the Father, Son (or Word), and Holy Ghost before time began is now revealed in the last days to the children of light in and through the testimony and gospel of our Lord and Savior, Jesus Christ, "that your Joy may be full", 1 John 1:1-4 and Ps. 90:1-2? The Lord answered Job out of the whirlwind, ch. 38: 4-7, and asked: "where wast thou.....When the morning stars sang together, and all the sons of God shouted for Joy?" In The Revelation, ch 22:16, we find that "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and offspring of David, and the bright and morning star." The salvation of the children of light to enjoy eternal life and joy is obtained

by the grace of election which was ordained before time began in the covenanted works of the Divine Trinity, Rom 11: 7. Dear reader, we should note that all the sons of God shouted- not merely some uncertain number of sons! All the sons of God heard that marvelous song of the Divine Trinity and began to "Rejoice evermore". The children of light have assurance that "there are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one. And there are three that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one," 1 John 5: 6-8.

When it pleases God, children of light will be gathered out of great tribulation to stand and live eternally- before the throne of God, Rev. 7: 9, where they will then sing the glorious songs of Moses and of the Lamb in praise to his Holy Name and "Rejoice evermore", Rev 15: 3.

In loving kindness, pray for me.

Eugene F. Osborne, Sr.  
Westminster, Md. 21153-3540

09/25/98

(To be continued, God willing)

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***PSALM 100:4-5.***

***Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him, and bless his name.***

***For the Lord is good; his mercy is everlasting; and his truth endureth to all generations.***

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**VOICES OF THE PAST**


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— *Experience of* —  
Elder J.P. Helms

Written in answer to our second question, What Primitive Baptists ought to believe. — Ed.

**D**ear Brother Berry: I believe the things I do, not because I willed it so, not because I was brought up in a Primitive Baptist home, and was taken to their services from babyhood. As I grew up, I respected them for their simplicity and honesty, but I verily believed they were wrong. I believed in the free will of the creature, and was in full accord with the doctrine that a man carved out his own destiny, and that Primitive Baptists would soon disappear from the face of the earth. As I read the Bible, I was more established in this way. I marked out my life, and of all of the things I would not do, I would never belong to the Primitive Baptist Church; for this was the church of the poor, and was too far behind the times or me. I did not attend a Sunday School for two reasons. First of all, I was equal to any that did go, and much better than many of them. Second. I did not want to hurt my parents. I fully expected, and was determined to "get up" in the world, get all the education I could, and then acquire enough of this world's goods to be secure — and then get right with God. This, to me, was a simple enough matter. All that was necessary was to join any church,

but the Old Baptists, and then it was up to God to accept me, or He would be unjust. Then, if I would be particular and not fall, I would in the end, get to heaven. Was I the biggest fool that ever lived on earth? I would not argue this question.

So I lived, so I believed until I was seventeen years old. I was not disturbed; God is my witness, but as I lay in sleep. I saw the day of judgment, and in the east was a light, and in it, a Being who spoke and the graves gave up their dead. I stood amazed, for some were sheep and some were goats, and I was a goat. There was a smile on the face of this Being for some were sheep, and some were goats and I was in tears, and in fear. I saw that I was lost, for all I ever did, said or thought came up before me, and I promised prayerfully, and felt I was able to live a better life, and could, by so doing, please God. In other words, I could change myself from a goat to a sheep. I was very particular for some time, and was well pleased with my efforts. I was making progress, but all at once, my promises were broken, my good intentions gone. I had done worse than ever, making prayerful promises, seemed to help some, but all I wanted was another chance, and I could be a better man. Needless to say, I failed again and again, and I know I grew worse and worse. Still in all the years of my early life I was sure of one thing, that I would not be an Old Baptist.

These promises continued until my thirty-third year. I came to the end of promises. It came as part of me that I could not keep one promise, and there

was only one thing that could reach my case. That was the mercy of Jesus. In all of this, I read my Bible, and finally every time I picked it up, I found something that condemned me. I finally saw clearly that I was lost. I had sinned away the day of grace, for I was not only a lost sinner; I was a blasphemer, and there was no forgiveness for me in this world or the world to come. I would plead my cause no more; no more prayer, no more promises. But in spite of all this determination, my cry by day and by night was for mercy. I decided that the end of life was near and that hell was my portion. Again, God is my witness, I confessed the justice of God in all things. I saw that God had determined the destiny of all men in eternity, and I knew that it was right and righteous, and that Jesus came a Savior and saved His people from their sins with an everlasting salvation. But I am lost, I am a goat, was my cry.

Now I come to the year of 1914, and a day well marked in my life. As I lay on the floor at my home to die, as I believed. I went in the cabin from the field late in the day as the sun set, perfectly reconciled to die and meet my doom. Everything was covered with gloom, and there, while prostrate, I heard a voice speak: "I created heaven and earth, and I am your Savior." I say there was power in those words, there was life in those words. I was lifted to my feet, and I went out of the house, and Lo, everything had put on a new appearance. I know that it is unusual for birds to sing at sunset, but there were some there that evening, and they were singing. Then I started to the kitchen to

tell my wife what had come to me, and then I heard this: Better not do this - you may be deceived. So I did not go. Then I cried, Lord, if I am deceived, undeceive me. On the third day following I had come to the place to say that I was deceived, that I was losing my mind, but all the time, crying and begging. I was alone in the highway near my home when something seemed to say. Wait. Of course, I stopped. I heard singing. It was coming from the east, and as it came closer and closer, I could hear the words of the song. It was, "How Firm a Foundation." The singing came to me, and then in me. At the words, "Fear not, I am with thee" I joined in the song. I suppose men would have said I was crazy. But I was so convinced then that I said, I will never doubt any more. But I did, and still do. The Old Baptists seemed different to me. Their doctrine was not so bad after all. But being a member of them or any other church was not in my mind.

Soon a burden came on me, "You go tell My people." I said, no as determinedly as anything of my life. Then I began to question, Who Are Your People. Some I knew living, and some who were dead; many I did not know, but all were dressed in white, and I was given to know that they were all Old Baptists, and I loved them. The same voice said, "These are My people." To this day, I believe I know where the true church is. I know where His witnesses are. But at this time I decided I would never unite with the Church. I would not preach. I knew nothing; it would interfere with my life; I could not make



a living and preach and I would not. So I went for a few months. One Sunday afternoon. I went to my father's home. There were several Elders and members there on the porch. I remember placing my foot on a stone, and my mind was taken from me literally. How much time elapsed I cannot tell. What I said, I cannot tell. The thing I heard that brought me to my senses were the words of my grandfather: "I move we receive him in the Church." At that time I was glad and thankful that they could receive such as I, but before I reached home, I vowed I would not preach, and poor fool! I finally decided I would die before I would even let anyone know anything about this matter, and I emphatically denied to the deacons and pastor that I was burdened to preach. But affliction came in my home, to my children, and I promised that if the Lord would spare the child I would go. This child was restored to health. Then I rebelled again. Then another of the children was touched, and again I was compelled to beg for mercy again, and to promise, and again the Lord heard me. Then it was different, I said, I will go, but Lord show me, lead me, instruct me. I don't know anything! I don't know anything about the doctrine. Soon afterward the deacons and pastor called me to the stand and there I was in the place I had declared I would never be! There I was a member of the Church I had declared I would never join, and there I am to this day, and I can say, "That I received it not of man, neither was I taught it, but

by the revelation of Jesus Christ." This is the cause of my belief, and I can assure you and all that I am set in this, if this is what Primitive Baptists believe, I am one of you. I know I tried to believe something else. I tried to be something else, and I tried to keep from preaching, and I failed in it all. What little I know of doctrine or order, I have experienced it. In no sense would I detract from the Bible, or the study of it; in no sense would I say that a church can live without gospel practice. But administer all you can unto me, in one dose, or in broken doses, of "You can if you will," and it will not affect me. Have I learned of Jesus? Have I Christ, then I have all. For He is the teacher of His children, and He does all things for them. Some of the things that I have written have never been written of me before, a poor hint at best, poorly expressed, but I am not ashamed to tell all what I believe. I may be mistaken in the whole matter, but I say not to all, this is what Primitive Baptists ought to believe, and stand for in practice. Yes, the revelation of Jesus Christ, to whom be glory and honor forever and ever. Amen.

Your brother,  
Elder J.P. Helms

Vinton, Va

We appreciate the two articles by Elder Helms. We feel especially glad he was stirred to write parts of his experience he has never penned before. —  
Ed.

## CIRCULAR LETTER

To the Upper Country Line Primitive Baptist Association, convened with the Church at Monticello, and the various associations and churches with whom we correspond, greetings in the Lord:

**I**t is through the mercies of a covenant keeping God that we are blessed to meet, face to face, with each other again.

As we review the past year, we are reminded that the Scriptures are being fulfilled before our eyes. We read of wars, and hear rumors of war, distress of nations, confusion of men in every walk of life. The signs of the times indicate that the day looked forward to by the saints in all ages is rapidly approaching. God's word tells us to lift up our head, for our redemption is drawing nigh. Time and space prevent entering into this subject, but every indication is that the day is rapidly approaching when the Lord of glory will come to take His people home.

While looking at our Minute of our last association, (this is Friday before our meeting convened) I noticed that I was appointed last year to write this Circular Letter. Suddenly I felt very helpless, and the scripture recorded in Matthew 15:25 came to mind. "Lord, help me."

The help needed was not to write something that might interest the carnal mind, or dwell upon some historical subject, but help to write something to the glory of God, and the

comfort and consolation of His dear people.

The scripture quoted refers to a poor woman approaching Jesus, with the problem of a daughter grievously vexed with a devil. This woman was a Gentile from Canaan, a place where the apostles had been forbidden to preach the gospel, as Jesus had forbidden them to go among the Gentiles, or any city of the Samaritans, but rather to go to the lost sheep of the house of Israel.

This poor woman had no legal ground of approach to Jesus, as she was an outcast, as far as the covenant of promise was concerned. She was without God, and without hope in the world, and could not plead that she was a daughter of Abraham. Yet God provides a way for every one who approaches Him, and their coming unto Him is because a God-given faith has provided that she come. He that cometh to God must believe that He is, and is a rewarder of them that diligently seek Him.

Though Jesus did not immediately answer the woman, she continued to plead for help by approaching Jesus, through pleading her cause to the disciples, showing that a needy sinner continues to plead to God for help, though he sees no avenue of hope. Jacob wrestles with a man all night, and refuses to turn him loose until he receives a blessing, and though the sinner may be repulsed by the Lord, he continues to plead for help, knowing within himself, he has no ground to plead for help. It appears that the disciples were wearied with the

woman's pleading for help, but Jesus is never wearied by the cries for help from a needy sinner.

Jesus repulses the pleader by telling her it was not meet to take the children's bread, and give it to dogs, (having reference to the Gentiles who were not esteemed in any sense by the Jews), but she continues to cry. The withholding of an answer to her is only the trial of her faith, and the testing of her sincerity, but she continues to ask for help.

She now ceases to call Him the Son of David. Her faith brings Him clearer to view, not only as the Son of David, but as her Lord and Master. She now worships Him as her Lord, and, we hear the cry, "Lord help me." She does not resent being repulsed, and acknowledges she has no right to expect a blessing, but shows that even a crumb, falling from the Master's table, finds a place in her heart.

The crying to God for help has been the mark of grace given to sinners in every generation. It is the manifestation of life, but acknowledges that they are unable of themselves to accomplish that which they need, and even among the taught of God we hear the cry, "Lord, I believe, help Thou my unbelief."

Paul cries out, ***"O wretched man that I am, who shall deliver me from this body of death, and again testifying that the will is present, but how to perform that which he would he found not. This cry for help signifies that one needs the strength that only God can give."***

Peter, as he begins to sink beneath the waves, cries, "Lord, save me." Here he learns how weak he is, but he also learns something of the love and power that would not let him sink. The dear children of God have learned many, many times while sinking down, who the Deliverer is, and when they are weak, then are they strong. After such evidences of His all abounding grace, they can exclaim, My help cometh from the Lord, who made Heaven and earth."

While we sojourn here we will hear from the ministry the cry, Lord, help me, (give me a blessing) to feed the flock of God, over which the Holy Ghost has made me an overseer, to be an ensample to the flock, to walk humbly before God and my brethren, and also to be bold as a lion in defense of God's precious truth, to be wise as a serpent, and harmless as a dove, and no greater blessing can come to one than to join with Paul in saying, "Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."

The deacon will say, Lord, help me to live as an honor to the office, and to fill the office of a deacon well, and to purchase a good degree and great boldness in the faith.

The clerk, and laity in general will cry for help, that they may be blest to adorn their profession with orderly walks and a godly conversation. Help me to live as becometh those who profess the name of Christ.

And all will join with the poet in saying, *"Help of the helpless, O abide with me."*

— Written by Elder D. V. Spangler

### EXPERIENCE

1741 Davis, R. D. Rt. 1,  
Maineville, Ohio 45039

Dear Editors of the Signs:

**E** or some reason I have a mind to write some of the things I have experienced; and these things are the reason for my hope in God. As far back as I can remember, I believed there was a God; but it was from a natural standpoint I believed it.

When I was a small boy I was sore afraid of stormy winds. We lived between two mountains in a little valley. When the cold March winds started blowing, and the mountains to roar, it seemed like the end of the world to me. The old log house would tremble, and I would lay on my face and try to beg God to stop the wind from blowing. I had a childish belief that He controlled the winds. Years later I believe He revealed to me that he not only controlled the winds, but that He controlled all things.

When I grew up, I was very wicked, and bad to curse and use bad language. My father would rebuke me, and say, Son, if you die in that condition you will go to hell." It would make me feel a little afraid, but soon I would forget what he said. I thought that because I was young, I would put off being saved until I got old. I thought

that then I got ready I would just ask God to save one, and He would do it. I believe this is what all unregenerated people believe.

But one night I dreamed I was in a strange land, and one of my buddies and I were traveling together; and I heard a singing in the sky which had the tone of an organ. I looked up and there was a host of angels over me. The first thought I had was that the end of time was at hand; and the second thought I had was there has nothing been done for me, and I am in my sins. In my dream I fell on my knees and began to try to beg God to forgive me and save me. When I awoke my pleading continued. I began to feel my weakness and helplessness. I was a coal miner and had to walk about four miles to my work: and I would wait until all the miners were past my home before I would start, so I could beg God along the way to be merciful and save me from my sins. But it seemed my condition got worse, and this continued almost two years. My father said to my wife, what has come over Garrett, he has quit swearing." And one day in the mines, one of the men said to me. "Garrett, what church do you belong to?" I remember well how it made me feel, and the answer I gave: "Lord have mercy, I don't belong to any church, for I am not worthy." And he replied that he thought I did because I did not curse and carry on like I once did.

That day something happened to me, and I have wondered what it was ever since. I did not hear a voice, but I felt something in my inward parts: the feel-

ing was, You are regenerated and born again. If this was not an experience of God's saving grace, I will have to wait for one, or die and depart this life without one. In 1954 I found a people at Union Primitive Baptist Church who preached the doctrine I believed. I offered myself, and they received me. I have wondered many times, How could such a wonderful people at Sharps Chapel, Tenn., receive an unworthy sinner like me.

This is part of my experience. I hope it was the work of God. I feel that no man can tell all of his experience. The things I have experiences of are the reason of my hope; and this hope is the reason I am a Primitive Baptist. I wrote an article which was in the Signs of the Times, in which I said that no preacher was the cause of people being saved. I did not say this to offend anyone, and do not apologize for it; but I received a letter disagreeing with what I said about the preacher. If the experience I have written in this letter is of God, I want to affirm that it was not through the preached word of gospel, but it was the direct work of the Spirit of God in my heart, and not through a preacher. But my correspondent wrote that it is by the preached gospel that men are saved. The gospel is the power of God unto salvation to every one that believeth. I want to note that it did not say, To every one that will believe it. It is to the believer always. In John's writing it is said, ". . . 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 5: 24)

Dear reader, I want you to note the above quotation: that the believer has already passed from death unto life—he did not believe in order to pass from death unto life. He that believeth that Jesus is the Christ, is born of God: it does not say that he will be born of God after he believes. It says again that he that believeth that Jesus is the Christ has the witness in himself. I want to affirm again that the gospel is to the child of God who has been made alive in Christ. The gospel is to the believer—not to the unbeliever. If the gospel is used as a means to save people, I would like for someone to tell me how the deaf and dumb, or idiots are saved. The Bible tells us of but one way that God saves his people, and that is by his saving grace.

My brethren, in my experience I tried to save a poor helpless sinner, a worm of the dust; and I utterly failed. But God looked down in the time of need, when there was none else to help; and he said that his own arm, (notice he said it was his arm) brought salvation to me. Precious friends, the doctrine that the Old Baptists preach stands as firm as heaven itself, because it is from heaven. Their doctrine is hated and denied from modern pulpits. Many claim they are doing a job that my blessed Saviour did when he was dying and bleeding on the cross; and that job was to save his people. When he said "It is finished," they were saved, and all the ordained powers of this world cannot change it. God ordained

it before the world was for it is to be this way—and that is the way it stands.

In closing I will say that I was injured in July, 1967, and had two discs removed from my back, and I have been to my home church at Sharps Chapel, Tenn., only one time this year, for I am able to travel but little. Elder John Wilder is our pastor, and is an able man in the doctrine; we have also Elder Adra Davis, who is also able. I want to see all the brethren and the neighbors who come out to hear the preaching. I feel that there are many of God's people who have not joined the church, who come to hear the preaching. We know that God adds to the church daily such as shall be saved.

Since I have been housed in for more than a year, I would appreciate hearing from any who believe this doctrine. Dear Editors, if you feel this is suitable for publication, you may use it. If it is not of God, it is worth nothing. Remember me in your prayers. May God bless Zion, is my humble prayer.

Your brother in hope,  
Garrett Wilson

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#### THE SAVIOR AND THE SALVATION



**BROTHER** and a sister have desired us to give our views on 1 Tim. ii. 4-6, *"Who will have all men to be saved, and to come to the knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself for all, to be testified in due time."*

At the call of our brethren at sundry times since we have been publishing our paper we have given such views as we have on this portion of the word; still, as we desire to be the servant of the saints, we will not withhold from others who may desire it a free expression of our understanding of the Scriptures. We will offer for their consideration some remarks on this text, and leave them to decide by the divine standard whether we be right or wrong.

In the connection the apostle exhorts that prayer and supplications and intercessions be made for all men; and having so exhorted that the saint should be so engaged in prayer and supplication and intercession, he proceeds to define the particular sense in which he had used the words "all men" in his exhortation, and then gives his reasons for so exhorting his brethren. The sense in which he used the words all men in the exhortation he explains thus, "For kings, and for all that are in authority." As Jews or Israelites under the former covenant they acknowledged no kings over them but such as were of the circumcision, and duly anointed according to the ceremonial law; nor did they allow that any others of the human family were subjects of salvation in the will of God, than those who were recognized in the covenant of works. But now the middle wall of partition between Jews and Gentiles was broken down, the gospel was preached, and the gospel church was organized among the Gentiles; consequently the saints had to do with the governments of the different nations of the world; that is, so far as their

citizenship of the world was concerned. They were to obey those who had the rule over them. To render to Caesar the things that are Caesar's, and to God the things which are God's. That is, as citizens of the world they were to be subject to the laws of the land where their lot was cast; obeying the institutions of man, for the Lord's sake, in all matters which did not conflict with their obligations to their God. The principle was distinctly understood and settled by the apostles that in matters of conscience no human legislature had the right to dictate. Every man's religion was a matter between himself and his God, and he is held accountable for his actions to his God alone; and in the things of religion, as of the things which belong to God, they were to obey God rather than men, even though it might subject them to cruel persecution, reproach or death.

But on no account were they, as subjects of the Redeemer's kingdom, to lay down the rules for the government of the nations among whom they were sojourning as strangers and pilgrims; neither were they by their unrestricted liberty of conscience to worship their God according to their sense of duty, to infringe in the least upon the equal rights of their fellowmen, though they might be of very opposite faith and practice from themselves.

Thus circumstanced, they were to pray for the kings and such as were in authority over them; not particularly for their salvation, or for their continuance in power, but that we, the saints of God, we who pray, may lead a quiet and peaceable life in honesty and god-

liness. We are not to pray to our kings or rulers, as do the daughters of antichrist, but for them; that God, who is able to turn their hearts as the rivers of water are turned, may so overrule them and the administration of their government that their laws shall not conflict with our religious rights, and thus involve us in the necessity of disrespecting their enactments. The duty of the saints to be at peace with all men, as much as in them lies, is fully expressed; but it does not lie in the right of the saints to disobey Christ, even in obeying the monarchs or rulers of this world. But as christians, they will always have the least influence with kings and rulers of this world; they are not to attempt to control them by their own wisdom, but pray to him who raised up Cyrus, a heathen king, and directed him in bringing about a jubilee of release to Israel after their seventy years of captivity.

"For this is good in the sight of God." What is good? Both that we should thus pray and thus live. And this is a sufficient incentive to christians; it is in itself good; and being so, it is acceptable in the sight of God our Savior. The Lord Jesus Christ, who is the Savior of his people, is God, very God, equally with the Father; and he is Immanuel, or God with us. He is our King, and our privilege as well as our duty is to desire to do that which is good and acceptable in his sight. Many things are good and acceptable in the sight of men which are not good nor acceptable in the sight of God our Savior, "who will have all men to be saved, and to come unto

the knowledge of the truth." The will of God our Savior is, if we may so speak, the rule of his action, the standard to which he will cause all things in heaven, earth and hell to bow for he "worketh all things after the counsel of his own will." If the all men in the text means all the race of mankind, their universal salvation must follow; for he doeth his pleasure in heaven and in earth. "He will have mercy on whom he will have mercy, and he will have compassion on whom he will have compassion; and whom he will he hardeneth." But the terms all men, as we have already hinted, are to be understood in the same limited sense as that in which they are used in the first verse, and defined in the second. There the all men mean all of a particular description, such as kings, rulers, &c. So in regard to the all men embraced in the will of God our Savior, as the subjects of his salvation, the words are in application restricted to those who are embraced in the mediatorial provisions of the divine will. And hence the apostle gives the following explanation, "For there is one God, and one Mediator." &c.

Now, what possible connection could we perceive between this and the preceding verses of the chapter, if this fifth verse is not to show that the all men, or all manner of men, destined to salvation, according to the will of God our Savior, are embraced in the mediatorial office and work of him who is God, Man and Mediator between God and men? Otherwise, why does the apostle use the conjunction, *for* there is one God, &c?

This is a sufficient evidence that it is the will of God that they should all be saved and come to the knowledge of the truth, as they otherwise would have no interest in the mediatorial provisions of grace and salvation. This one Mediator between God and men is the man Christ Jesus, the mediatorial Head of his church, and embodiment of all the election of grace. They are his body, and the fullness of him that, filleth all in all; and he as fully and completely embodied and represented them before the world began, as Adam embodied and represented the human family when he at first became a living soul. Hence the terms all men are as properly used in reference to all the body and members of Christ, as in reference to the body and members of Adam; for Adam is the figure of him that was to come; that is, of Christ. But that is not spritual which was first, but natural; or, as our friend would render it, soulual; and afterwards that which is spiritual. Hence Adam represented all who have a natural or soulual existence; all being his offspring, are but the expansion or development of what Adam was. So all men, as the terms are used in reference to Christ and his seed in him, embraced all who were chosen in Christ before the foundation of the world, as possessing life eternal in this divine Mediator from the ancients of eternity. And throughout the New Testament this distinction is preserved in the applications of the terms "all men."

The man Christ Jesus, embodying in his person all that his names and titles mean or signify, as God, Man and Mediator, was manifest in the flesh, came



in the flesh, was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. He "was put to death in the flesh;" not simply his flesh put to death, but his flesh as it stood identified with his sonship; "was put to death in the flesh;" so that it was the Son of God, as well as the son of the virgin Mary, that bare our sins in his own body on the cross, and who, in the accomplishment of what the Father gave him to do, "gave himself a ransom." All that constituted him himself was required and given "a ransom for all, to be testified in due time." The testimony here spoken of is, according to our judgment, that which shall be given in the application of his blood and righteousness to all for whom he died and arose again from the dead. For, inasmuch as he was delivered up for their iniquities, and raised again for their justification, they must eventually be brought experimentally to the knowledge of the truth. And thus the apostle testifies that in the fullness of the dispensations of the times he shall gather together all things in Christ, both which are in heaven and in earth, even in him. All that are in him representatively, chosen, predestinated, saved, called, justified, redeemed, loved and secured, shall in the dispensations of times be brought experimentally into the unity of the faith, and shall manifestatively fill that place to which our God has destined them in his mystical body. Thus shall it be testified in due time who they are, and that it is the sovereign, immutable

and eternal will of God our Savior that they shall all be saved and come to the knowledge of the truth. God our Savior has from the beginning chosen them unto salvation, through sanctification of the Spirit and belief of the truth. This is testified in due time by the inspired testimony of the Scriptures and by the preaching of the gospel; but the manifestation of every one of the heirs of immortality shall be in "due time." By the term "due time," we are to understand that there is a specified time appointed, in the wisdom and decree of God, for the generation of all the saints. The time appointed for its fulfillment can neither be hastened nor deferred. When the time appointed of the Father arrives, the accomplishment of the purpose will be due. As "when the fullness of the time had come, God sent forth his Son," and in due time Christ died. That is, at the time when the demands of the righteous law of God which stood against us could consistently with the eternal purpose of God be deferred no longer, then it was due time for Christ to suffer in the flesh, and for that hour came he into the world. And as the Redeemer was prompt in meeting all the demands of the law and justice on the behalf of his people, so shall all the redeemed be promptly released from their prison-houses, and brought experimentally into the liberty of the sons of God, in due time; and so shall they be ultimately introduced into their final glorified state above, in due time. Therefore the apostle exhorts that the saint should be patient in all their trials and

sufferings, for in due time they shall reap, if they faint not.

Middletown, N.Y., June 15, 1854.  
Elder Gilbert Beebe

### REBEKAH

**T**his girl and her history affords the Lord's people with some highlights in their own experience. It covers every step in the travel of the church. It shows Jesus Christ came to save his people, his bride, from their sins. In our study of the matter we must not lose sight of the fact that types and shadows are not the thing itself. I have my opinion that this narrative was comforting to the spiritual-minded Jew under the law. I am just made to believe that as God opened up this girl's history to the writer that he looked forward to "that day" and rejoiced in Spirit. Faith is not bounded by time or circumstances. It overcomes all obstacles and sees the fulfillment of the thing promised. It is Abraham that sends the servant after a wife for Isaac. I know many have said this servant was the preacher. To this I cannot concur. It might have a double application and thus mean the preacher, but I do not feel that it has. I feel that the servant is the Holy Spirit. It is never sent out of the family, it is always to the kindred in Christ. Have you ever made a careful reading of his journey? What was it he prayed for? What was the outcome? What was it that motivated her to come at the precise time? Why did she begin doing just as the servant prayed for her to do? Not a single runner has been sent ahead.

No missionary had been there during the summer in revival and told her what was about to take place. It surely could not be by chance it must be that it was by appointment. Did you notice how many camels the servant took for the journey? Did you notice that she went to serving them? He that had the camels and they, were watered from the same pitcher. Brethren, has there been a time when you felt some allegiance to God but were trying to gain notice by the keeping of the law? She recognized the servant in some way, but the secret of approach to him was not only by the shed blood of Jesus; but by performing the things found in the law. See that all ten camels are watered, see that all "these things" (Math. 19:16 , 22) are kept from thy youth up. After hearing the plea of the servant and his praise of God she ran to the house. I believe in being in a hurry sometimes. This was a time for quick action, as was the custom of the land. Rebekah had seen many men with camels before this, but none had ever come like this one. Have you seen such, dear reader? Perhaps you had heard of the law. Methinks. you had watered camels because everybody else said it was the thing to do, but somehow this is so different. Perhaps you thought you could keep the law at the proper time, but you was not in a hurry, there was plenty of time, but instead of you hunting up the law and setting a convenient time it has been brought to you and altogether a time; not expected. It has come with such force — ten whole laws in one and any one of them sufficient to produce death

if broken. A camel can make a long journey without water, but, once the destination is reached it must drink. the law will not bother until it reaches its destination, but ah how true it is that when it is brought to God's children it must be waited on. So Rebekah was in a hurry, she ran, she had been equipped for running. The servant had given her earrings, placing them in her ears. What a bride to be! Dear child of God is it not our hope that your ears have been thus blessed? How long, how long that we could not hear the gospel, but now the deaf ears have been unstopped. Ah, that touch of divine love. Love has come into her heart and she goes to tell some one. There is no keeping the love of God hid. It will show in many ways, by changing the mind, changing the walk and in the places we go. Sometimes in our zeal to escape false doctrine we may run too far the other way. Some have said that God does not woo his people. I believe he does. I do not think he woos at the church but completely and successfully woos her. This is the work of the Spirit. It opens ears and puts on jewelry; it tells of the riches of Isaac and the love of God placed in her heart and soul and mind causes her to respond; it produces a desire to know more about the source of such power, love and grace; it breaks down all fear of the unknown. I think I have seen the spirit of that manifested among Old Baptists. Ordinarily we find no strangers among our folks. We do not have any hesitancy in going among strangers in the flesh. They are our people and we know that

we are welcome among them. This responsiveness in Rebekah is found in every heir of promise.

When it comes to going with the man the cost is not to be considered. The glorious beauty of Isaac that has been pictured to us is a drawing power that has covered all our earthly desires and made Him the one desire of all (Hag. 2:7). The hour of going to Him arrives. It is one thing to go to Him but another as how we go. She set out on the journey not yet knowing the camels are "Unto death" (Rom. 7:10). Her experience must have been in line with the apostle's. She thought that riding camels was the way to Isaac and set out on them. Going on this journey is the fulfillment of the language of Jesus, "They shall come to me.?" How providential the working to bring Rebekah to Isaac. Every obstacle is overcome. The will of the church is brought unto mutual agreement with the will of God. She agrees to go and I want to emphasize again and again that in the spirit of the case she is yet willing to follow and does follow Him. All the wars, floods, flames and devils combined have not hindered her when Isaac was leading, she has rendered that verdict that holds good; she will go because the love of that man causes her to go; she is not drawn to Isaac by any force other than love. I must say that the girl had to go. Such a breaking down of opposition as confronted the servant does not leave any room for us to say that she could have stayed in the land of her nativity. Now let us turn and look at Isaac. What is he about? What is his

frame of mind? We find him walking and meditating in the field. A bride has been promised him, a woman near and dear to him by relationship is to be his. His father has bestowed all his riches on him and he is about to share it with her. Husband and wife! How fitting that the Scriptures say, "The bride, the Lamb's wife." He is waiting her appearance and my soul contemplates what joy it must have been to thus wait. Waiting for her was compensation enough. So many cannot speak of doing the commandments without looking for rich rewards to follow, but I tell you it is a pleasure when you are waiting for Him. To encourage the poor, wayfaring children of God let me say that His waiting for the bride is just the same with Him as with her. He (Isaac) is in the field waiting, waiting for Rebekah, his wife. May I say his wait is in perfect confidence and complacency knowing the faithfulness of the servant sent on the journey to bring her to him. Did you notice the looking for each other? Ah, dear pilgrim have you felt this oneness that belongs to Christ and his people? Have you felt your soul fill up on his loveliness in such a way as to cause you to rejoice? Has your cup, that he has given you, run over in such a way as to cause you to fear no evil, not even the shadow of death? How uncomfortable the journey must have been? Did you not find it so? That journey brought Rebekah to the end of her riding camels. The law had her in its power and she had to look to it. I do not think the law brought her to Isaac (Christ), but I think it was her school-

master unto him ( Gal. 3:24) . The grim journey is now over and that union of love, peace and joy has come. The riches of Isaac has been bestowed on his wife. She shares everything now with him and he with her.

Elder W.D. Griffin

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**ST. LUKE 6: 20-23.**

*And he lifted up his eyes on his disciples, and said, Blessed be ye poor: for yours is the kingdom of God.*

*Blessed are ye, that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh.*

*Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake.*

*Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets.*

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**MEETINGS**

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**STAUNTON RIVER UNION**

**T**he Lord willing, the Staunton River Union will be held at Springfield Primitive Baptist Church, Main Street in Gretna, VA. the fifth Sunday and Saturday before in December. The song service will begin at 10:00 a.m.

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

Elder Marvin Brumfield - Moderator  
Oscar Pickral - Clerk

**MINUTES OF THE PRESBYTERY**

**P**ursuant to the request of Martinsville Primitive Baptist Church, a Presbytery met at Martinsville Primitive Baptist church on Sat., May 16, 1998, for the examination of Brother Samuel Garlin Blankenship if found qualified in accordance with the written word of GOD, at the discretion of the judgement, ordain the above mentioned to the full work of the office of Deacon.

The solemnity was begun with prayer by Elder Larry Hollandsworth. All Elders of our same faith and order present constituted the Presbytery. Those present were: Lane Carter, Larry Hollandsworth, Raymond Goad, Clarence Stone, W.T. Conner and Julian Williams.

All Deacons were asked to sit together.

The presbytery was organized by electing Elder Lane Carter as moderator and Jamie Cooper as clerk. Elders Lane Carter, and W.T. Conner were chosen to lead in the examination of the candidate. Brother Herbert Dodson having been duly appointed by Martinsville Church, delivered Brother Blankenship to the Presbytery. Examination was made by Elders Clarence Stone and W.T. Conner using scripture Acts: ch. 6: 4-8. All present Elders were invited to participate. The Presbytery being satisfied with the examination and answers given by the Candidate, administered the laying on of Hands. The Ordination Prayer was delivered by Elder Clarence Stone. The charge was de-

livered by Elder Raymond Goad using Scriptural reference 1st Timothy 3:8.

The Moderator asked the Presbytery if they were satisfied with the work of the Presbytery which was answered in the affirmative.

A certificate of ordination was presented to Brother Blankenship and the right hand of fellowship was given, The ordained Brother was delivered back to the church as an Ordained Deacon of the Old School Primitive Church at Martinsville.

The minutes consisting of the work of the Presbytery were read and approved. The Presbytery was dismissed with Prayer by Elder Julian Williams.

Lane Carter, Moderator  
Jamie Cooper, Clerk

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*CONTRIBUTIONS*

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**FOR AUGUST 1998**

Mrs. Doris Giles, VA .....	\$2.00
Mrs. Carrie McDaniel, VA .....	2.00
Wallace E. Harvey, WV .....	1.00
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**OBITUARIES**


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**OBITUARY OF SISTER  
EVELYN JEAN MILLS GURKINS**

**J**ean Mills Gurkins was born in Pitt County on March 18, 1928 and passed away November 10, 1997, at her home with her family by her bedside.

She was a native of Pitt County and lived most of her life in the Greenville community. She was a graduate of Grimesland High School, Class of 1945. She was a charter member of the Pitt County Al-Anon Group and a member of the Hancock's Primitive Baptist Church since January 25, 1970. She was a loving wife, mother, grandmother, and sister.

Sister Gurkins was baptized by Elder Joseph Sawyer and Elder A. P. Mewborn. Sister Gurkins was the daughter of the late Eva Edwards Mills and Tucker Zeno Mills who were both members of Red Banks Primitive Baptist Church in Pitt County. They were both believers in salvation by the grace of God as was Sister Gurkins.

Sister Gurkins was married to Jeston H. Gurkins on August 5, 1945. To this union they added four children, Alvin H. Gurkins, Eve Janelle Gurkins, Van A. Gurkins and Jeston Barry Gurkins all of Greenville, N.C.

She is survived by her children, six grandchildren, two great grandchildren, a sister, Eula Lee Fornes of Red Banks Church, two brothers, Norman

Mills of New Bern, and Howard Mills of Red Banks Church and a mother-in-law, Bertha Shaw Gurkins of Greenville.

She suffered many trials and tribulations during her lifetime but never lost faith. She was a diabetic and eventually lost the use of her kidneys and had to go on dialysis for the last five years of her life. While she was on dialysis, she wrote to God in a journal every night. This made her feel safe from the world when she was on the dialysis machine.

The following is a poem that Sister Gurkins wrote that we would like to share with our brethren: (See Poem in this issue.)

Sister Gurkins' funeral was held at Wilkersons Funeral Home in Greenville and Elder Joseph Sawyer preached the service. She was laid to rest beside her husband in Pinewood Memorial Cemetery on November 14, 1997. There were a host of friends and relatives in attendance.

Therefore, be it resolved that a copy of this obituary be sent to the family, one recorded in the church book, and one sent to "Signs of the Times" for publication.

Written by request of the church by her daughter, Janelle Gurkins Vanhorne and her sister, Eula Lee Fornes who loved her dearly.

Elder Joseph L. Sawyer, Moderator  
 Sis. Nina B. McLawhorn, Clerk

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**1 CHRONICLES 16:7-9.**

***Then on that day David delivered first this psalm to thank the Lord into the hand of Asaph and his brethren.***

***Give thanks unto the Lord, call upon his name, make known his deed among the people.***

***Sing unto him, sing psalms unto him, talk ye of all his wondrous works.***

**SISTER PHYLLIS ANN DAVIS  
Resolution of Respect**



we bow in humble submission to the will of our merciful and kind Heavenly Father, who works all things after the council of his own will. Who has seen fit to call from our midst Sister Phyllis Ann Davis. Sister Phyllis was born January 15, 1935 and died July 4, 1998. Though we have lost a Sister in Christ, we feel and believe that our loss is her eternal gain. Our deepest sympathy goes out to her family, and may God in his mercy and wisdom send to them that great comforter to comfort them that mourn and to bind up their broken hearts with his everlasting love. For she is only asleep, waiting that call of our great Shepherd who calls his sheep by name, I believe she is with the Lord in the paradise of God, where she rests until the morning of the Resurrection, when the trumpet of God shall sound and our Lord shall return the second time without sin unto salvation bringing with him all the spirits of the saints and the dead in Christ shall rise first, to meet him in the air, and so shall ever be with him. She was a firm believer of Salva-

tion by Grace and not by man's works. She became a member of Fairview Primitive Baptist Church December 2, 1990 and was Baptized by Elders Ronald K. Crouch and Harold R. Johnson. She was a faithful wife and loving mother, and we know that the sorrow is great and hard to bear, but let us not sorrow as those that have no hope, but rejoice in the fact that the children of God have received a promise of eternal life by Christ Jesus whom cannot lie ***"I give unto them eternal life, and no man can pluck them out of my hand."*** She was married in 1957 to Jim Davis and to this marriage was born one daughter and one son who mourn at her passing, also four grandchildren, five sisters and a brother and a host of friends. Services were conducted at her church, by Elder Ronald Crouch and Harold Johnson. She was laid to rest at Tyler Mountain Memory Gardens, Cross Lanes W.V. Written by Request of the Church Resolved: one copy for Church Records Resolved: one copy for her family Resolved: one copy to be sent to Signs of the Times Resolved: one copy to be sent to the clerk of the Rock Springs Association.

Elder Ronald K Crouch - Moderator  
Elder Harold R. Johnson - Asst. Moderator

Brother William A. Johnson - Clerk

**PSALM 19:1.**

***The heavens declare the glory of God; and the firmament sheweth his handywork.***

OBITUARY OF SISTER  
JULIA R. GARNER

**W**ith deep regret we the members of Newport River Primitive Baptist mark the passing of Sister Garner who died on September 3, 1998 at age 86 years. Sister Garner was born in Carteret County on August 26, 1912 one of the children of Elder Walter Roberts and Joseline P. Roberts. Sister Garner was married to Cornell Garner around 1937 or 38. They were blessed with one daughter Pauline G. Hocutt. Sister Garner and Cornell had six grandchildren, two or three great-grandchildren. Sister Garner was afflicted with poor health the last years of her life. All of us at the church will sorely miss her. We all know our loss will be her eternal gain. Her funeral was preached by Elder J.M. Harne. Sister Garner was dearly loved by all of us. Her daughter agreed for me to write about her passing and send to be published in the "Signs of the Times". Written by

Gordon M. Lockey  
3008 Old Gate Rd.  
Morehead City, N.C. 28557  
A brother in Christ is my hope.

**PSALM 13:3-6.**

*Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death;*

*Lest mine enemy say, I have prevailed against him; and those that trouble me rejoice when I am moved.*

*But I have trusted in thy mercy; my heart shall rejoice in thy salvation.*

*I will sing unto the Lord, because he hath dealt bountifully with me.*

IN MEMORY OF  
SISTER JESSIE MINTER

**S**ister Jessie Minter joined Dan River Primitive Baptist Church on September 25, 1960. I remember the lovely visits with her and Brother Orin, Brother Reuben Davis, and Sister Mary Davis in my grandparent's home. It was always such a joy to have them come. Sister Minter was a very warm, loving person, and one always felt at home in her presence whether she had known them for a long time or just made their acquaintance. The Lord just seemed to shine in her countenance.

When I think of her, two scriptures come to mind. The first is found in Matthew 6:28, 29. "*Consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you That even Solomon in all his glory was not arrayed like one of these.*" The second is found in Proverbs 31:10. "*Who can find a virtuous woman? for her price is far above rubies.*"

She was truly a lovely mother in Israel, and I am deeply grateful that I was blessed to have known her. May all of us, who are saddened by the loss of our dear sister, be blessed to feel that our loss is her eternal gain, and to witness with the writer of the scripture, Psalm 116:15: "*Precious in the sight of the Lord is the death of his saints.*" In all things may the Lord be praised.

Humbly submitted,  
Mary Hawkins



# Signs of the Times

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### CIRCULATION OFFICE

Elder J. R. Williams

1012 Bennett Circle

Keeling, Va. 24566

### EDITORS

Elder J. R. Williams, Editor

1012 Bennett Circle

Keeling, Va. 24566

Phone (804) 792-8758

Elder Kenneth R. Key, Editor

721 Willard Street

Greensboro, N.C. 27405

Phone (336) 273-7464

### ASSOCIATE EDITORS

Elder Richard H. Campbell

2171 Allen Court

Germantown, Tenn. 38138

Phone (901) 753-7791

Elder C. B. Davis, Jr.

1251 Paynes Tavern Rd.

Roxboro, N.C. 27573

Phone (336) 599-7236

Elder C. C. Wilbanks

217 Bastrop Drive

Monroe, Louisiana 71203

Phone (318) 343-5473

All letters for this paper containing subscriptions and remittances, should be mailed to Elder J. R. Williams, 1012 Bennett Circle, Keeling, Virginia 24566. All articles and letters for publication, all notices of meetings and all obituaries should be mailed to Elder Kenneth R. Key, 721 Willard Street, Greensboro, N.C. 27405.

SIGNS OF THE TIMES, INC.  
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## SONG

***KINDRED in Christ, for his dear sake,  
A hearty welcome here receive;  
May we together now partake  
The joys which only he can give.***

***To you and us by grace 'tis given  
To know the Saviour's precious  
name;***

***And shortly we shall meet in heaven,  
Our hope, our way, our end the  
same.***

***May he, by whose kind care we meet,  
Send his good Spirit from above;  
Make our communications sweet,  
And cause our hearts to burn with  
love.***

***Forgotten be each worldly theme,  
When Christians see each other thus:  
We only wish to speak of him,  
Who lived, and died, and reigns for  
us.***

***We'll talk of all he did and said,  
And suffered for us here below;  
The path he marked for us to tread,  
And what he's doing for us now.***

***Thus, as the moments pass away,  
We'll love, and wonder, and adore;  
And hasten on the glorious day,  
When we shall meet to part no more.***

Newton

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 EDITORIAL
 

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 THE VALLEY OF  
 THE SHADOW OF DEATH.


ELDER R.H. CAMPBELL

*(Eze. Chap. 37, vs. 1,2,3) The hand of the lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which was full of bones, and caused me to pass by them round about: and behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live?*

*and I answered, O Lord God, thou knowest.*

**T**he valley of dry bones indicates death where there once was life and this is typical of the condition of Israel, under the law; they were once alive, in the garden, but because of sin they died; as a result of their eating of the fruit of the tree of the knowledge of good and evil. God had told Adam that he should not partake of the tree of the knowledge of good and evil, for he said, in the day that thou eatest thereof thou shalt surely die and according to the word of the Lord they did in fact die to the world into which they were created.. They were separated from God and condemned to dwell in this valley of death, forced to eat of the fruit of the ground, which God had cursed, all the days of their lives. They were con-signed to this natural world, subject to the domination of the serpent, and were seperated from God and given those coats of skin, which is their natural worldly being, for the habita-tion of the world into which they were sentenced to spend their natural earthly lives. Their judgement for their sin was that they would eat bread by the sweat of their brow until they re-turned to the ground; for out of it they were taken and unto it they would return. The earth would no longer yield unto them her fruit, as in the begin-ning when they were placed in the garden to dress and keep it; but rather it would bring forth thorns and thistles and they would eat the herb of the field, the fruit of the cursed ground,

not the fruit of the trees which God had given them in the beginning to eat thereof and live.

The valley of the dry bones above depict the children of Israel, as they existed from the time they were driven from the garden until the coming of the promised Messiah; they were dead and did not know it, they were not even aware of the world into which they were originally created. They had the law, the oracles and the covenant that God had made with them but they did not have life; the law and the sacrifices never gave life, they were but types pointing to that which was to come, which would bring life and immortality to light. Israel was as lifeless to spiritual things as these bones were to the world of nature around them. They were very dry; in fact, they were as lifeless as the clay from which man was formed, before God breathed into it the breath of life, it was inanimate, as it were, and dead to the world around it. God asked Ezekiel the question, can these bones live? and the answer to this question was, no!, unless something was done for them because in that state of death they could do nothing to change their condition; however Ezekiel's response was, Lord thou knowest. These bones are men in nature, under the law, dead to the world as regarding spiritual matters, they cannot live, spiritually, unless something is done for them. Man as he was when driven from the garden, with his coats of skin is flesh, and will always be flesh and nothing else, unless something is done to change it; and regarding the question

as to whether he will live or not, spiritually, only God knows. These bones were very dry and would forever remain so, unless an outside force works upon them and only God knew if they would ever be different from that dead and lifeless state in which they are in nature. Known unto God are all his works from the beginning of the world and certainly that work is the bringing all of the heirs of promise from that state of death into possession of eternal life which is their inheritance which was promised unto them in the beginning: also, the foundation of God standeth sure, having this seal, the Lord knoweth them that are his: regardless of the state that they may be in at any given point of time.

The Lord told Ezekiel to prophesy unto the bones, and say unto them, "O ye dry bones, hear the word of the Lord." This was what the prophets of God had done all of their days; they were sent to prophesy unto the nation of Israel the word of the Lord, and command them heed it. They prophesied of the things that the Lord would bring upon Israel, in the future, as revealed unto them of the Lord and of things that were reserved for them in the generations to come. This is what Ezekiel is commanded to do here, prophesy unto the dry bones; he was to proclaim the word of the Lord unto the dry bones of the things that he would do for them, as he says in many places, in that day. He would clothe them with flesh and sinew, but not as the coats of skin which he had given them in the garden of Eden for the dwelling in the world of nature, but

rather new clothing for the lives that they were to live after they were given life; bodies that would be the temple of God indwelled by the Spirit of God.

When he prophesied unto them there was a great shaking and the bones come together and they were so clothed according to the word of the Lord; for where the word of the king is, there is power: also he hath spoken it, he shall also do it. Then he was told to prophesy to the winds to breathe on them and the breath came into them and they lived, stood upon their feet, an exceeding great army.

It was at this point that the Lord declared unto Ezekiel, (Eze. Chap. 37,vs11) "**Son of man, these bones are the whole house of Israel;**" this included Israel who lived under the law and also the Gentiles upon whom the grace of God is to be bestowed: for all are of the house of Israel, and all are saved by the same plan of salvation, (Eph chap 2,vs8) "**For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.**" All flesh is grass and the goodness thereof is as the flower of the field; the natural fleshly man is the dry bone and until clothed upon with the garments of salvation, dwells in the valley of the shadow of death. The Gentiles, in the flesh, and until breathed upon by the spirit are as dead regarding spiritual matters and values as Israel was under the law. When Jesus appeared unto his disciples after his death he said to them, (John Chap 20, vs 21-22) "**peace be with you: as my Father hath sent me, even so send I you. And when**

**he had said this, he breathed upon them, and saith unto them, Receive ye the Holy Ghost**". This said he unto them referring to the day of Pentecost when they would be alive to the things of the spirit.

(Eze. Chap. 37,vs. 13) "**And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought you up out of your graves, And shall put my spirit in you, and ye shall live, and I will place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord.**" This prophesy is fulfilled when Jesus cried with a loud voice and gave up the ghost. (Matt. Chap. 28, vs. 51-2-3) "**And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent; And the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.**" This prophesy is of the coming of the Messiah, and his restoring the nation of Israel to its former state in so much, that they walked and talked with God, without the Levitical Priesthood to intercede; as Paul wrote (Heb. Chap. 10,vs19-20) "**Having therefore brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say his flesh.**" Christ condemned sin in this body of flesh and consecrated the way whereby the spiritual man

might enter into communion with God, through this veil of flesh which man still inhabits; and even though this natural man is subserviant to the devil and still desires the pleasures of nature the pride of the eyes and lusts of the flesh: the inner man worships God in spirit and in truth from that new heart which was given him in the new birth.

(Rom. Chap. 7, vs. 22-23) ***"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."*** This is the continual warfare that all of the saints of God endure when born of the spirit; the flesh lusting against the spirit and the spirit against the flesh and this will be their lot in life as long as they live in the flesh, but it is also a glorious evidence of the work of grace in their heart of which none but themselves are aware. Men behold them and see no problem, but Oh the warfare that rages within; the spirit judges the flesh and all of its carnal actions, and the thorn in the flesh, which is the messenger of Satan dwells in the natural man, buffets the inner man and causes him great distress of mind and fear that he may not be a child of God, after all. This is a vicious and ongoing warfare as long as both entities dwell in the same body; they cannot peaceably cohabit with such a great difference in their natures: they are the extremes in opposites and will not submit to the will of the other except that greater is the spirit of the inner man than the spirit of the man in nature.

Could this state of man be the valley of death that David spoke of in the 23rd Psalm? The dry bones were in the midst of the valley and God told Ezekiel that these bones are the whole house of Israel and they were dead, in so much that God asked Ezekiel, can these bones live? David did not say that he would walk through the valley of death, but, through the valley of the shadow of death, and he was in that condition regarding spiritual knowledge at the time he wrote these words? He was one of those dry bones and did not even know it, but prophecy was given by inspiration as all prophetic proclamations were, and if this be true, he was at that time walking in the valley of the shadow of death, and did all the days of his life. There was no spiritual life in the law, it made nothing perfect but was just a shadow of things to come; just types of those things that God would do for his people spiritually at some time in the future; shadows of things fulfilled by the birth, death and resurrection of our Lord and Savior Jesus Christ..

David said, ***"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."*** David lived under the law, and since the above scripture says, this the whole house of Israel this also included David; all men were in the valley of the shadow of death because that was where man was sent when cast out of the garden. David did not fear because of the times God had been with him in his experiences and though he did not understand it fully,

he felt that he would preserve him. This is how he was able to face Goliath, being but a lad and untrained in the ways of war. David, and all of Israel were dead to the things of the spirit, but, God's law was given them as a rod of correction and was laid upon them for reproof, for correction and instruction to the man in nature to cause them to honor and praise God, and faith was the staff upon which they given for support when they had reached the end of their ability and could not depend upon their own strength. The rod and the staff combined, were comfort to David for he realized that although he did not understand the reasoning behind it, his faith in God that all things would work for good to them that love him would continue to be his refuge from his enemies. They were comfort to David because he realized that the giver of the law and the faith was the one who delivered him out of the paw of the lion and the bear and enabled him to stand before Goliath; he was the one of whom David declared (Psa. 139, vs. 5 thru-10) *"Thou hast beset me behind and before, and laid thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend unto 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."* All of these things were included in his

experiences and in one place he referred to it as his heritage, when he said, (Psa. 16 vs. 6) *"The lines are fallen unto me in pleasant places; yea I have a goodly heritage."* the lines being the lines of truth that God let down to him, to lead and direct him in his journey through this vale of tears. The dry bones were secure in God's hands all the while, but between the being born in nature and the being born again of the spirit there is a valley of death that all of the household of Israel must experience; if there was no valley there would be no mountain and God's Children must experience both to worship him as they should for his grace and mercy extended to them; and to make them realize their need for them.

The Lord declares that he will bring his people out of their graves and put his spirit within them and they will live; he will place them in their own land. He will bring the two kingdoms, which were separated many generations ago together again and they will be one people with one king; they will no longer be two kingdoms. They will no longer defile themselves with their idols, their detestable things: for he will cleanse them so that they will be his people, and he will be their God. (Ezek Chap 37, vs 25) *"Moreover I will make a covenant of peace with them; and it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore."*

Surely, this is the work of God and is the reason for his bringing his Son

into the world, that the children of Israel; who were in the state of death, might live again, in the knowledge of God as their creator and commune with him as they did in the garden. These dry bones were as void of ability or desire, in and of themselves, to change themselves from their dead state as the man in nature is to make a decision to worship God; they do not know him and have no rationale of spiritual matters upon which to base any such decision. Paul, after his conversion, realized and acknowledged this when he said, **"but by the grace of God I am what I am"** he knew where he would have been had not grace been extended to him in his sinful and unregenerated state, and this is where all have stood who hope to have and interest in that, earnest of the inheritance, which is laid up for the saints of God. They realize that if the grace of God had not been bestowed upon them, they would still be following the ways of the world with no interest or knowledge of the kingdom of God and the glorious gospel of their salvation.

(Matt. Chap. 4, vs. 15-16) ***"The land of Zabulon, and the land of Nephthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles"*** ***The people which sat in darkness saw a great light; and to them which sat in the region and shadow of death light is sprung up"***. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Surely this is the fulfilling of the above prophesy, the abode of all of Israel was in the region

or shadow of death, until Jesus began his ministry, preaching the glad tidings of the new covenant that God had prophesied that he would make with Israel, in that day.. This was the beginning of the prophesy in the above scriptures and it culminates on the day of Pentecost when it is fulfilled that the wind breathed upon the bones (house of Israel) and they lived, stood up upon their feet, an exceeding great army. On the day of Pentecost, (Acts Chap. 2, vs. 2-3-4) ***"And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the spirit gave them utterance."*** These scriptures, from the new testament seemingly affirm the old testament prophesy of the dry bones. Throughout Jesus's ministry, the law was still in effect, they were still in the valley of the shadow of death until the spirit blew upon the apostles, they then stood up and began to preach the gospel; and they gave evidence of the change that had been done within. There was no longer two nations, but one nation, with one king and one plan of salvation with one gospel and that was only to those who had been given the Holy Ghost. There were men out of every nation gathered there on that occasion and every man heard them in his own tongue, being brought together because of the pure language that

God's people speak and understand regardless of their speech, race or national origin. This was the opposite of the occasion when God confounded the language of the people so that they could not understand their neighbor, and they left off building the tower that would reach unto heaven which they intended to build that they might not be scattered upon the face of the earth. Here, on this occasion the people of different languages heard in their own tongue the wonderful words of God and they began to have all things common and became one nation in heart soul and spirit; for the death of Jesus had broken down the middle wall of partition and there was no more separation between them.

Another prophesy of this transformation of the children of Israel is found in (Ezek. Chap. 36, vs. 24-25-26-27) *"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I 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 judgements, and do them."* In these and all other prophesies of the salvation of the children of God, Israel is passive in the hands of a holy and righteous God and all of the work involved in their

change from the natural life to the spiritual life is of God. Each one will acknowledge that they were as the dry bones, regarding spiritual life, and they were changed into a living spiritual being as mysteriously and in much the same way that they became a living breathing being in nature. They were not involved in bringing about their change, in either case; that which was wrought upon them, was without their prior knowledge or consent, for it was determined before time began and the only consultants were, God the Father, God the Son and God the Holy Ghost and who can say unto that counsel, why is it thus? Those chosen certainly would not, and the others are in no position to pass judgement on it, one way or the other, for they are completely unaware of it.

(John Chap. 5, vs. 24-25) *"Verily, verily, I say unto you, 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. Verily, verily I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live."* These are the words of Jesus when talking to the Jews on one occasion and he refers in both verses of the fact that they, the Jews, as well as all men are dead, while in the flesh, and only those that hear his word and believe on the Father hath everlasting life; and again when these dead hear the voice of the Son of God they shall live. Only those that are spiritually alive can hear and



believe, in God, and this life is that which they receive when they are born again as Jesus said unto Nicodemus. Only those who have received this gift of life will believe; but even then they cannot teach anyone else of these truths. If anyone has not experienced it, they cannot believe it, it is beyond the grasp of the human mind. This is the state of dry bones spoken of by Ezekiel, and as long as they are in that condition they have no knowledge of spiritual matters; the natural man will read the scriptures and try to rationalize them with the natural mind and will never come to the knowledge of the truth, as Paul said in his letter to Timothy, because the truth is discerned only by those who are of the spirit: and one of the gifts of the spirit is the discerning of the spirits.

Only the power of God can effect this change, and that work is perfect in every case, it is not something that is done on a trial and error basis. It may seem strange for a man to stand up and say that they believe God has chosen them and blessed them with this knowledge, from among all of the people on the earth, but yet, everyone that believes these things have been made to know by experience that this is the only way that it comes. They did not learn it by study, or effort exerted by them; one day it was just suddenly there and they could not deny it. Only those who have experienced the shadow of the valley of death, in their life in the flesh, can know the joy of being loosed from that bondage and being free from the law of sin and death. They did not realize their

condition, in the world of nature, until they were made aware of the glory and beauty of the spiritual kingdom, and felt the love that defys description emanating from their heart and soul.

May God bless these thoughts to your comfort and understanding, if they be true. If they are not the truth, may he bless you to lay them aside and listen to that voice in your ear behind you saying, this is the way walk ye in it. The apostle advised Timothy, (II Tim. Chap. 2, vs. 7) "*Consider what I say; and the Lord give thee understanding in all things.*"

In bonds of love,  
Richard H Campbell

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## MEETINGS

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### WEST COUNTRY LINE UNION



The West Country Line Union meeting will be held at the Dan River Church on Sunday Nov. 29th, with Moons Creek Church being host.

All lovers of the truth are invited to this meeting especially Elders of our faith and order.

The morning service will begin at 10:00 a.m. and afternoon service at 2:00 p.m.

Elder Kenneth R. Key, Moderator  
Sue Blalock, Clerk

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**VOICES OF THE PAST**


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JOEL 11. 16.

*"Let the Bridegroom go forth of his chamber, and the bride out of her closet."*

**T**he first part of the chapter in which this text is found, appears to be addressed more particularly to the Jews as a nation, yet it is evident that the text before us has a direct application to Christ and the church, and that the whole chapter has them in view, in its ultimate application. The closing up of the chapter is language which embraces in itself the glory and power of the kingdom of Christ. In the first verse of the chapter it is said, "*Blow ye the trumpet in Zion, and sound an alarm in my holy mountain, let all the inhabitants of the earth tremble, for the day of the Lord cometh, for it is nigh at hand.*" We understand the day of the Lord, which is here introduced, to be the same day which is mentioned in the thirty-first verse, and is there called the great and terrible day of the Lord. This subject is clearly explained by our Lord in the twenty-fourth chapter of Matthew, and in the second chapter of the Acts of the apostles; Peter has removed all doubts and successful disputes upon the point. On the day of Pentecost, when the apostles were filled with the Holy Ghost, and spake with tongues so that every man heard them in their own language wherein they

were born, some were amazed, and inquired what those things meant; others mockingly said, These men (the apostles) are full of new wine. But Peter, standing up with the eleven, lifted up his voice and said unto them, These men are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel, and then quotes the very language which is found in the close of the chapter, in which our text is contained. It is not possible therefore to miss the application, unless Peter erred in applying it where he did, and this we know was not the case. The expression in the last clause of the sixteenth verse, is that which the Holy Ghost chose as a part of the language through which to describe the setting up of the gospel kingdom on the earth in union with Christ its King. With these invulnerable bulwarks around this idea, we hesitate not to apply the text directly to Christ and the church. The terms bridegroom and bride, when used in the Bible, very generally apply to this union. We learn from the Bible that the most solemn, binding and endearing of all human ties, those of the bridegroom and bride, are borrowed from and represent the union of Christ and the church, and if we inquire why Ishmael was not an heir with Isaac, we shall discover that one very important reason was, that he was not a son of the bride, and had no vital relationship with her. God is not the author of confusion and discord, but of peace, as in all the churches of the saints.

All the amalgamation and means of men can never add anything to the body of Christ, for nothing can be added to it, which was not originally in it. If we refer to our first parents after the flesh, for a figurative illustration upon this point, we shall there discover that Eve was in Adam, until she was developed as his bride. We should particularly note the fact that the bridegroom was not made for the bride, but the bride was made for the bridegroom. In relation to Christ and the church in their vital relationship they are co-equal, although the development of the bride was subsequently to her vital existence in him. In relation to this union, and the manifestation of it, God was pleased to establish the titles Bridegroom and Bride, and apply them to the Head, and the body, which is the church, the fullness of him that filleth all in all. Our text has to do with this Head and body, in life and death, in doctrine, ordinances and gospel, or church organization. The time was appointed by the eternal Father for this manifested union, and his command in the text is, ***“Let the Bridegroom go forth of his chamber, and the bride out of her closet.”*** Christ Jesus, the Lord and Mediator of the new covenant, had long been made manifest to the faithful, through representations, types and shadows, but all these types and shadows declared that their substance, that which is perfect, had not yet come. Jesus was represented by the spotless lamb offered by Abel. Abel is dead, yet in that offering he now speaks. The law was a school-master. At the time appointed

of God, Jesus Christ came into the world to swallow up types and shadows in himself, and to remove the ceremonies which pointed to him, to fulfill all that had been written of him, and that had been represented in offerings and ceremonies. ***“But when the fullness of time had come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.”*** Who was under the law? The bride, the Lamb’s wife. Why then was not the law executed upon her, and she consigned to everlasting woe? She has a Mediator who appears as her husband, and Paul said, The law knoweth not a woman which hath an husband, and what the Scriptures before us point to, is the full manifestation that Christ is the Husband, or Bridegroom of the church, which is composed not of Jews only, but of Gentiles also; and God hath visited the Gentiles to take out from among them a people for his name. The church is not composed of all of either, but of a people out of both, and Jesus appears in the flesh between the two; in the end of the Jewish world or economy, and in the beginning of the christian, when the Gentiles are called and the church is gathered under the latter. ***“That in the dispensation of the fullness of times he might gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him.”*** That consolidated lady is the election of grace, and figuratively speaking is the bone of Christ’s bone, and the flesh of his flesh. We here find a bride which was

in Christ before the world began. Having thus found a bridegroom and bride, we will attempt to follow them in their nuptials and fellowship. David in presenting in the most clear and beautiful manner, the setting up of the gospel kingdom in the earth, and in presenting Christ, his doctrine and ordinances, as taught by the apostles, and his manifested union with the church as the Bridegroom, breaks forth in strains almost seraphic, thus, *"The heavens declare the glory of God, and the firmament sheweth thy handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge. There is no speech nor language where their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them he has set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race."* Here the most stupendous, beautiful and amazing glory ever seen by the natural eye, is brought forward as a comparison of the glory of Christ in the church, in their union as bridegroom and bride. The heavens with their constellations, which declare the wisdom, power and glory of the creating God, are referred to, and they are but feeble figures, to portray the glory of God, in the church, through Christ Jesus our Lord. Age after age rolls on, and in all the multitude of planets, sun, moon and stars, no jargon nor failure occurs. Each one travels onward in its allotted path, and owns and proclaims the sovereign hand of God,

which not only created them, but which also bears them up, in their onward march, and in the performance of the affairs for which they were severally created. The life and light of patriarchs, prophets, apostles and all christians, dwells in Christ the Sun of righteousness. What power in earth or hell, can retard the march of the sun, or frustrate the office work of his glory, or who, or what can resist the effectual and all-powerful action of his rays? He rises in the east to perform the office of the day, and no earthly power can stop him. Until man can do this, let him not think that he can master or resist Christ, the sun's maker; for Jesus is no less powerful in one thing than he is in all things. The sun is brought forward as the strongest figure in the creation of God, by which to represent the glory and power of Christ in the church, as her never-failing fountain of light and warmth to every branch and member thereof. As all the smaller lights and planets are dependent for their light on the sun, so is all the church dependent on Christ, who as a bridegroom cometh out of his chamber, and rejoiceth as a strong man to run a race. *"Let the Bridegroom go forth of his chamber."* Here we must receive the word chamber in a figurative sense, and consider it in that sense in which the spirit of inspiration has used it. We are not satisfied from the Scriptures, that it is applied to any one act of Christ, or that he should here be separated from the entire race of his Mediatorial goings forth, but rather a place of rest from his goings forth of

old, and his work under the law, and that place of rest from whence he comes forth to preside manifestly as Head in the church; for we are not only told of the eternal purpose of God in Christ Jesus our Lord, but we are also informed as to the consummation of it. ***"To the intent that now unto principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord."*** To what then does this manifold wisdom and purpose refer? To the salvation of the church, which is composed of both Jews and Gentiles, which was not known in other ages, that the Gentiles should be made fellow-heirs, and of the same body, and partakers of his power in Christ, by the gospel; but when Christ came this truth was made manifest, and he took the church out from among both Jews and Gentiles and into a manifested union with himself. But when was the appointed time for this wedding, as our Lord in one of his parables calls it? The time came on the death of the law, the first husband, and then Christ ***"the Bridegroom went forth of his chamber,"*** and we are now introduced to the doctrine of Christ, and the ordinances of the christian, or gospel church. The Bridegroom not only came in accordance with the purpose and covenant of God, but in that purpose and covenant was embraced the appointed way in which he should come, and when and how this manifested union should be consummated. By referring to the Levitical

priesthood, we may, perhaps, find some figurative opening to the chamber, and the Bridegroom in his coming forth of it. ***"For these Levites, the four chief porters, were in their set office, and were over the chambers and treasuries of the house of God, and they lodged round about the house of God, because the charge was upon them, and the opening thereof every morning pertained to them."*** We read also in the gospel, of a porter who opened to Christ. As the priesthood made is changed, there is also of necessity a change of the law, and as Christ is the High Priest over a different house, which has different laws, so are all things pertaining to it different. New laws and new ordinances are instituted, and Christ, or the Bridegroom, comes forth in these, and was preceded by the friend of the Bridegroom, even the porter who opened to him, and Jesus was baptized of John the Baptist, in the river of Jordan, and the Bridegroom established this as an ordinance through which believers pass into the visible church here below. We deem the conclusion tenable that this chamber has some reference to that doctrine, and those ordinances in which Christ and the church came together in union and fellowship, as Bridegroom and bride. We believe also that the parable of the ten virgins has an application here. ***"Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the Bridegroom. And five of them were wise, and five of them were foolish. They that were***

***foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.*** In the first place then, what is this parable applied to, and upon what subject was the Savior instructing his disciples? We think he was instructing them in relation to that kingdom which he was about to set up in the world, and as it is a spiritual kingdom, he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh, and as forms and ceremonies of the Jews was all the foolish virgins possessed, they could not enter in with the bridegroom to the marriage. An open distinction is now made between law and grace, between Moses and Christ, and none need say now, We have Abraham for our father, for Moses is dead and the fathers are fallen asleep. The time also when the bridegroom came, favors this position also. The cry was at midnight. The legal dispensation is now at an end, and the gospel day is dawning. Midnight closes up the old day, and brings in a new one, and this midnight was the close of the Jewish economy, and the introduction of the christian. In what way then does the bride meet, or go, into the marriage with the bridegroom? Those who do go in with Christ are regenerated persons, born of God, born of the Spirit and water, and have

Christ within (the light) the hope of glory. John the Baptist came preaching in the wilderness of Judea, saying, Repent ye, for the kingdom of heaven is at hand. He was the messenger who was sent before the Messenger of the covenant, to prepare the way of the Lord, and make his paths straight. Believers came to him and were baptized, and this ordinance was established as a standing one for all time to come in the church of God, which is the ground and pillar of truth. While it admits all into the visible church who submit to it upon a profession of their faith in Christ, it shuts out all who do not, and the Pharisees rejected the counsel of God against themselves, not being baptized of John. Hence it appears evident to us that the chamber of which the Bridegroom went forth has an important connection, and sustains a close relation, to the doctrine and ordinances of the gospel of Christ. There is a figure found in Nehemiah, which seems to have a bearing upon this point, said Nehemiah, ***"And I came to Jerusalem, and understood the evil that Eliashib did for Tobiah, in preparing him a chamber in the courts of the house of God. And it grieved me sore: therefore I cast forth all the household stuff of Tobiah out of the chamber. Then I commanded, and they cleansed the chambers; and thither brought I again the vessels of the house of God, with the meat offering and the frankincense."*** Now what is it which separates all the false religious combinations in the world, from the true church

in her worship? It is their household stuff, their false doctrine, false ordinances and organizations. If Tobiah is rejected, and not allowed to assist in building the wall, his next effort is to get the chamber of the house furnished with his stuff. But it is the duty of the servants of the Lord to cast it forth into the world from whence it came, and where it belongs. Perhaps David had his eye upon this subject when he said, "Their land brought forth frogs in abundance in the chambers of their kings." If these frogs, as in other places, represent those unclean spirits which have gone forth into all the earth, we cannot fail to discover the force of its application. They were not brought forth in the chamber of which the bridegroom went forth, but in the chambers of their kings. There never was a scarcity of them, and at this time there is such an abundance of them that they are leaping from swamp to swamp, and from one mud hole to another, and find all the markets already clogged. But to return to the guest-chamber. It is an upper room, furnished with the vessels and lights, and is where Jesus eats the passover with his disciples. In relation to the chamber of which Christ went forth, we do not wish to confine the expression exclusively to the ordinances and order of the house; but would embrace in a summary manner, his mediatorial work, life, death, resurrection and ascension, and appearing from the holy of holies, and dwelling in his church. But as the expression occurs in the text, there

appears to be more particular reference to the manifested union of Christ and the church in gospel order, and the fellowship and enjoyment therein. He went forth and established the things referred to, and they must remain for all time to come, as the established laws and order of the church and her government. When the High Priest under the law had gone into the most holy place, and finished the atonement, he then came out and appeared to the people, and the blessings of that typical atonement were then enjoyed. Christ has not entered into the holy place made with hands, but into heaven itself, to appear in the presence of God for the church, for he entered there by his own blood, having obtained eternal redemption for us, and from thence he appears to her. *"Christ was once offered to bear the sins of many, and unto them that look for him shall he appear the second time without sin unto salvation."* *"Let the Bridegroom go forth of his chamber, and the bride out of her closet."* They both went forth at the same time. The apostle has told us that the bride or church is the body of Christ. We have already referred to Adam and Eve, as a figure upon this point. When Adam was formed, Eve was in him, but she was not yet made manifest in her individual person. And it was not the form of a marriage ceremony which constituted their relationship. Their relationship was vital, and consisted in their one life, and it is not the outward act of the marriage of Christ and the church which constitutes their vital union;

but their marriage is an acknowledgment and declaration of relationship which existed before time began. This bride was made for the Bridegroom, and she is destined to dwell for a time upon the earth as a bride, to manifest and shew forth the praises of her Lord. She is commanded forth out of her closet, which appears to be a secret place. Yes, she is called out, ***"O my dove, that art in the clefts of the rock, in the secret places of the stairs, let me see thy countenance."*** Here is not only a call or command to her which carries power with it, but the language describes the place where she is. She is in the clefts of the rock, in the secret places of the stairs. Her life is hid with Christ in God, and in this marriage there is a manifestation of it. But how came she in the clefts of the rock, and in the secret places of the stairs? But even had there been a rock, and no clefts or secret places in it, there would have been no place of refuge and safety in it for the dove, the church. God laid the rock, and made the clefts and secret places of the stairs, and put the church therein, and covered her with his hand while his glory passed by; for he had declared that no man should see his face and live; and being thus secured in Christ, she can talk face to face with God and live. ***"And it shall come to pass while my glory passeth by, that I will put thee in the cleft of a rock, and will cover thee with my hand, while I pass by."*** The bride is not commanded to come out of Christ, neither do we understand this rock to be the closet

out of which she goes; but it is the place from whence her countenance is seen, and her voice is heard, and she is brought out of the secret places of the stairs, so far that it is made manifest that she is an inhabitant of the rock. The countenance is to be seen, and not covered with the veil. She is to be seen by her husband, not through the veiled drapery of the law, but with open face she beholds the glory of the Lord, and is changed from the image, or glory of the law, into the image and glory of Christ, which bursts from him in floods of ravishing glory. Her countenance is comely: it is like the countenance of the Bridegroom, for she is changed from image to image, into the same glory. And she is now told that the law holds no more dominion over her; that the law is dead, and she is now to look to Christ, the living Husband, for the law has no more dominion over her than the deceased husband, whose body has mouldered to dust, has over the widow who was once his bride. Her husband is dead, and has passed away, and she is therefore loosed from the law of her husband. ***"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth."*** We are thus taught that Christ was made under the law, and remained under it until his death; but having laid down his life in obedience to its demands, and having taken it again, ***"He has become the end of the law for righteousness to every one that believeth."*** He arose from the dead, beyond it, and is no more subject to it.



***"For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him; knowing that Christ, being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."*** The church both died and rose in Christ, else what did the apostle mean when he said, ***"If we be dead with him, we shall also live with him?"*** Christ is emphatically declared to be the life of the church; and when he laid down his life, he laid down hers; and when he took up his life again, he took up hers also, and the church stands identified with Christ in life, death and resurrection, and all believers are exhorted by the apostle to reckon themselves to be dead with Christ, and alive with him. Now, this being the case, the bride is commanded to go forth out of her closet, and to be joined to another husband (as the law is dead to her,) and live and walk with the Bridegroom, in the doctrine and ordinances of the gospel. ***"Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God."*** The Bridegroom has a house prepared where he dwells with his bride, and she with him. He is the builder of his house, which is the

church; and he did not commence it without first counting the cost, and without knowing that he is able to finish it. None will ever be able to say in truth, this man began to build a house, but was not able to finish it. The advocates of the free-will system say that Christ made an atonement sufficient for all mankind, and he has done all he can to save them, but free-will and the devil together have proved too powerful for him, and the house is not as large as it otherwise would have been. They acknowledge that the Scriptures declare that he has all power in heaven and in earth, but somehow or other free agency has gained the ascendancy, and the devil is rejoicing over the failure, and Christ is mourning in heaven, because sinners will not be saved. Perhaps it is sin for us to follow the advocates of this system in their consummate ignorance and high-handed blasphemy; we therefore turn from them. The atonement was effectual, and it was perfect in all its propositions for the church; the foundation was designed for the house, and the house for the foundation, and all power in heaven and earth is in the hands of Christ, and is exercised by him in triumph in building this house, which groweth up into an holy temple in the Lord, for an habitation of God through the Spirit. And here the Son presents his bride to the Father without spot or wrinkle, or any such thing. And the Father is well pleased with the bride of his Son, for she is the one whom he hath chosen for his Son Jesus Christ. The Son is well pleased with her, for his love to

her was such that he laid down his life for her; and she loves him because he first loved her, and hath given himself for her, redeemed her from all iniquity, hath washed and purified her, and brought her into his banqueting-house, and spread his banner of love over her. He illumes her with his charms, and she sees a loveliness in him which she never saw in any other one, and here, in the house of God, Father, Son and bride dwell in heavenly fellowship and sweet delight. But what is this house for, and of what material is it composed? ***"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ."*** But some people think the church is a place to make christians, or regenerate sinners, and to create organizations and institutions; to devise ways and means for the salvation of the world, and thus help the Lord do his work. The work of salvation is already complete, and what remains is the personal manifestation of it, to the saved. And the church of God is for the offering up of spiritual sacrifices acceptable to God by Jesus Christ. Here the bride offers the praise and gratitude of her heart, and such is the glory and love revealed through Christ unto her, that if she were to hold her peace, the stones would cry out. The whole worship of the church is a continual offering of thanksgiving and praise to God and the Lamb. To them are all the ascriptions of praise. The Bridegroom and bride sometimes commune together, and speak face to

face. And what do we hear? The voice of joy, and the voice of gladness, the voice of the Bridegroom, and the voice of the bride, the voice of them that shall sing praise to the Lord of hosts, for the Lord is good, and his mercy endureth forever. Here the Bridegroom and bride dwell and sup together. God in Christ, and Christ in them, and there is a perfection in one, and out of this perfection of beauty hath God shined. The bride says, ***"I will greatly rejoice in the Lord; my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."*** Once she could not rejoice, for she was the down-crushed and disconsolate mourner, she was in the dust of the earth, a poor, filthy beggar; but the Lord has taken her from the dust of the earth, and from the dunghill, has clothed her with a change of raiment, seated her among princes, and given her the throne of glory; and now at the King's right hand sits the queen in the gold of Ophir, and she is to remember her poverty no more, for she is heir of all things. This fills her heart with gratitude to her Lord, and she delights in serving him, for he hath done great things for her, whereof she is glad. She hath neither disposition nor right to usurp authority over her husband, and if she will know anything, she learns of him. She respects his law, rules and government, and would tremble at the thought of instituting

laws for him. And while the daughters of Babylon are busily engaged in their ways, and are disregarding the authority and order of Christ, she is seen like the lily among the thorns, and she has no more fellowship for, nor affinity with them, than the lily has to do with producing the fruit of the thorn-bush; and men do not gather grapes of thorns, nor figs of thistles. The church is not dependent on the world and human means for her support, for she dwells with, and is supported by her husband; and it would be both unchaste and unlawful for her to despise his laws, and look to others for support, while she has a husband who abounds in wealth and love to her. He delights in her: ***"Let me hear thy voice, for it is sweet."*** The high praises of God are in her mouth; she speaks the doctrine of Christ; she tells of his wonderful love and works; she dwells on electing love and comforting grace, and like one of old who had been dumb, when loosed immediately praises God. But what is it to praise God? Is it to tell the world how much she has done for the Lord, and to tell the Lord how much she will do for him? Nothing of this character is found in the theme of the bride. But like the servant of the Lord to whom we have already referred, she praises God and says, ***"Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horn of salvation for us in the house of his servant David, as he spake by the mouth of his holy prophets, which have been since the world began."*** ***"To per-***

***form the mercy promised to our fathers, and to remember his holy covenant."*** The voice of the bride is heard in the song of redemption, and in praise of covenant mercy received. The bride is also to let her countenance be seen by the Bridegroom. As has been observed, the veil of the law has been taken from her, and she stands before her Lord with open face. But why is her countenance comely? Because it is Christlike; God predestinated the church to be conformed to the image of his Son, that he might be the first-born among many brethren. Christ is in every believer the hope of glory, and where he is in person, his image and Spirit will be made manifest. What is it to be a christian? It is to be like Christ. But Adam, or old nature, is quite unlike him. But the new man, which after God is created in righteousness and true holiness, is the christian, or that person or image to which the term applies; and he is after the image of him that created him. We have found the ***"Bridegroom has gone forth of his chamber, and the bride out of her closet,"*** and the voice of the Bridegroom, and the voice of the bride have been heard, and the bride is still saying, O come, let us sing unto the Lord, let us make a joyful noise unto the Rock of our salvation. The Bridegroom and the bride have met and are joined in fellowship in the house of God, and the fellowship of the bride is with the Father, and with the Son, and they dwell together in the unity of the Spirit and bonds of peace, and she delights to walk in the doctrine and ordinances of the gospel, in

that pattern in ordinances and order which Christ established by his example, and in this she walks humbly with God, and his presence is her greatest joy. But we cannot enjoy his presence in any ordinances or order which he has not established. Although believers may enjoy the joys of salvation, who have not walked in the ordinances, but there is an additional and peculiar delight and enjoyment in keeping the ordinances as they were delivered to us, which is found in no other paths, hence it is said, in keeping the commands there is great reward. The reward is not for keeping the commands, but in the thing itself; and the delight or reward is in it, and not for it. The person who is hungry delights in eating a good meal, and it is the meal itself which gives the delight, and not the act of his eating, for if the meal were poisonous and sickening it could afford him no delight. The bride is disgusted with all human doctrines and ordinances, for they are of earthly origin, and their glory can never rise above their fountain, and they are also, in reality, in opposition to, and at war with, those ordinances which were established, and that doctrine which embraces him whom her soul loves.

Dear brethren, may we ever be enabled to contend earnestly for the faith which was once delivered to the saints, may we stand fast in the liberty wherewith Christ hath made us free, and be not again entangled with the yoke of bondage. May we ever be enabled to realize that our Maker is our Husband. May we ever abide in the

doctrine of Christ; for he that hath the Father, hath the Son. But if any come unto us having not this doctrine, we are forbidden to receive them into our houses (churches), or to bid them Godspeed; for he that biddeth them Godspeed is partaker of their sins.

Middletown, N. Y., July 15, 1854.

Elder Gilbert Beebe

WILKES-BARRE, Pa., July 26, 1864.



**D**EAR BROTHER BEEBE: As I look over this it appears to me as though but little has been told, and that in a very inadequate manner. I have not succeeded in telling what I want to, and sometimes I feel as though my experience amounts to but little anyway in comparison with that of others; except the last part, in which I think I cannot be mistaken.

I have been back at my business about a month, a solitary but a very happy Old School Baptist. My peace and comfort have been almost unbroken, except by the continual evidences of my sinful heart. Even these, however, have been made to strengthen, rather than weaken my trust. When my evil disposition, which I almost thought the word of peace had put down forever, first manifested itself after I had received my hope in Jesus, I was startled, shocked, and for a while I feared and grieved very much. I said to myself, "I am a sinner yet! My hope is not good, and I can never have another, for this is the only way." In an instant the words came to me, "*He is the end of the law for righteous-*

*ness.*" And I was comforted. But oh, how humble I was before the Lord.

Thus my dear Saviour was near me to keep me from falling, teaching me that in his righteousness I had hope. My hope seems to have grappled a very solid rock, and all the troubles that can surge around me, and even the greatest of all sorrows on account of sin, however much they may toss me, do not seem able to shake or disturb the deep gladness of my soul, any more than the winds can affect the depths of the ocean. My joy cannot be accounted for by any of the circumstances of my life. The earth did not give me that hope, and cannot take it away.

I have been led into the knowledge of the scriptures as much as is for my good. Sometimes when seeing so much in them which I cannot understand, I have prayed that they might be opened to me. But when light falls upon one passage of scripture, it almost dazzles me. What would I do if the whole scriptures were opened before me at once !

One evening, while reading in Hebrews, feeling lonely, and wishing for the companionship of some of the Lord's people, it was suddenly shown to me that I had come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem; and for a time I felt that I was in the general assembly and church of the First Born, and could reach out my arms with equal love to all the redeemed, whether in heaven, or still on earth. It was a glorious joy. I cannot have much greater, I think, while in this world. It was the first time

I had really felt what it is to be a fellow-citizen with the saints, to be one with the household of God, part here and part above, but all having one delight, one blessed work, singing praises to our dear Redeemer.

It is a delightful thing when we have had new experiences and new thoughts in regard to divine things, so incomprehensible, so wonderful, to our minds that we almost hesitate, and but tremblingly accept the joy they bring, lest they may be only our own dreamings, so slow are we to believe that the Spirit would show the things of Jesus to such as we; how surprisingly delightful to see or hear the same experiences and thoughts expressed by others whom we never saw or heard before, far more clearly than we could have expressed them.

May grace be with all those who love the Lord in sincerity, and may peace and joy and love with faith abound unto all the saints.

Your brother affectionately,  
SILAS H. DURAND.

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November 12.

*"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? — ROMANS viii. 32.*



**I** HAVE thought sometimes of the sweet figure of Solomon, as a type of Christ, in his royal munificence to the queen of Sheba. We read of him that he *"gave unto the queen*

*of Sheba all her desire,- whatsoever she asked, beside that which Solomon gave her of his royal bounty.*" So our Royal Benefactor gives more to the sons of men than is in their heart to ask for. And what he gives, he gives freely, out of his royal bounty. As freely as the rain drops from the sky; as freely as the sun casts forth his glorious beams and ripens the fruits of the field; as freely as the wind courses over the earth; as freely as the dew drops upon the morning grass; so free are the gifts of God to his Church and people. Indeed, in giving Christ God gave everything. The Apostle declares, he "*hath blessed us with all spiritual blessings in heavenly places in Christ.*" We must never look upon spiritual blessings as broken fragments of the love of God, mere shreds and patches, scattered crumbs, waifs and strays, like floating pieces of some shipwrecked vessel; but we must look on the blessings of the gospel as all stored up in Christ our covenant Head. Whatever is given, is given out of Christ, in whom it hath pleased the Father that all fulness should dwell; and it is by virtue of union to him, and out of his fulness, that all these blessings are received. How can we lift up our thoughts—how raise up our hearts—adequately to conceive of the gift of God's only-begotten Son—his eternal Son—the Son of the Father in truth and love—given out of the

bosom of God that he might become incarnate, suffer, bleed, and die; and by a suffering life and meritorious death offer a sacrifice acceptable to God, a sacrifice whereby the sins of God's people were for ever put away. The grand source of all the admiration and adoration and the eternal blessedness of the saints, will be the holy enjoyment of the mystery of an incarnate God. The incarnation of the second Person in the glorious Trinity—the eternal Son of the eternal Father—his taking human nature into union with his own divine Person—will be the mystery that will ravish the hearts and fill the lips of God's saints with an endless theme of admiration and joy through the countless ages of eternity.

Elder J.C. Philpot

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## CONTRIBUTIONS

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### FOR SEPTEMBER 1998

Gurdon M. Lockey, NC .....	\$7.00
Mrs. Angie T. Cox, NC .....	5.00
Mrs. Nannie C. Trevathan, NC ....	2.00
Frank C. Hunt, VA .....	2.00
Jewell & Hannah Archer, AR .....	2.00
Jerry P. Cockman, NC .....	7.00
Eld. Ronald K. Crouch, WV .....	2.00
John H. Coker, NC .....	2.00
Mrs. Carole, VA .....	7.00
Mrs. Mary D. Stanfield, VA .....	5.00
Mrs. Mary Burgin, TX .....	2.00
Mrs. Sallie Hodges, VA .....	2.00
Mr. & Mrs. J.M. Marshall, VA .....	5.00

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**OBITUARIES**


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**GORDON A. EANES**

**B**rother Gordon was born April 23, 1928 and passed away on August 21, 1998. Services were held on Sunday at 2 PM, August 23, 1998 at Salem Church with his pastor Elder Hale Terry and Elder Larry Hollandsworth officiating with interment in the Wilson Cemetery.

He was survived by his wife Gladys Vest Eanes, four sons and daughters-in-law; Gerald and Rita Eanes, Bruce and Dreama Eanes, Earsel and Tammy Eanes, and Darrell and Lisa Eanes. Six grandchildren, one step grandchild and one sister, Edna Janney.

Brother Gordon was a faithful attender to his church. He came out many times when he truly didn't feel like it, so we the church, feel he fought a good fight, finished his course and kept his faith. We all miss him very much but would not desire him back to suffer again. Blessed be the Lord that giveth life and blessed be Him that taketh for He does all things according to His will in His own good time.

Written in love by request:  
Mary Poff, clerk

**LOCIE VEST LAWRENCE**

**S**ister Locie was born May 21, 1894 and passed away July 30, 1998 making her stay here on earth 104 years. She was preceded in death

by her husband, Brother Percy Lawrence. She leaves one brother, Harvey Vest and several nieces and nephews to mourn her loss. Services for Sister Locie were held at 11 A.M. Saturday August 1, 1998 at Salem Church with her pastor, Elder Hale Terry officiating. She was laid to rest in the Restvale Cemetery. Sister Locie was very special to me. She looked forward to her church meetings when she was able to attend. After going into the nursing home her church was upper most on her mind. In visiting her, she would always ask about the church meetings and about how her brethren were getting along. She manifested a great love for her church. She believed the gospel doctrine of salvation by the grace of God. We are saddened by her passing but feel confident that our loss is her eternal gain.

Written by one who loved her,  
Mary Poff

**ELLA CONNER SIMPKINS**

**C**on September 9, 1998, at the age of 90, my dear sister Ella Conner passed away at her home in Roanoke, VA.

She was a quiet, soft spoken and loving person. The guiding force in her life was her reverence to God, and her prayers that she would be submissive to his will.

She was the widow of Brother Frank Simpkins. Once she told me that she tried to pray that there would be someone to share her life and her love for

the church. The next Sunday morning she waited for the train to Baltimore to go to church, and there sat Brother Frank waiting to go to the same church. She felt later to see the hand of the Lord in this matter, and they were blessed to have a wonderful marriage.

Ella taught school for one year, but decided to go to Washington to work for the Federal Bureau of Investigations under J. Edgar Hoover; she worked there until her retirement.

While in Manassas, VA, Sister Ella and Brother Frank entertained many Baptist from all over the country. Although they were not members of the Church at that time, they were faithful in their support to those churches near them. No one could have been more caring for these churches needs.

They moved back to Roanoke, VA in 1968. Again their home became a haven for the Brethren and friends, seeing to their comforts; but much more a place to talk on spiritual things and rejoice. Sister Ella and Brother Frank were well-versed in the Bible and one of their joys was talking about spiritual matters.

They were received into the fellowship of Dan River Primitive Baptist August 21, 1982. My father, Elder David Spangler, baptized them that afternoon. To all the Church members who knew them, they were lovely members.

Their support, loyalty, and love for the Church will not be forgotten.

She attended the Church meetings whenever and wherever she could,

and her great joy was to hear the preaching, singing of the hymns, and especially the warm fellowship one with another. When she could not attend church, she sent word and wanted them to know she loved them.

Brother Frank was ill and confined to his home for many years - her love and devotion to him was such as no one could forget. He passed away June 7, 1992.

I visited her two days before her passing. She wanted to know all about the association at Laurel Creek. Then she said, there will be no more meetings here for me my time is near and I long to go home. The smile on her face was one I will never forget.

Funeral services were at Oakley's Chapel in Roanoke, September 11, 1998, by her pastor, Elder Kenneth Key and also, Elder Raymond Goad with interment at Restvale Cemetery, Floyd, VA.

Surviving her are fifteen nieces and nephews, who helped care for her in so many loving ways.

I miss her so much. We spent so many wonderful hours discussing the Church meetings, and each month the articles in the "Signs" and spiritual things. I loved her for Christ Sake, I hope ; but I know she would say as my father said, "Do not grieve for me; but do not forget me."

Written by request of Dan River Church.

Mildred S. Graham  
October 1998

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