

# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## *'The Sword of the Lord and of Gideon'*

VOL. 136

DANVILLE, VA., JANUARY, 1968

NO. 1

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 1/68  
IT EXPIRES WITH THIS ISSUE

CIRCULAR LETTER OF THE  
SALISBURY ASSOCIATION  
1967

Dear Brethren:

As it has come the time for us to be gathered together in this another association, and as it has been the custom in the past to write what is called the Circular Letter, we attempt it with a desire that God will be pleased to direct our minds in such a way that this letter may be fitting to the needs, the comfort and the edification of this another association.

We, the Old School Baptists, have believed through the years of time that our Eternal God doeth the gathering, for we are told in God's holy word "For where two or three are gathered together in my name, there am I in the midst of them." (St. Matthew 18:20) We believe, therefore, that if this gathering is not in his name that we would not be comforted with that comfort that comes from above: for every good gift and every perfect gift is from above. (James 1:17) We therefore pray that God may be pleased to look down upon us at this time with pity and mercy, for, if not deceived, we have been shown our weakness in the flesh, and thus have been made to cry out from our heart and say with the Publican of old, "Lord be merciful to me a sinner." It has been good in the past and is good now that we have been

made to know that we are sinners, for our blessed Lord said that the whole need not a physician, but they that are sick.

We believe that we, the Old School or Primitive Baptists are a people, if we are what we hope to be, that have been set aside from all other people to believe that we can do nothing of ourselves, to bring about our salvation; but are wholly dependent upon the grace and mercy of our eternal God. The Apostle Paul said, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast." (Ephesians 2:8, 9)

We do not believe that when one has been led by the Spirit of God to see himself as he is by nature, he would desire to boast of his own strength, for he has been shown just how weak he is and that only by the grace of God will he ever reach that eternal rest that awaits God's chosen people. The pilgrimage here in this life is a mysterious one, for as the poet has said, "God moves in a mysterious way, his wonders to perform." God's ways are past finding out, but what a blessing it is when we are given a mind to think upon our eternal God and his mercies toward a sinful people as we are, a people who daily find themselves sinning in so many ways; but also feeling the judgment of God and the condemnation of sin. The Prophet Ezekiel prophesied saying, "I will feed them with judgment." Therefore can we not say with the Apostle Paul that we die daily? The death that he was talking about was not the corporal when we shall no longer be here in this vain world, but a death that every subject of grace has been made acquainted

with. It is good for us to be made to see our weakness, and to see so clearly that we cannot direct our steps; for it is then that we seek the Lord as a place of refuge.

We do not believe that man has ever, or will ever be able to make himself thirsty for the things of God; but we do believe that God by his loving kindness toward his chosen people, as it pleases him, creates in their hearts a thirst for righteousness; and do believe that he (God) is supplying his saints here on this earth just enough of that heavenly manna to sustain them with the precious hope that they are a part of his chosen people.

Now in this another association, we feel that many have come here desiring to be fed with words of comfort, words that are fitting to that which we humbly trust we have experienced. We do not believe that man has ever learned to preach the gospel in schools of theology but have been taught by the power of God to preach Christ and him Crucified; and that is what we believe many of you have come here at this time to hear. It is the prayer of this association that it may please the Lord to be with our visiting Elders in such a way that they may be enabled to speak to our comfort and edification. We do hope that all of us may feel deep in our hearts that it is good to have been gathered again; and from our hearts praise God who has made it possible. Amen.

(Written by Elder Arthur R. Warren)

### MY STRANGER AND I IN THE GARDEN

As I awoke from sleep this morning at daybreak, I was walking in a most beautiful garden laden with all kinds of wonderful vegetables; and the old paling fence was lined with the most beautiful roses and all kinds of sweet smelling flowers. And while I was walking there, I met the kindest and loveliest Stranger; who was clothed in

white linen. His hair was as white as the finest lamb's wool; and well groomed. His eyes were gleaming as diamonds, yet so kind and sympathetic; and his feet were shod with golden sandals that seemed to fit so beautifully to his feet. Thus I viewed and admired my lovely Stranger, — that I found later was to be my keeper.

As we walked among the rows of the sweet smelling corn, beans, peas, and all the other vegetables and flowers, he talked with me. We walked and talked until we came to the back garden gate through the old paling fence. Then he reached down and took me by the hand, for I was a small barefooted boy, and led me into the woods behind the garden. Sometimes the going was rough, and then as we walked through the pines the pine needles were soft and soothing to my poor, aching feet; and the odor of the pines seemed to apply a healing to my fast tiring soul and body. As we came to many rough places my frail body could not cross or surmount, my Stranger would take me in his arms and carry me over and put me down; for I must know and feel the hardships; and the shady, restful places along the journey. And as we walked, we talked — my Stranger and I.

Finally we came to a little path that led down to a stream of crystal clear water. There was a narrow foot-log that spanned the stream. I was afraid, and my Stranger took me by the hand, to lead me across; and as we got to the middle of the stream, I looked down into the chilly water. I was again afraid, and my Stranger looked down at me with a beautiful smile, and said, "Fear not, little one." and taking me in his arms, he carried me across to the other side. Then we came to a beautiful meadow of new mown hay, and as the evening was drawing near and the shadows falling fast, the new mown hay gave off an inspiring odor.

So we traveled on, my Stranger and I, (by this time he had become my Stay, my Rock, and my All and All,) through the meadow and up the hill

beyond. At the top of the hill we could see a beautiful valley beyond that spread like a beautiful colored carpet; and in the middle was a little white church, and the people were gathering for meeting. Presently they began singing, "Nearer, my God, to Thee," and as they finished the last stanza, we watched the setting sun go down beyond the far away horizon. Then my Stranger turned to me and said, "Little one, it is time to go home." The journey did not seem so long as my Stranger carried me in his arms through the back garden gate into the garden, and all the beautiful corn, vegetables and flowers seemingly had bowed their heads and closed their eyes for the night time. So he took me into the house and placed me on my bed, and bending over me, spoke these words, "Sleep little one, and rest till the bright morning cometh."

I witnessed the above while very much awake. I do not know what it means, but I do know that I have a sweet hope in my breast that I love Zion, and will some sweet day meet her in that Eternal Home beyond the starry skies.

Most unworthily,  
E. V. Poff

(The above was written by Brother E. V. Poff of Roanoke, Virginia, July 18, 1965. The time for him to go home came early in September, 1967; so he is fulfilling the words of his Stranger, "Sleep little one, and rest till the bright morning cometh." How wonderful and varied are the evidences of God's mercies unto his people! — J. D. W.)

#### ELDER H. M. CURRY'S "THE HAND OF GOD IN HISTORY"

*The Lord rules in the army of heaven and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou?*

To the greater number of readers history presents nothing more than a series of disjointed events, having no connection with each other, no dependence upon each other and no relation to

each other. But to the truly thoughtful mind the history of this world presents itself as a unit, as one grand whole, as a series of events mutually dependent and interdependent upon each other. The mind which views history in this its true nature, is driven to one of two ways of accounting for it: either come by an inexorable chain of inevitability, or they come as directed by the hand of God of the whole earth.

The athiest who cannot see the hand of God will ascribe all to an inevitable necessity, but he whose eyes are enlightened by faith can see the hand of God ruling not only in heaven, but in earth as well; he can see the answer to the prayer taught by the Son of God: "Thy will be done in earth as it is done in heaven." He who has not seen predestination in history, has not seen the philosophy of history; he who has not seen predestination in his own life, has not seen the secret springs of his being. Predestination is the soul of history. God is in history. All history is but the exponent of Providence.

John saw in the hand of him that sat upon the throne a book written within and on the back side, sealed with seven seals. He was permitted to witness the opening of these seals, and has left upon record the things that he saw. When the first seal was opened, a white horse appeared, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer. This was undoubtedly a view of Christ in his risen power and eternal authority, Christ going forth in the execution of the divine will both in heaven and in earth.

But when the second seal was opened, a similar yet very different symbol appeared. And when he had opened the second seal there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword. A horse, in the Scriptures, is the emblem of power and of battle; red is a symbol of war, carnage and bloodshed. The

history of this world in the history of wars. Horrible as war is, it is the most potent factor of civilization and progress; reformations have never accomplished much in the world; they are good as far as they go, but they have never hurried the race onward; it takes revolutions to do this. As the terrible earthquakes, prodigious upheavals, the great subsidences, the alternate sway of scorching heat and frigid cold, all constituted God's process of fitting this earth for the habitation of man, so wars are ordained the great process of regulating human society and of forwarding civilization. Every event that has put the world forward by a great stride, has been an event of war.

But where did the red horse and his ominous rider come from? They came out of the book that was held in the right hand of him that sat upon the throne; they came from the same place from which the white horse and his rider came: from the book of God's decrees. And power was given to him that sat thereon to take peace from the earth, and that they should kill one another. Who gave him this power? Who else but the God of the whole earth? Did not the Son say, "All power is given unto me both in heaven and in earth?" Does not God's word declare that there is no power but of God? Is not God the God of battles?

Let us now turn to history, let us go into the great decisive contests and find God there. Begin with Marathon; in the year 490, B.C., a handful of Greek patriots met hords of Persian invaders upon the plain of Marathon; a determined struggle ensued; the Persians were repulsed, the Greeks were victorious. By this Greek victory the long spell of invincibility was forever broken, and the intellectual treasures of Athens, the growth of free principles, and the enlightenment of what was then the western world, were saved. If the influence exerted on the world by Greece can be estimated, then the results of the battle of Marathon may be measured. Where the destinies of nations are at stake, can any who believe in God say he is not

there? The influence of this victory of the Greeks, over two thousand years ago, is inseparably connected with the condition of our nation today.

The defeat of Athens before Syracuse was a decisive blow; this was a contest between Athens and the western colonies. Athens was defeated: had Syracuse been defeated, the energy of Athens would have been found a field in the west for the next century, and Rome would not have conquered Carthage; and Greek, not Latin, would have been the essential element in the language of Spain, Italy and France; and the laws of Athens, and not of Rome, would now have been the foundation of the laws of the civilized world. Is it not clearly evident here that the Lord rules in the kingdoms of men, and gives to whom he will?

Now go to the battle of Arbela, which occurred in 331, B.C. This decisive encounter so far reaching in its results, was between the Greeks under Alexander the Great, and the Persians under Darius. By Alexander's victory at Arbela, Greek customs, the Greek language and Greek civilization were established in all western and southwestern Asia, and northern Africa, to exist nearly a thousand years, and to endure in their effects forever. This planted the Greek language in Judea and Palestine, and thus it became the language of the New Testament. So the results of this battle are far reaching, not only in political affairs, but in the affairs of the church of Christ, and are as real and present as if the battle occurred but half a century ago. Alexander was the hammer in the hand of God to break in pieces the great Persian Empire.

The battle of Metaurus was conspicuous in directing the course of empires, and deciding the destinies of nations. Two hundred and seven years before Christ, the Romans and Carthaginians engaged in this decisive contest. This battle decided the great question whether the Semitic family of nations, which includes the Arabs, Jews, Phoenicians and Carthaginians, should rule the world, or whether the Germanic

family, which includes the Greeks, Romans, Germans, and those from whom the English speaking people have descended, should continue their course. The results of the Roman victory stand in the present condition of nations, and shall continue to enlarge and exist while the world shall stand.

The battle of Chalons deserves mention here. This encounter came to pass in 451, A.D., between the Romans and their allies, and the dreaded Huns under Attila, their king, who was called the scourge of God. Romans arms were victorious, and Attila was defeated in his plans to establish a dynasty upon the ruins of the Roman Empire. All Europe was thus freed from the devastating ravages of the destructive Huns. The mind that can see the first letter of the alphabet of God's providence can see the finger of God in this, as he rules in the kingdom of men.

The battle of Tours has left its imprint upon the world's history for all time to come. Here in 732, A.D., a small body of troops under Charles Martell, encountered and put to rout a great body of invading Mohammedans. The mussulmans were beaten back in this their last attempt to conquer Europe, thus rendering it possible for the development and progress of European civilization to go on, not uninterruptedly, but in its ultimate career.

By the great battle of Glenheim, in 1704, the almost universal dominion of France and Spain was broken by the armies of England and Austria. If this had not occurred, the destinies of nations would have been altogether different. Europe, instead of being a variety of independent states, where mutual hostilities keep courage alive, and national rivalry stimulates talent, would have been sunk into the slumber attendant upon universal dominion. The Roman Catholic power would have been re-established in England, the Anglo-Saxon race would have been arrested in its career, and the condition of the United States would be much like that of Mexico and the rest of Spanish America. But God ordered that the power

of France and Spain should be broken, and the battle of Blenheim fulfilled the decree. At the battle of Pultowa, in 1709, the power of Sweden, which at that time was very great, was forever broken, and the ascendancy of Russia established until she now stands a giant among the nations. This battle is no less important for what it broke down than for what it established. Many more examples might be cited, but these are sufficient.

What more is needed to show those who believe in God how his predestination is exemplified in the history of nations; to show that in the great battles and revolutions in this world that God's purpose is accomplished; that the red horse and his rider came from the book of God's decrees; and that the power possessed by these, is the power which God has given for the accomplishment of his own purposes.

"See the mystic weaver sitting  
High in heaven, his loom below;  
Up and down the treadles go;  
Takes for web the world's dark ages,  
Takes for woof the kings and sages,  
Takes the nobles and their pages,  
Takes all stations and all stages.  
Thrones are bobbins in his shuttle,  
Armies make them scud and scuttle,  
Web into the woof must flow;  
Up and down the nations go,  
At the weaver's will they go."

We should not look at the battles cited above as isolated events, but each has its place in the great war, and is inseparably connected with other great conflicts.

The opening of the second seal, revealing the red horse and his rider, is a prophecy in symbol of what the Saviour prophesied in word as recorded in the twenty-fourth chapter of Matthew, when he said, "For nation shall rise against nation and kingdom against kingdom." When the Son of God uttered this prophecy he was not predicting something that might come to pass, or something likely to come; he was not even foretelling what he saw coming into the world, but on the contrary he was declaring the immutable decree of the Father. When God says a thing shall be,

his word has gone forth as a pledge that he will bring it to pass. The word "shall" in the text, "All that the Father giveth me shall come to me," no more expresses a decree than the word "shall" expresses a decree in the text, "For nation shall rise against nation and kingdom against kingdom."

Although every land and every age have been invaded by the red horse and his rider, and war has been the chief business of men, there are other fields of activity in which the providence of God is clearly traceable. Then the third seal was opened a black horse appeared, and he that sat on him had a pair of balances in his hand. This was a symbol of famine; great scarcity is signified by the balances. The seven years' famine in Egypt was done by God. (Gen. 41: 28-32) These are the words of Scripture, "What God is about to do, he showeth unto Pharaoh, and for that the dream was doubled unto Pharaoh twice, it is because the thing is established with God, and God will shortly bring it to pass." One would say famines are the result of physical causes; so they are; this fact only broadens the field of providence. What controls physical causes? Natural laws. Who established natural laws? God. Who executes natural laws? God. Of what force would natural laws be without the perpetual execution of them? Who ever knew a law of any kind to enforce itself?

At the opening of the fourth seal, the pale horse and his rider came forth. The name of the rider was Death, and Hell followed with him. Power was given unto them to kill with the sword, and with hunger and with death, and with the beasts of the earth. This is a symbol of pestilence, which usually follows in the wake of famine. Pestilence has done its part in human history, and dark and woeful are its footsteps. The pale horse and his ominous rider must run their course, because they proceed from the book held in the right hand of him who sits upon the throne. The Saviour himself said in the wonderful prophecy recorded in the twenty-fourth chapter of Matthew, There shall be pes-

tilences. So the Scriptures undoubtedly teach that pestilences are controlled, directed and administered by God.

In his history of epidemics in Britain, Dr. Creighton designates as the two greatest pestilences in all history, the great plague in the reign of Justinian in 543, and the Black death in 1347. Both of these had a worldwide sweep, from country to country, and from generation to generation, changing the face of the world through the vast destruction of population which they effected. The first of these brought to an end the old civilization, and the second terminated the dark ages of Europe, and opened the way for modern civilization and progress. Who can tell how many evils were swept away by these prodigious marches of death, and how many obstacles to human progress were removed, and in how many ways they answered God's purposes?

When the fifth seal was opened there was revealed the souls of those who had been slain for the word of God and for the testimony of Jesus.

This presents to us the awful picture of Christian martyrdom. The Saviour told his disciples, They shall deliver you up to be afflicted, and shall kill you.

In this company of souls under the altar, was righteous Abel, prophets of God slain in every age, the little children slain by the decree of Herod, Stephen, and countless others. This company received daily additions; Peter was crucified, Paul was beheaded, and all the other apostles with one exception, died at the hand of wicked persecutors. But did they thus perish without God's decree? No, in no wise.

Listen to the answer given to those under the altar, when they in their impatience cried for vengeance. It was said unto them that they should rest yet for a little season until their fellow servants and their brethren that should be killed as they were, should be fulfilled. From this record we see that they had brethren that should be killed as they were, and that this had to be fulfilled. As Christ was delivered to death by the determined counsel and foreknow-

ledge of God, so all of his brethren that have been put to death by wicked hands have been delivered by the same determinate counsel. Christ said to Pilate "Thou couldst have no power at all against me if it were not given thee from above." It may be said as truthfully of his brethren, that wicked men can have no power all against them except it were given them from above.

Wonderful, awful and appalling were the scenes presented at the successive opening of the remaining seals. Whatever these awe-inspiring imageries are intended to symbolize, they are undoubtedly events which were to transpire in this world. They constitute an amazing vitascope of universal history. The rise and fall of nations, religious and political revolutions, civil and international wars, terrific convulsions of nature, events of every genus and every species are here presented in the boldest, most impressive and most convincing imagery and symbols.

The one thing that I would impress upon the mind of the reader is, that these things all proceeded from the book held in God's right hand, and which was opened by Jesus himself. One would say, that would make God the author of sin. With such an one I will not stop to argue, for one who would seek to evade the doctrine of God's predestination by resorting to such subterfuge as that old threadbare fallacy, is joined to some idol, and for my part I shall let him alone, at least for the present.

"Glorious wonder, what a weaving  
To the dull beyond believing;  
Such no fabled ages know.  
Only faith can see the mystery,  
How long the aisles of history,  
Where the feet of sages go,  
Loveliest to the fairest eyes,  
Grand the mystic tapet lies.  
'Tis believed by all believing,  
That the great God himself is weaving,  
Bringing out the world's dark mystery;  
In the light of faith and history;  
And as web and woof diminish,  
Comes the grand and glorious finish,  
When begin the golden ages,  
Long foretold by seers and sages."

"Oh the depth both of the wisdom and

knowledge of God, how unsearchable are his judgments, and his ways past finding out."

H. M. Curry

(The above was taken from the December 1, 1899, issue of the Signs, and we believe will be most interesting to all of our readers. Elder Curry was living at Pleasant Plains, Ill. when he wrote the above. We greatly admire his understanding of the doctrine and his gift of presenting it. — J. D. W.)

P. O. Box 117  
Black Creek, N. C.

### SOME HISTORY OF WILSON, N. C.

Dear Elder Spangler;

In our local newspaper (The Wilson Daily Times) they have a section called **Whiz Quiz** for the purpose of anyone who wishes to write or call in any questions they desire to be answered.

On July 29, 1967, someone had asked the following two questions and I will quote them as they appeared in that issue.

Q— In what year was Wilson founded and who was the first mayor of Wilson?

A— Wilson was founded and incorporated on January 29, 1849, but Wilson County was not formed until 1855. Wilson's first mayor was Gen. Joshua Barnes who was influential in the formation of Wilson County. He was a member of the state militia and also was an Elder of the Primitive Baptist Church.

Q— When was the first church built in Wilson? Who was the pastor and what was the name of the church?

A— The first churches in the area of Wilson (before it was named Wilson) were Primitive Baptist. The earliest was Toisnot Baptist Church, founded in 1750. It was situated on the road leading to Tarboro about three miles from the courthouse site. Elder John Thomas was the first pastor.

Brother Spangler I hope this information will answer some people's questions as to how old our church is. I hope I'm proud that these good people allow me to mingle with them. If this is of any interest to you, you might pass it along

to others in the Signs Of The Times. Come to see us when you can. Hope to see you at our association in October.

Sincerely yours,  
Preston Gay  
Clerk of Wilson Church

508 Bethlehem Rd.,  
Rocky Mount, N. C. 27801

Dear Editors:

My husband and I have been reading and rejoicing in the **Signs of the Times** for several years. It has been a source of comfort and help to us. Please keep the blessed truth in each issue, and may God continue to bless you.

Some day I pray God will give me the words and wisdom to express my feelings and tell some of my experiences, if any at all.

May the Lord be with you now and always.

A little sister in Christ, I hope,  
Nina Pearson

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#### THE WAY

46 Cedar Street  
Kingston, N. Y.

Dear Brother and Sister Wood:

Just a few lines letting you know that though you are out of sight, you are not out of mind. The time has gone quickly and the time for our annual gathering called an association is close at hand, where we preach, and sing aloud, (and in the secret closets of our poor hearts), some of the wonderful works of God to poor sinners the children of the Heavenly King by the New Birth — Jesus the way from death unto life; the way from sin unto salvation; from a deaf ear unto a hearing ear; the way from being blind to seeing clearly; the way from weakness in the flesh to being strong in the Lord; the way from dead works to serving and trusting the living God; the way from darkness to light; the way from telling what man has done to telling what God has done,

and what He is able to do; the way from foolishness unto wisdom; the way from hell's dark door to heavenly peace; the way for the troubled sin-sick soul from this sin cursed world to the rest that remains for the people of God . . .

With much love to all the brethren.

Sincerely,  
Brother A. J. Slauson

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#### READER FOR MANY YEARS

1371 Huntington Street  
Crescent City, Calif. 95531

Dear Brother Spangler:

Enclosed is \$3.00 for this year's subscription. I am nearly 82 years old, and have a bad right hand and arm, and it is just once in awhile that I can write. I am sorry that I am late.

I have been a reader of the **Signs** for many years, as was my father and are my three brothers. There is no Old Baptist Church near here, and it has been six years since my brother John preached at my home. My father also was a Baptist minister.

My dear wife passed away in May, 1965; and I have maintained our home. I live alone, and work in the woods making split material from Redwood logs. It is hard work, but I seem to stand up under it: I ask the Lord to give me strength and endurance, and I thank Him that he has done it.

I do a lot of reading, especially the New Testament; and do not feel like going to bed until I read at least one chapter. I get along quite well with my neighbors, though they want me to go to their sunday schools and churches. In the woods many times a day I give praise and honor and glory to Almighty God and our Saviour. I desire to live according to the precepts of the Bible, and feel thankful for my good health. I am somewhat like my dear father said when he was about eighty-seven, "I had rather be sleeping in Jesus, than be living in this troublesome world."

May God bless you and your associates, and all the brothers and sisters in



Christ Jesus. From an unworthy sinner, saved by grace, if saved at all.

Very truly yours,  
Evan Hall

#### CONSIDERING A HOME FOR THE AGED

For some time it has been the mind of a number of our people that a *Home for the Aged* should be established by the Old School Baptists, either in Virginia or North Carolina.

A number of our people are living in homes which are operated by individuals, or some organization.

It would be a blessing to these to be in a Home where they could associate with those of their faith, and to have the gospel preached to them regularly by our ministers.

At an informal meeting of fourteen brethren, including six ministers from the Upper Country Line, the Staunton River, and the Pigg River Associations, it was unanimously agreed to make a diligent inquiry among Old School Baptists, as to the number who are interested in entering a Home of this kind. These brethren also agreed to serve as a Committee to explore the possibilities of such a Home; the laws pertaining to it; the cost of purchase and operation, etc., and to meet again in early 1968, to give a report, and to present definite proposals to our people as to cost, operation, and ways to finance it.

It appeared to be the opinion of those present, that a corporation should be formed, and stock sold to those who would like to purchase it.

Please let us hear from you by addressing all communications to Elder D. V. Spangler, c/o Signs of the Times, Rt. 1, Box 539, Beechwood Lane, Danville, Va. 24541.

#### DESIRES CORRESPONDENCE ON DOCTRINE

Box 253

Wheelersburg, Ohio 45694

The *Signs of the Times*:

I am a reader of the *Signs*, and have

in mind to ask that you publish this writing. The reason is, I hear many of our Old Baptists preach Foreordination, Predestination, Election, and Purpose of God, but when Absolute Predestination is mentioned, they say that it won't do. I believe in an absolute or sovereign God, and I am told by some that I should use Allwise God, or something like that. Some seem to think we ought to "whittle down" God to about half-size, and let man have a little something to say about it, as though men have something a little better than God had in the beginning; and would put it as though man is his own keeper.

I do not want to leave the impression that I am a critic or trouble maker, so would like for some to write me concerning this absolute doctrine, and set me right if it isn't the truth, and according to God's Word. I suppose that most of the old regular Baptists know what this absolute doctrine is: with me God set his decrees and bounds, and counted the cost before he ever formed anything, and nothing has gone wrong or contrary. I have to believe this because I experienced that God sent his Spirit to this poor one, and awoke me out of a dead state which I had been in for twenty-three years, and gave me another spirit and mind, which I have until this day. I am seventy-seven years old, and He said he would be with me to the end.

I know of only one God, and he says that he has all power in heaven and in earth, and that the powers that be are ordained of him. He said that he made all things for his own purpose and glory. This is the God I desire the brethren write about concerning this much disputed question. I have only a few friends of this doctrine in this part of the country.

I am sending a little gift to help send the *Signs* to others.

C. S. Parsons



CONTRIBUTIONS TO THE  
INDIGENT FUND  
(To November 1, 1967)

Eleanor Dixon, Ala.....	\$ 5.00
Mrs. J. H. Day, Ariz.....	2.00
Elder S. C. Phillips, Ind.....	1.00
Mrs. H. S. Howell, Ala.....	5.00
Elder Louis Stewart, Miss.....	1.00
Mrs. Mildred Stanley, W. Va.....	2.00
Mrs. Ruth Lucht, Md.....	10.00

EDITORIAL

Again we enter into a New Year, and into the 136th volume of the **Signs of the Times**; and we are glad to be able to greet our brethren and friends again.

There are so many distressing secular things in which we are directly involved, that unless we are blessed to stand still and see what end God will make of them, we would be in great fear.

And it is so religiously, for much of the religious world is in such a perturbed condition as independent bodies, they are clamoring to form a great confederation for the stated purpose of curing the evils of the world, and to save the people from their sins. When, as a matter of fact, the man of sin is being further revealed, and the mystery of iniquity is working; and will continue until "the Lord shall consume it with the spirit of his mouth; and shall destroy with the brightness of his coming." (see Thessalonians, second chapter)

Without his hope, the anchor of his soul, what terrible fear one would have, since his eyes have been opened to understand the things which are about us. But the Lord provides all things needful to sustain him through his journey.

As we enter into a new volume, we feel that everyone who finds that the principles maintained by the **Signs** are reflections of the Scriptures, and are those things which have been implanted in him by the work of the Spirit, is bound to give thanks to the Giver of these wonderful things: Not only for giving and maintaining them in his personal experience, but also has provided that he shall have correspondence by the printed, silent word of his brethren, which speaks louder than all

the exciting things of the world's events. Truly, none know the joy of these things except those who experience that, "As in water face answereth to face, so the heart of man to man."

The purpose of the **Signs** has been, and yet continues to be, to feed the spiritual sheep and lambs, as the Spirit directs both the writers and the readers. With the Apostle Paul, we would, "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." Like one preaching to a congregation, a writer does not himself know to whom the Spirit shall direct his thoughts: whether it shall be a beginning of a gracious experience in the heart of someone, or to comfort and to confirm the work of the Spirit already begun. When the gospel is proclaimed with power and in demonstration of the Spirit, either in speaking or in writing, it is never in vain.

So it is with the **Signs of the Times**: the whole manner of its beginning; its being sustained for 135 years; and its bringing comfort and joy to thousands over the years, has been, and still is under the immediate direction of the Spirit. Surely, otherwise it would have ceased long ago. We have no notion that these things are in our own hands: it would be absurd to think so even for a moment. The things of the Spirit of God are entirely different and separate from the things of the world. They are of a different kingdom. The language of one is foreign to the language of the other. The language of the Spirit is a "private language": one must be "native born" or he can never learn it; others "cannot frame to pronounce it right." (see Judges 12: 6) By language we mean, of course, the entire scope of revelation pertaining to the spiritual kingdom.

The apostle wrote of the manner and the accomplishment of the resurrection as a mystery; as he did also of godliness. We are now concerned with the mystery of the kingdom. The Saviour said, "My kingdom is not of this world." The members of his kingdom are in the

world, but are not of the world. The children of Israel were in Egypt, but they were not of Egypt; and at the proper time they were removed therefrom.

So it is with the church: the true worshippers of God are traveling home. They were chosen of God before the world began, to pass through their earthly pilgrimage on their journey to their eternal home. As with everything else, this was fixed of God as to purpose and end: Consider this, without an earthly body, and that fallen into sin and condemnation, there could be no need of a Saviour; without a body to die there would be no possibility of a resurrection; and without the adoption or redemption of the body, there could be no final manifestation of the children as heirs of God and joint-heirs with the Lord. As unfolded in the Scriptures, the whole matter was of purpose according to the declared will of God.

These things we rejoice in. The recounting of individual experiences of being brought from darkness to light, from death to life, is a joy not known outside of the family of God. We read in Malachi that they who feared the Lord spoke often one to another. Who among those who believe these things, does not love to hear the truth as it is in Jesus preached in their meetings, and to visit with their brethren and friends, and converse concerning their hopes and fears; and who among them does not love to read what their brethren write concerning the same things?

A matter which seems strange to others, is that no attempt is made to persuade any one to believe as Old School Baptists do, and to join the church. (This is quite different from admonishing and encouraging those who are found in the way.) But the reason for this is made plain if one is ever brought to know that believing the truth is solely by the teaching of the Spirit, and a matter of revelation. It was so with the brethren in the Scriptures, and it has been so with the brethren in every age. A person may be persuaded in natural things, but he can-

not be persuaded to believe anything so contrary to natural reasoning, as that salvation is solely by the grace of God, and unto God's own people. The Lord's people are continually examining themselves whether they be in the faith or not, for their's is a pathway of many experiences — they are sometimes up, and sometimes down; but in it all, they learn that God's grace is sufficient for them.

We know from the Scriptures that the Lord adds to the church daily such as shall be saved, and that is the work of God that any believe on him whom He hath sent; and that the promise is unto all that the Lord shall call. We know that no man can come unto Jesus except the Father draws him, and that he is one who was chosen in Christ before the world began: he being brought through exercises in which his sonship is revealed. We know these things in our own experiences, and are confirmed in them as the Spirit continues to take the things of Jesus and shows them to us.

How great are His mercies towards us and his blessings without number! As we look back over the years which have passed in our lives, we find that we have always been provided for both naturally and spiritually; and since his promises are faithful, we look to the years ahead, whether we live or die, with the feeling of joy that all will be well.

We feel that the Lord will cause the brethren and friends to continue to support the **Signs**, so that, as He wills, it will continue to go forth regularly, bearing the same testimony it has in the past. You can help your editors by continuing to submit your letters and articles which can be published; by sending your renewals and new subscriptions; and by remembering the Indigent Fund.

May God's grace be with each one of you.

J. D. W.

(We would mention that we find it impossible to acknowledge receipt of all

the letters, etc. which we receive; but they are carefully noted and appreciated, and handled to the best of our ability.

We would also again call attention that we must have all notices for publication in our hands by the 25th of the month previous to publication date. There are some notices in this January issue which would have been in December had we received them earlier; and they may be too late to be of benefit to anyone.

Many obituaries we receive for publication are much longer than we can afford space to publish. Please save us the work of editing them by limiting them to about 300 words. This will be a half-column or more, which is sufficient to give all necessary information. Many obituaries are of local interest — we are glad to publish them, but please limit their length. —J. D. W.)

#### EDITORIAL

#### “THE SWORD OF THE LORD AND OF GIDEON.”

We deem it appropriate to begin the editorial section of the first issue of the 136th volumn of SIGNS OF THE TIMES with the scriptural quotation: “**The Sword of the Lord and of Gideon.**” This quotation has been the motto of the SIGNS these many decades. It appears on the front cover in bold letters. It has repeatedly appeared on the front cover of every issue since 1835. Why was this quotation chosen in preference to others as the motto of this periodical, is the question that now concerns us.

We must go to the book of Judges in the Bible and read especially the 6th and 7th chapters in order to glean some of the reasons why this expression is so important to lovers of the truth. The book of Judges is a history of Israel during the period spoken of by Paul, “And after that he gave unto them judges about the space of four hundred and fifty years, until Samuel the prophet.” (Acts 13: 20) Israel suffered many calamities as a result of their forsaking

the Lord, and idol-worship. The anger of the Lord was hot against Israel so that God delivered them into the hands of spoilers many times, “Nevertheless the Lord raised up judges, which delivered them out of the hand of those that spoiled them.” (See Judges 2: 13-17) The weakness and idolatry of Israel within and of themselves were so manifest many times during the time of the Judges’ rule that each and every deliverance by the Lord made manifest His great mercy to a weak and rebellious people. Their whoring after other gods deserved the severe punishment of being cut off without remedy; however, God would only deliver them into the hands of the enemy for the purpose of humbling them until they cried to Him for deliverance. Sometimes the sword of the Lord would be against Israel, sometimes against the enemy. The enemy always thought it was by their own hand that they subdued Israel, yet Israel was made to know that it was the gracious act of God that saved them from oblivion.

Continued circles of sins, judgments, repentances, and deliverances compose the book of Judges. These same circles make up the history of spiritual Israel, the Church. Church people mix with idolaters and become contaminated with Idolatry. The gross sin of idolatry of Israelites begets judgment upon them from God. This chastisement becomes so heavy that it begets repentance. This repentance is followed by speedy deliverance. Peace is only for a moment because the church forgets her deliverer in time of peace, and begins anew to mix and mingle with the world. She has sinned again and must go around the circle again. How prone we are to forget **The Sword of the Lord and of Gideon!** Immediately after the death of each of the judges, Israel corrupted themselves again. (See Judges 2: 19) When Israel did not have a special watchman, prophet, or judge, supplied and ordained by the Lord, she always went astray. We feel that it is a good sign of the Lord’s watchful care over the church when He provides good pastors to watch over the

flock.

It seems that Israel was in her worst plight during the time of the seven years plunder of the Midianites, Amalekites, and other nomad tribes. It had become so terrible that the Israelites were forced to dwell in caves, dens, and strongholds. The enemy came as grasshoppers for multitude; they trampled down the fields; they plundered vineyards and gardens; and they seized the cattle, and plundered man and house. No sustenance for Israel was left. The riots were terrible. God had delivered Israel into the hands of the wicked in order to humble them. These afflictions were so severe that finally, “. . . the children of Israel cried unto the Lord.” (Judges 6: 6) No doubt they pitied themselves a long time and complained to one another of their plight before they really cried to God for deliverance. Maybe, as the church, they tried many times to negotiate with the enemy. It is peculiar that the same nations that led them into idolatry were the same nations that would persecute them. Even though Israel’s sins were great, God’s mercy was greater. He heard their cry. How did God answer the cry?

God sent first a prophet to reprove with a message before He sent an angel with a message of deliverance. This message of reproof contained a list of great deliverances Israel had experienced by God’s hand, as well as reminding them of His promises. God reminded Israel of the fact that He had said, “. . . I am the Lord your God; fear not the gods of the Amorites in whose land ye dwell: but ye have not obeyed my voice.” (Judges 6: 10) The Israelites had been afflicted enough by the hand of God through the enemy; now, He gives them a sharp rebuke through His prophet. It is a good sign when God scolds us through His ministers because His rebukes often are forerunners of His mercy. These rebukes make us so ashamed and disgusted with ourselves. We could not be satisfied without a few stripes when we feel to rightly deserve so many. The prophet must come before the angel; the angel must come before

the deliverance. We find a parallel case in the New Testament. The prophet, John, was sent before the angel to prepare the way of the Lord. The angel was sent to both Mary and her espoused husband before the Deliverer, Jesus, came. We find another parallel in our own experience. We sin. We are turned over to Satan and his host for a siege of persecutions. After severe afflictions God sends a prophet, or minister, to us. We are chided into deep humiliation as a result of this minister’s message. All this properly prepares us to realize that deliverance must come “By grace through faith, and that not of ourselves, it is the gift of God.”

We read in Psalms 17: 13, “. . . Deliver my soul from the wicked which is thy sword.” We read in the writings of Isaiah, “O Assyrian, the rod of mine anger, and the staff in their hand is my indignation.” (Isaiah 10: 5) We read from the pen of David, “Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain.” (Psalms 76: 10) We read in our own experience that even the wrath of enemies upon us is a blessing in disguise. We read in our own experience that pleas to enemies to be easy on us, is all in vain; yet prayer to God will get results. Negotiations with our enemies are in vain because they are in the hands of God. God raised them up. He only can put them down. We read in our experience that cries to God only will be any help to us. Should we be successful in negotiating with our enemies it would be our willingness to reject the truth and accept error. This always bring us into deeper trouble because we are caught in their net. We read in our experience that God has so ruled the actions of the wicked that we have never suffered in vain a stroke from their hand. We read in our experience that **All things work together for good to them that love God, to them who are the called according to His purpose.** How good it is to know that whether it be the persecution of the enemy, or the persecution by the hand of brethren, our problems are to be solved by God. No use pleading to

others, God holds the reins! The sword of the Lord is effective when he uses the wicked as His sword in both humbling the Lord's people and making proud the enemy. The Lord's sword is used for both delivering His people in a unit, and confusing and scattering the enemy.

An angel appeared with a message of deliverance after the fore-runner, the prophet, had accomplished his bidding. This angel did not appear to all Israel but only to Gideon, the son of Joash of the tribe of Manasseh. When the angel appeared, Gideon was threshing "Wheat by the winepress to hide it from the Midianites." Yes, in spite of the malice of the enemies, the Lord makes secret provisions for His own people. Even though they had gone through the terrible siege of the enemy, Israel yet had a little wheat and a little wine. This was being hidden from the enemy. Even in the midst of the greatest turmoil in the church there is someone threshing wheat by the winepress. Some bread and some drink is provided for the Lord's people even when they are greatly distressed. It is provided in secret places, hidden from the enemy. This angel must have been the Lord of angels. The first words spoken to Gideon by the angel was, "The Lord is with thee, thou mighty man of valour." (See Judges 6: 12) The Lord's presence brings joy finally to the afflicted. Who else but Jesus, the mighty Saviour, could be mighty, bold, and courageous? The presence of the Lord makes all the difference! God chose the weak to confound the mighty. Gideon said, "If the Lord be with us, why then is all this befallen us? . . . but now the Lord hath forsaken us, and delivered us into the hands of the Midianites." The Lord appeared to Gideon only. The Lord did not appear to the people but to the leader of the people whom God had chosen. The Lord had before appeared to Moses, not Israel. Gideon could not suppose himself to be above his brethren, or exempt. Gideon speaks for the whole of Israel, as Jesus speaks in behalf of His brethren. Gideon could not feel to enjoy the

praise of his own state as long as his brethren suffered.

God's ways are not man's ways. His choice is of the little and poor, whereas man's choice would be of the great and rich. Gideon said, "Behold, my family is poor in Manasseh, and I am the least in my father's house." None have ever been raised by the Lord but those who have been cast down in their estimation of themselves. If one does not feel little before the Lord appears, he certainly will feel little after the appearance. The Lord manifests His greatness in mercy through men who are weak in themselves. Gideon asked for a sign. He must be sure that this unreasonable message came from God. His faith must be strengthened by greater evidences than mere words. How strange these words seemed to him! How could these things be true? He seeks to have surer ground for an abiding faith. Gideon is minded that such a messenger certainly deserves a present. Such wonderful and marvelous words deserved tribute to the speaker. Gideon asks the angel to tarry until he could bring a present and set it before the angel. The angel promised. Yes, Gideon must be by himself for awhile to meditate alone as he prepares a kid and unleavened bread for this wonderful guest. The record is silent upon the thoughts of Gideon while preparing the feast. The strange words the angel had said must have kept Gideon's mind employed. Such questions as: How could I, who am so little and poor, be called a man of valour? How can it be that I am to deliver Israel by smiting the Midianites "As one man," must have flooded his mind. Gideon was poor but he could give meat and bread to one who brought such wonderful message!

It was Gideon's intention to prepare a dinner, yet God had ordained that it should be a sacrifice. Gideon brought cakes, flesh, and broth to eat; yet God had ordained that the broth be poured out and the remainder to be used as a sacrifice. The angel gave specific and peculiar orders, yet Gideon followed these specific instructions without hesitation or questioning. The cakes and

flesh were laid upon the rock as ordered. The angel touched the flesh, not the rock, with his staff. Fire immediately came out of the rock and consumed both flesh and cakes. **What a sign!** Moses had before touched a rock that brought forth water; now an angel brings fire out of a rock with a touch of his staff. The angel's words were strangely wonderful, but not so wonderful as this! The faith of Gideon must have been increased greatly as this rock became an altar before his eyes. The same power that brought fire out of a stone could raise courage and power out of the doubting heart of Gideon. He that consumed flesh and cake with fire could consume Midian with Gideon's little faith. It is so wonderful what God can do to strengthen the faith of those who pray, "Help thou mine unbelief." The angel's commission had been completed and he disappeared. When Gideon's doubts had subsided, his fear increased. He who was said to be mighty in valour, now quaked and trembled at the sight and miraculous workings of an angel. God comforted him by saying, "Peace be unto thee; fear not: thou shalt not die." (Judges 6: 23)

The Lord further instructed Gideon to destroy the altar of Baal and erect an altar to God on the same rock that emitted fire. Gideon must first destroy the god of idolatry before destroying the idolaters. Baal's altar must be ruined before the erection of an altar to God. They cannot stand together. The true God is not satisfied with just a change of consecrating Baal's altar to use in worshiping God. The altar must be destroyed. A new altar must be erected. It is not enough for a false church to be consecrated to the worship of God, but the false must be destroyed and a new church erected. All of the traditions and superstitions of man which are not according to "Thus saith the Lord," must be put down and abandoned before the Lord will deliver from the enemy. All alliances with the enemy must come down. There is no agreement between the temple of idols and the temple of God.

God proved to Gideon that He was the God of fire, earth, water, and all. He would have Israel to know that it was not their might that saved them. Gideon only had 32,000 men yet God said that was too many. Those who were fearful and afraid were to be excused. This surely does not mean to convey fearful and afraid of **God**, but fearful and afraid of their enemies. 22,000 men were in that group. Many would be in the army as long as they are not confronted with the prospects of war; but let a war come and the majority would be afraid and would leave. There were only 10,000 courageous men left. God said that is "Too many." Many are called but few are chosen. God tested them. What a peculiar test! "Every one that lapped water with his tongue as a dog lappeth" should be chosen. Every one that bowed down to drink were dismissed. Those who stood lapping water from their hands must have displayed their devotion to their leader. Those who bowed to drink showed their concern for their own gratification. They were more interested in their drink than performing their duty as a good soldier. No doubt they were accustomed to bowing down. They may have been some of those Israelites who had bowed to the image of Baal that were sent home. Only 300 of the 10,000 were left in the army. Read the 7th chapter of Judges, beginning with verse 9, to see how that God works even in the hearts, minds, and tongues of the enemies to cause a name to be feared. God prepared a dream in the mind of one Midianite, and the interpretation of that dream in the mouth of another, so that the name, Gideon, would be feared. You will find how that Gideon had been stripped of all his army with exception of 300 men, but was encouraged when it was made known to him that his name was so greatly feared by the enemy. Even though this encouragement came from the enemy Gideon worshiped God. To hear of himself as a barley cake did not disturb him when he learned that it would break the tents of Midian. It matters not how small we be just so



victory is gained. Gideon knew the victory was already won when he was convinced that God dealt with both the Midianites and Israelites. The victory was certain even though it had not been manifest to Israel, but to its leader.

Gideon was no longer in doubt but boldly kept on in accord with God's directions. Even though he had been told that Midian was already delivered, he must persevere in order that the manifestation of this deliverance be complete.

We might have expected Gideon to charge these 300 men to whet their swords, sharpen their spears, and fit their armour. Did he so charge them? NO! He gives orders for pitchers, lights, and trumpets. There is no need for anything other than noise and light to confound this host. Of course the name Gideon would scare them. Gideon divided them into three companies and gave them charge, "Look on me and do likewise." What a good charge! The leader would set the pattern and others would do as he did. He did not give them the charge before he supplied them properly. First, Gideon, "Put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." (Judges 7:16) Undoubtedly this trumpet had a certain sound. Trumpets were used to call soldiers together and was an alarm of war. Paul said, "For if the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8) Since priests were accustomed to use trumpets in their day for the battles of the Lord, I am convinced, that these trumpets represent the gift of the ministry placed in the hands of the ministers by their leader, Jesus Christ. See Joshua 6th chapter for proof of this use of trumpets. The Gospel has a certain sound. It sounds of love, grace, and mercy to sensible sinners. When the trumpet is rightly blown it breaks the pitcher which is of clay. It blasts the goodness of man as it magnifies the grace of God. It will put the enemy to flight. Man is made of clay just as the pitcher. The man must be broken before the light of

truth will shine. The lamp is not the light, neither will it give light until lighted by the Spirit. The lamp is a figure of profession. There is no real light in the profession until our leader comes from within the camp. Jesus must make a fresh appearance to us before our sermons will do any good. When Jesus appears we can blow the trumpet, break the pitcher, let the light shine, and shout, "The sword of the Lord and of Gideon." We are not to look to man for life, righteousness, or salvation. This must be experienced as a gracious favor of God bestowed upon hell deserving sinners.

David said to the Philistines, "Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defiled." (1 Sam. 17: 45) David had the better sword. He could have properly said, **The sword of the Lord and of David.** Spiritual swords will be victorious over all else. The name of the Lord and Saviour, Jesus Christ, is the weapon of weapons. That is all we need. In Exodus 16: 3, we read: "The Lord shall fight for you, and ye shall hold your peace." No use for us to engage in a hot war with our enemies, for our God is the God of battles. We do not have to conduct ourselves in order that the enemy may fear or dread us, because God does this in his own way. We quote Deuteronomy 11: 25, "There shall no man be able to stand before you: for the Lord your God shall lay **the fear of you and the dread of you** upon all the land that ye shall tread upon . . ." We call your attention to Exodus 23: 27, "I will send my fear before thee, and will destroy all the people to whom thou shalt come; and **I will make all thine enemies turn their backs unto thee.**" It was just as true this day as it was before, that our God shall fight for us: "In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: for our God shall fight for us." (Nehemiah 4: 20) The trumpet is placed into hands as Gideon placed trumpets into hands that had

been dipped in water. Yes, undoubtedly these were clean hands into which Gideon placed the trumpets. These hands of the 300 were clean enough to hold water for drinking. Water is a symbol of cleansing. This cleansing must be the work of God. What God hath cleansed we are not to call common or unclean.

When we cry, "The sword of the Lord and of Gideon," it gives a certain sound. It sounds only for the work of God. It is a **certain sound**. If there be any declaration which tends to give credit to the works of the creature to merit salvation either in time or beyond time, it gives an uncertain sound, and cannot be the cry, certain sound, and cannot be the cry, "The sword of the Lord and of Gideon." May God bless us to blow the trumpet that has been placed in our hands, break the pitchers of clay, and shine forth that radiant light; all of which will gather true Israelites and put the enemy to flight.

E. J. L.

**VOICES OF THE PAST**  
"He being dead yet speaketh"

SOUL AND SPIRIT

An esteemed friend and constant reader of the *Signs*, in Indiana, has understood us to hold that the *spirit* of the man is the part of the man that is, or must be, born again, and requests us to define or explain the difference between the soul and the spirit of man.

From a sense of utter inability to analyze, the nature of man, we are compelled to decline the task of making clear to the understanding of others what we do not ourself understand. But we wish to correct his wrong impression, that we hold that any part of what constitutes us men or women is born of the spirit of God. We do not understand our Lord to say that *some part or parts* of man must be born again. But he said to Nicodemus, "Except a *man*," (not a part of a man,

a soul, or spirit, or flesh, or bone, or blood, or head, or foot of a man, but except a man, one who has already been born of the flesh, and is flesh,) "be born again, he cannot see the kingdom of God." All the elementary parts essential to our earthy nature are born of the flesh, and are flesh, so called by our Lord, and all alike in all mankind.

It requires but one birth to produce them all; hence Jesus says, and his words ought to settle the matter, and forever silence all speculation on the subject, "That which is born of the flesh is flesh." It is not possible that any birth can bring forth a nature different from that of the parents of which it is born; so nothing that is godly, incorruptible, or in that sense spiritual, can possibly be born of the flesh. Those to whom power is given to become the sons of God, "are born, not of blood, nor of the will of the flesh, but of God." — John i. 13. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." — 1 Peter i. 23. Neither is there anything carnal, earthly or corruptible born of the spirit of God. An incorruptible seed cannot produce or generate a corruptible production; and in the new birth, by which the children of God, as such, are brought into manifestation, we are expressly told they are not born of flesh or blood, nor of the will of the flesh, nor of the will of man, nor of corruptible seed, but that they are born of incorruptible seed, by the word of God, which liveth and abideth forever. Is it not presumptuous then to say, in direct contradiction of what our God has said, that any part or element of our flesh, which Christ says is born of the flesh, and is flesh, is, notwithstanding what he has so expressly said, born of the Spirit, and is spirit?

As natural men, we have all the elements of an earthly nature, including soul, body and spirit; and these are all born of the flesh, and are flesh, in the sense in which Christ and his apostles have so declared them to be.

Our earthly spirit is the spirit of the flesh and of the world; but the spirit which is begotten in us of God is pure and holy, and is called spirit in distinction from all that is born of the flesh, or that is flesh. Adam is the Father of our earthly spirit, but God is the Father of our heaven-born spirit. This distinction is clearly made in Hebrews xii. 9: "We have had fathers of our flesh, which have corrected us, and we gave them reverence; shall we not much rather be in subjection to the Father of spirits?" Our life which is born of the flesh is Adam, with all his corruption and mortality; but that life in us which is born of God is Christ in us the hope of glory, who only hath immortality dwelling in the light. Every manifest child of God is the subject of two distinct births: first his fleshly birth, which is after or according to the flesh, or the earthy Adam; but the production of the second birth is after God, created in righteousness and true holiness. The one is called the spirit of the world, of the flesh, of bondage, of error, &c; but the other is called the spirit of God, of Christ, of truth, of adoption, of life and immortality. As many as are led by this spirit of God, they are the sons of God; but if any man have not the spirit of Christ, he is none of his. If we are born of the Spirit, we have in the spiritual birth received the spirit of God, which spirit raised up Jesus from the dead; and as the production of this new birth liveth and abideth forever, so it abides in us; and we are assured, this being the case, that he that raised up Christ from the dead, shall also quicken our mortal bodies by his spirit that dwelleth in us. — Rom. viii. 11. We are not told that it has quickened our mortal body, either in its whole or in its parts; but just as surely as we have this spirit in us, shall the creature which is now held in bondage and mortality be delivered from the bondage of corruption into the glorious liberty of the sons of God.

By this spirit, which we receive in the new birth, our persons, redeemed

from the earth, are sealed with the Holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his (God's) glory. — Eph. i. 13, 14. Our body, soul and spirit, which are born of the flesh, were involved in sin and death, and required to be redeemed and washed in the precious blood of Christ; but that spiritual, eternal life, which was with the Father, and hid in God, being pure and holy, did not need to be redeemed, washed nor cleansed; and this life is that which is manifested in us by the new birth, being born, not of flesh, but of the Spirit — not of man, but of God — not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. By this spiritual life, which is born of God, the sons of Adam, redeemed by the blood of Christ, are sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption (or final deliverance) of the purchased (or redeemed) possession, to the praise of the glory of God. This earnest, therefore, to all who have in their new birth received that Holy Spirit of promise, is a sure and certain pledge of the final resurrection and change of our vile body from natural to spiritual, from mortal to immortal, and from corruptible to incorruptible; because the creature itself, which was made subject to vanity, and whose earnest expectation (subsequently to the new birth) waiteth for the manifestation of the children of God. They who are counted worthy of that world of which Christ spake to the Sadducees, (Luke xx. 33,) and of this resurrection from the dead, are the children of God, being the children of the resurrection. Begotten unto this resurrection by the resurrection of Jesus Christ from the dead; for as he was raised from the dead by the glory of the Father, and quickened by the Spirit, so "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mor-

tal bodies by his spirit that dwelleth in you." If this spirit now dwells in us, it so dwells in us by implantation, that is, by the new birth; for his spirit can only be born of God, it cannot be born of the flesh; and this spirit is the earnest given, that as it quickened and brought from the dead the crucified body of our Lord, it shall also quicken and raise up from the dead all those in whom it now dwells.

In conclusion, permit the inquiry, Is it not better for the saints to examine whether this quickening Spirit indeed dwells in us, than to indulge in vain speculations and uncalled for disputations, which gended strife and bitterness? If it dwells in us, will not its blessed indwelling be manifest by its fruits, which are these: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, and things against which there is no law?

(Editorial by Elder Gilbert Beebe October 1, 1879.)

### CHURCH NOTICES

**BETHLEHEM CHURCH**, Malvern, Alabama, meets each second Sunday at 10:30 A. M.

J. J. COLLINS, Pastor

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

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

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

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

**NEW PROSPECT CHURCH**, meets each third Sunday at 11 A. M., six miles SE. of Sulligent, Alabama.

C. C. HAND, Pastor  
5840 Court O C P  
Birmingham, Ala.

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

HUBERT R. PRINCE, Pastor  
967 Maxey, Memphis, Tenn.  
HURTON PITTS, Clerk  
Sulligent, Ala.

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

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

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

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

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

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

E. R. SORRELLS, Pastor

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

H. C. MOON, Pastor

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

W. A. WILLIAMS, Pastor

**ZION ROCK OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, twenty-two miles South of Andalusia, Alabama, meets every first Sunday at 11:00 A. M.

ELDER M. I. McLEOD, Pastor  
NORA McLEOD, Acting Clerk

**HARMONY OLD SCHOOL BAPTIST CHURCH**, ten miles South of Jay, Santa Rosa County, Florida, meets every second Sunday and Saturday before at 11:00 A. M.

ELDER M. I. McLEOD, Pastor  
GRACE UTLEY, Clerk

**NAOMI OLD SCHOOL PRIMITIVE BAPTIST CHURCH** meets every third Sunday at 11:00 A. M., six miles South of McKenzie, Alabama.

ELDER M. I. McLEOD, Pastor  
E. C. WEAVER, Clerk  
Rt. 5, Box 50-B,  
Andalusia, Ala.

**SHILOH OLD SCHOOL BAPTIST CHURCH**, seven miles Northeast of Andalusia, Alabama, meets every fourth Sunday at 11:00 A. M.

ELDER M. I. McLEOD, Pastor  
NORA LEE McLEOD, Clerk  
Rt. 3,  
Red Level, Ala.

**NEW HOPE OLD SCHOOL PRIMITIVE BAPTIST CHURCH**, near Patmos and about ten miles South of Hope, Arkansas, meets each first Sunday at 11 A. M.

W. W. HUDSON, JR., Pastor

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

DAVID TURNER, Pastor

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

T. R. JEFFERSON, Pastor  
MYRTLE TIPTON, Clerk  
733 7th St.  
Hallister, Calif. 95023

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

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

W. D. GRIFFIN, Pastor

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

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

**NEW HARMONY PRIMITIVE BAPTIST CHURCH**, located near Hiram, Ga., meets

every first Sunday at 11 o'clock.

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

**SALEM OLD SCHOOL BAPTIST CHURCH**, located at 5th and East Park Street, Weiser, Idaho, meets each 4th Sunday at 11 o'clock. Address any communications to:

ERNEST J. ATTEBERY, Pastor  
FLOSSIE ATTEBERY, Clerk  
Rt. 1, Box 202,  
Hermiston, Oregon 97838

**PLEASANT VALLEY OLD SCHOOL BAPTIST CHURCH**, Kingman, Kansas. Meets with Mrs. Verda Machesney, 516 E. Avenue C. on each second Sunday.

W. A. WINFREY, Pastor

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

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

R. L. BIGGS, Pastor

**THE ZION CHURCH OF PRIMITIVE BAPTISTS**, Mayfield, Kentucky, meets first Sunday each month at 11 A. M., on South 7th Street.

J. N. DARNELL, Pastor

**NEW HOPE CHURCH**, Spearsville, La. meets first Sundays and Saturday afternoons before at 3:30.

J. L. SMITH, Pastor  
C. C. BARRON, Clerk

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

W. D. GRIFFIN, Pastor

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

JOHN D. WOOD, Pastor

**HOPEWELL OLD SCHOOL BAPTIST CHURCH**, Hopewell, N. J., meets each first

Sunday at 10:30, and Saturday before at 2:30 P. M.

ARTHUR R. WARREN, Pastor  
MARY L. HELTINGS, Clerk  
4 Maple Lane  
Pennington, N. J. 08534

**OLIVE AND HURLEY OLD SCHOOL BAPTIST CHURCH**, Shokan, N. Y., meets each 2nd Sunday at 2:00 P. M. March through and including November.

A. J. SLAUSON, Pastor  
DEACON E. K. ADSIT, Clerk

**THE WARWICK OLD SCHOOL BAPTIST CHURCH**, Warwick, Orange County, New York, holds monthly services on each fourth Sunday, from March to, and including, the fourth Sunday in November. The meetings are held at A. R. Vail's home, 55 Maple Ave., Warwick at 11 A. M.

A. J. SLAUSON, Pastor

**THE MIDDLEBURG OLD SCHOOL BAPTIST CHURCH** meets at the home of Deacon Woodrow W. Bellinger, Duanesburg, N. Y. on fifth Sundays when the Lord so wills.

A. J. SLAUSON, Pastor  
BEATRICE E. HOCKING, Clerk  
419 Toll St., Scotia, N. Y.

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

A. J. SLAUSON, Pastor

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

D. B. STOKES, Pastor  
MRS. BETTIE RICHARDSON, Clerk

**FALLS OF TAR RIVER PRIMITIVE BAPTIST CHURCH**, Rocky Mount, N. C., meets each second Sunday and Saturday before. Quarterly meetings March, June, September and December.

D. B. STOKES, Pastor  
NINA PEARSON, Clerk

**LITTLE FLOCK OLD SCHOOL BAPTIST CHURCH**, Altus, Oklahoma, meets each fourth Sunday at 10:30 A. M. and Saturday afternoon before at 2:00 P. M.

C. M. HAGGOOD, Pastor  
NINA STALLINGS, Clerk  
Rt. 2, Box 54  
Altus, Okla.

**BIG SPRING CHURCH**, Elgin, Oregon, meets each first Sunday at the home of Sister Elva Spikes. Address communications to Lloyd Spikes, Elgin, Oregon.

ERNEST ATTEBERY, Pastor  
SPENCER BURCH, Clerk

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

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

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

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

**THE FIRST PRIMITIVE BAPTIST CHURCH** of Memphis, Tenn., meets each Sunday morning at 10:30 A. M. and Saturday night before the second Sunday each month at 7:30 P. M. The church is located on Andrews Road one block north of Hiway 70 in the Ellendale Community, 7 miles east of Memphis.

H. G. BROWN, Pastor  
791 Watson St., Memphis  
H. R. PRINCE, Asst. Pastor  
RICHARD H. CAMPBELL, Clerk

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

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

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

R. L. BIGGS, Pastor

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

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

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

C. M. HAYGOOD, Pastor  
IRENE WISENBAKER, Clerk

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

JOE L. HAMRICK, Pastor  
BESSIE CHAMBERS, Clerk

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

W. A. WINFREY, Pastor

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

C. U. LANDERS, Pastor

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

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

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

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

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

C. Y. OSTEEEN, Pastor

**MT. OLIVE CHURCH OF PREDESTINARIAN BAPTISTS**, Stockdale, Texas, meets on the second and fourth Sundays of each month at 10 A. M., in the meeting house at intersection of Highways 123 and 87. All lovers of the truth are invited to meet with us.

GERALD D. SHIPMAN, Pastor  
LELA CULPEPPER, Clerk

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

MAGGIE ELMORE, Clerk

**SAINTS REST OLD SCHOOL BAPTIST CHURCH**, Dallas, Texas, meets each first and third Sunday at 11 A. M., at 2710 Engle Street.

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

**MT. ZION OLD SCHOOL BAPTIST CHURCH**, Cash, Texas, meets each fourth Sunday at 11 A. M., and Saturday afternoon before at 2:30. And second Sundays at 11:00.

W. W. TAYLOR, Pastor

The churches of which Elder E. J. Lambert is pastor meet as follows:

**PHARON**, meets first Sunday morning and Saturday night before, 5 miles NE Hawkins, Texas.

**REHOBETH**, meets second Sunday morning and Saturday morning before, 7 miles N Eldorado, Arkansas.

NEILA RYAN, Clerk  
1601 N. Emmett  
Eldorado, Arkansas

**BETHEL**, meets third Sunday morning and Saturday morning before, 7 miles NE Eldorado, Arkansas.

JEAN H. BURNES, Clerk  
606 N. Parkway,  
Eldorado, Arkansas

**GOOD HOPE**, meets fourth Sunday morning and Saturday morning before 7 miles NE Winnsboro, Texas.

GERTRUDE JONES, Clerk  
905 Y Drive  
Winnsboro, Texas

Everyone welcomed.

ELDER E. J. LAMBERT, Pastor  
306 Richardson St.  
Winnsboro, Texas 75494

The churches composing the Virginia Corresponding Meeting meet as follows:

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

ARTHUR L. CARTER, Clerk  
Manassas, Va.

**NEW VALLEY CHURCH** meets each third Sunday at 11 A. M. The meeting house is near Lucketts, about eight miles north of Leesburg, Va.

The brethren and friends will please note that the meetings at Broad Run Church, near Poolesville, Maryland, have been discontinued; and that the meetings are now held each third Sunday at New Valley, as shown above.

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

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

C. W. NORMAN, Clerk  
Herndon, Va.

There are no meetings of our faith and order held at the present time in Washington, D. C. We are always glad to have brethren and friends who are visiting in Washington meet with us. For information phone Manassas 368-4857.

JOHN D. WOOD, Pastor

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

C. N. BUNN, Pastor

**RICHMOND PRIMITIVE BAPTIST CHURCH**, Qualla Road, Chesterfield County, Virginia, meets each first Sunday at 10 A. M. Following are directions to the meeting house: South from Richmond at McGuire Circle, take Rt. 360 nine miles to "Longest" Service Station; turn left and go one mile, and turn right on No. 363 one mile to church.

ELDER C. N. BUNN, Pastor  
LILLIE WEIDER, Clerk  
2560 Elliham Ave.,  
Richmond 34, Va.

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

D. V. SPANGLER, Pastor

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

H. W. WRAY, Pastor  
R. T. HOLLEY, Clerk

**UNION PRIMITIVE BAPTIST CHURCH** meets each first Sunday at 11:00 o'clock. This church is located seven miles west of Gretna, Virginia on 605 one-half mile from Route 40. All lovers of truth are invited.

LEONARD J. BRAMMER, Pastor  
RUTH MATTOX, Clerk  
Rt. 2,  
Chatham, Va.

**BELLVIEW PRIMITIVE BAPTIST CHURCH**, meets each third Sunday at 11:00 o'clock and Saturday night before at 7:30. This church is located near Cave Springs

about four miles from Roanoke, Virginia, one mile from 221. All visitors are welcome.

LEONARD J. BRAMMER, Pastor  
J. A. SOWDER, Clerk  
Rt. 2,  
Salem, Va.

**SANDY LEVEL PRIMITIVE BAPTIST CHURCH** meets each third Sunday afternoon at 2:30. This church is located on Route 635 about 5 miles south from Hardy, Va. 10 miles from Vinton, Va. All lovers of truth are invited.

LEONARD J. BRAMMER, Pastor  
PEARL DUDLEY, Clerk  
Rt. 1, Box 282,  
Hardy, Va.

**UNION PRIMITIVE BAPTIST CHURCH** meets each fourth Sunday at 11:00 o'clock and Saturday morning before at 11:00 o'clock. This church is located on highway 623 about two miles from Fairystone Park. All visitors are welcome.

LEONARD J. BRAMMER, Pastor  
G. M. MARTIN, Clerk  
Rt. 1,  
Bassett, Va.

**GREEN HILL PRIMITIVE BAPTIST CHURCH** meets each fourth Sunday afternoon at 2:30. This church is located five miles north of Stuart, Virginia, just off highway 58. All lovers of truth are welcome.

LEONARD J. BRAMMER, Pastor  
MRS. S. L. WALKER, Clerk  
Rt. 2, Box 207  
Stuart, Va.

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

E. J. ATTEBERY, Pastor  
MRS. OPAL HUNTING, Clerk  
Silver Creek, Wash. 98585

**PLEASANT GROVE CHURCH**, Naches, Washington, meets at 11:00 A. M. each second Sunday at the home of one of the members living in Naches. Those interested will please contact the clerk.

E. J. ATTEBERY, Pastor  
MARGUERITE SIMPSON, Clerk  
1306 Fairview Ave.  
Yakima, Wash. 98901

**HARMONY OLD SCHOOL BAPTIST CHURCH**, about four miles East of Huntington, W. Va., near Route 60 at Russell Creek, meets each second Sunday at 11:00 A. M. and Saturday before at 2:00 P. M.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., FEBRUARY, 1968

NO. 2

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 2/68  
IT EXPIRES WITH THIS ISSUE

READING THE *SIGNS*  
A WONDERFUL EXPERIENCE

Box 295  
Nags Head, N. C. 27959

Dear Editors:

Enclosed find check in the amount of \$5.00 for the *Signs of the Times* for two years. Until recently I had never had the great pleasure of reading the *Signs*, but through the kindness of a dear member of the Old Baptists at Kitty Hawk, N. C., I was loaned several back issues; and they were a wonderful experience to me. Each article declared the unsearchable riches of the Lord and Saviour Jesus Christ, and gave all praise to the one and only source deserving it — Almighty God and his son Jesus Christ.

I do not get to the Old Baptist meeting houses very often, so those copies of the *Signs* have given me much comfort, and, if not deceived, have helped brighten my little hope. I love to hear them proclaim that one is saved by grace and grace alone; and that it is given freely. I feel to know for sure that if I received it, it must be free, for I know that this poor one has nothing of himself with which to buy, even if it were for sale (God forbid). But it is by grace (grace must come first) through faith, (faith furnished by grace) that one is saved; and that not of one's self, for it is a gift from God. I believe that gift was his Son Jesus Christ for the redemption of those sinners which were chosen before the foundation of the world.

O how I hope I am one of those little children! I feel so unworthy to even hope, but somehow I still am hoping, though at times it seems so far distant

THE HEAVENLY MANSIONS  
(John 14:2; Rom. 11:5)

ONE said, "In my Father's house are  
Many mansions," and "I go  
To prepare a place for you," for  
The scripture tells us so.

Dwelling places, and not persons,  
Are by these mansions meant,  
In that kingdom early prepared  
For a chosen remnant.

"There is a remnant according to  
The election of grace;"  
They were chosen in Christ above,  
And shall behold his face.

His very presence further prepares  
A place for the very elect,  
And while they sojourn here below,  
They have same in prospect.

There would not be consummate joy  
Without his presence there,  
Where they shall behold his glory,  
And his dear image bear.

He is the light of those mansions,  
In his glorified state,  
And he in his beauty adorns them,  
Where joys never abate.

They indicate abundance of room  
For all the saints on high,  
In the Father's house up yonder,  
Where they shall never sigh.

"When I can read my title clear  
To mansions in the skies,  
I'll bid farewell to every fear,  
And wipe my weeping eyes."

C. W. Vass  
Elizabeth City, North Carolina

as to be almost completely gone. But then when it seems I will lose it entirely, something takes place, (like my receiving those copies of the *Signs of the Times*,) that brightens up my hope. When I read those dear ones' experiences, and they are right in line with what I hope are mine, it is then I feel a deep desire to be placed at the feet of those dear ones, and be kept there. Yet I know I am not worthy to be there; but from the depth of my soul I desire it.

I hope I have written nothing contrary to the truth; if so, please overlook the floundering of a poor worm of the dust, and a sinner of great magnitude.

Hoping that I do have a hope,  
Troy G. Shepard

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#### RE-LIVED HER CHILDHOOD EXPERIENCE

1302 Walnut Street  
Benton, Ky. 42025

Dear Editors of the *Signs*:

. . . Our association, The Soldier Creek Association, was held at the North Mt. Zion Church, in Graves County, Kentucky, October 6, 7, 8, 1967. Elder Paul Poyner, the Moderator. Our visiting ministers were, Elders J. N. Darnell, W. Y. Chandler, from Little River Association; Elder Herbert Prince, from the Memphis Church; and Elder R. L. Biggs from the Nashville Church.

A very strange thing took place on Sunday: Seventy-four years ago when I was a child, at this same North Mt. Zion Church, Elder W. I. Carnell preached from John 6:44, "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day." All these years I have remembered that text, and parts of his sermon; and I have told it to many people. When I returned home with my parents, I related to my grandparents this text, and

who it was that had preached from this text. One of them said to the other, "Wonder why she remembered this text, and where it was found in the Bible?"

Elder Biggs on Sunday morning started his sermon by quoting, "Who hath believed our report and to whom is the arm of the Lord revealed." He talked awhile, then took as a text John 6:44. I lived over again when as a small child at this same place, hearing Elder Carnell preaching from the text. Now I am in my "second childhood" — will soon be eighty years old.

Our association with our friends was a lovely coming together, with preaching services before noon and after noon, and at the home of Elder O. W. Perkins' widow, Sister Cordie Perkins, each night. The truth as it is in Jesus was told by each of the ministers: using texts proving He is King of Kings and Lord of Lords, the Everlasting Father. Our friends served dinner at the church each day.

Old Baptist believers are still much alive: there are more on the outside of the church than those with their names on the church books; but, if it is God's will, at His own good time they too will come in. Perhaps if we had many numbered with us, we would say, See what we have accomplished with our sound preaching and exhorting. Our God so works that he keeps us knowing he will add to the church at his will, and none can hinder; for known unto God are all his works from the beginning. He is Alpha and Omega.

May we be enabled by his grace to praise him all the days of our lives, knowing that He will do all things well.

In hope,  
Effie Bowden

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#### EVIDENCE OF GOD'S MERCIES

Rt. 1, Box 59A  
Darlington, Md. 21034

Dear Elder Wood:

You will find enclosed a new subscrip-

tion to be sent as shown . . .

With much fear and trembling I would like to write a part of what I hope is my experience. I know so little. I want so much to be humble, and say and do the right things both spiritually and naturally.

My parents and grandparents were Old Baptists. As a child I heard sound doctrine discussed at home, and preached at the church; but it didn't mean very much to me then.

In my late thirties I was placed under the greatest burden, which lasted for days. I felt I was a lost sinner; and was made to see how small I was, and how little I knew. I would attend all the churches in reach, searching for comfort. There were no Old School Baptists near us, and we didn't have transportation to go any distance. I couldn't find any peace of mind anywhere; and it seemed I just couldn't go on in this miserable condition.

In a vision, I suppose it was, I saw a most beautiful river, so clear and sparkling. Something told me this is the River Jordan. I was lifted up, and everything seem brighter for some time. Again, the heavy burden was upon me, and I was again so troubled for many days.

Later, in a vision, I saw Christ coming toward me in the air, in all his beauty and radiance, saying, "Peace be unto you." It seemed I could feel His love, and I loved him more than any thing I had ever seen. So many times when I was troubled, I could feel his presence and his tender love and mercies.

I feel less than the least, and unworthy to even speak His holy name. When I try to pray, I ask myself, Why should he answer the prayer of one so wicked? But I often feel that he does answer my prayers. I pray that His will be done. He is the Way, the Truth and the Life: and there is no other.

Sometimes I wonder if this is an experience of grace — maybe I am mistaken. But when I am among God's people, and feel the love and sweet fel-

lowship, and hear the true and sound doctrine preached, I feel so comfortable there; and wish that I could be as good as they are.

Very humbly in hope,  
Esther Miller

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ELDER H. M. CURRY'S  
COMPARISON OF CHRISTIAN AND  
HEATHEN CIVILIZATIONS

*(The following lecture was delivered March 10th, 1893, in University Hall, Lebanon, Ohio, before the assembled students and faculty of all the departments of the University, by Elder H. M. Curry, and is published by request of some of our readers who were present.)*

*(The above was a note by the editor of the Signs in 1893.)*

In casting about for a subject for this occasion I hit upon the one announced to you from the Chair. I have chosen this theme for two or three reasons. In the first place it embodies many facts that are useful to mention; and in the second place, I have an idea in my mind which I can best get out along this line of discussion.

Do not be scared at the word Heathen; that is not such a bad word; it does not mean cannibal; it simply means in this connection those great nations of antiquity that reached the zenith of glory before the advent of Christ, or before it became fashionable to call everything Christian. Neither would I have you to attach undue importance to the word Christian; that does not mean anything now. In this connection it simply means those great warlike nations that have sprung up within the christian era, and profess the Christian religion.

The only medium of comparison between the civilizations of different periods or nations is what the people have thought, said and done. This is exemplified in their language, literature and works of art. There is no higher criterion by which to try the universal greatness of a people than their language. The facilities for the expression of thought

are an unerring index to the character of the thought itself. Language was undoubtedly brought to the greatest perfection by the Greeks, several centuries before Christ. No people ever had so beautiful or refined a language, or spoke it with so much purity and grace. The Greek sentence was agitated throughout its length and depth by the stress of expression. The whole paragraph trembled from end to end when the thrill of life awoke in any of its parts. This language with its multitudinous endings all in harmonious accord lay like a beautiful meadow of stately grass swaying and waving in the breezes of thought. The thrill of joy, the message of defiance, the moan of the disconsolate, the palm of battle, the shout of victory, every emotion, every mood that the mind of man in his most vigorous estate is capable of experiencing, swept in rolling billows over the pulsating bosom of this beautiful speech. The Roman or Latin language was less beautiful, perhaps, than the Greek, but in many respects it was one of the most precise, expressive and artistic languages that ever graced the lips or stirred the heart of man. Where language was brought to such matchless perfection, there the very highest type of civilization must have existed.

The literature of a people forms a highway into the very heart of their mental and moral culture, their aesthetic tastes and religious notions, and is an exponent of every element and fact of their civilization. The literature of the Greeks and Romans, as to originality, literary merit, and influence on the world, surpasses that of all the so-called Christian nations; and as to moral elements, it is equal to that of any modern people. When we read the exquisite wit and keen satire of Horace, the stately and highly finished hexameters of Virgil, or the fiery, impetuous effusions of Homer, we are not conscious of the vast flood of years that rolls between us and our author. He identifies himself so closely with our own times that we forget we are reading what a Heathen wrote two thousand years ago. On com-

paring the Iliad of Homer, and the Æneid of Virgil, the two great Heathen epics, with Dante's Inferno, and Milton's Paradise Lost, the two great Christian epics, is found that the Heathen writers excelled the Christian authors in everything but **heathenism itself**. Dante's Inferno, as everyone knows, embodies all the so-called Christian learning up to the thirteenth century, and is more essentially Heathen in every respect than the works of Virgil from which it is largely borrowed. Milton's Paradise Lost, which has been esteemed by the Protestants nearly as sacred as the Bible itself, bears the stamp of Heathenism upon his forehead. It opens with the customary invocation to the Heavenly Muse, the Heathen goddess of poetry, and then proceeds to turn the angels into soldiers, to make heaven a battlefield and the hatching place and nursery of devils, to put Christ in uniform, and make God a militia general.

Some of the most wonderful literary productions are of the greatest antiquity. While Isaiah was a little lad, roaming the olive-crowned hills of old Judea, receiving instruction in the Jewish Law from Israel's Rabbis, Homer was playing in boyish glee under the sunny skies of Greece, finding tongues in trees, books in the running brooks, sermons in stones, and beauty in everything; and as Isaiah the prophet proclaimed to the inhabitants of Jerusalem his heaven-born warnings, denunciations and gospel promises, in all the grandeur, imagery and vigor of Hebrew poetry, Homer was delighting the ear, swelling the heart and moulding the character of aesthetic Greeks by the recital of this impetuous Iliad. Although this poem is of so ancient date, it has never been equaled in the history of literature. It has wielded a broader, more varied and perpetual influence over the human race than all other books ever written. It inspired the heart of the Greek to all that was beautiful in thought, noble in character and patriotic in deed. It incited the ambition of Alexander to conquer the world. It has shaped the literature and refined the tastes of all liter-

ary nations, and it rules England today through the statesmanship of Gladstone, and through English rule influences the whole civilized world.

The literature of the ancients was generally of a high order, and their refined and cultured tastes did not furnish a highway for such foolish, trashy, worthless productions as flood the Christian nations. The current modern literature is entitled to any other name than that of Christian. It is a flood of infidelity, a deluge of skepticism, a gulf stream of rubbish, with here and there a volume of truth drifted aside in some out of way eddy. From the standpoint of literature the Heathen nations surpassed the Christian civilization.

In oratory, the noblest, most exalted and sublime accomplishment that ever adorned an individual or blessed a nation, the Heathen Greeks and Romans stand unrivaled. At the head of that magnetic company who have swayed the world by eloquence stands Demosthenes, a Heathen master of diction, fountain of eloquence, king of orators. His oration on the crown is universally and justly acknowledged the most brilliant contest of oratory that the world has ever known. Cicero's orations are still studied as matchless models in diction, logic, eloquence and power. For simplicity, dignity, grandeur, intellectual and moral force, the great Heathen orators of Athens and Rome are altogether without a parallel in the history of eloquence.

In statesmanship the Greeks and Romans have never been surpassed. From their wisdom and experience all Christian nations have drawn instruction. Many of these Heathen statesmen were men of the purest motives, the broadest experience and the profoundest wisdom. The English Constitution and English Law were derived from the Roman codes and Constitution. Blackstone was not a lawgiver, but a commentator on law which had come down from the remotest antiquity. Solon and Lycurgus, so far as is known, were law-makers, and to them the nations are more indebted for common and civil law

than to Moses, Israel's lawgiver.

The ancient philosophers still hold sway in the world of thought. Aristotle, Socrates and Plato, will never die. In the most eminent seats of modern learning the principles of philosophy laid down by them have never been displaced.

Architecture, the most necessary and useful of all arts, was brought to the greatest perfection by the remote Heathen nations. Before Moses wrote the Pentateuch, or the smoke ascended from Jewish altars, the pyramids, the sphynx, the wonderful temples of Thebes, the walls and palaces of Nineveh, had been built, exemplifying taste and skill in architecture, and a knowledge of mechanics far in advance of anything known at the present day. The marble wilderness of Athens eclipses the world in examples of architectural beauty, symmetry and grace. The Parthenon is universally acknowledged to have been the most perfect specimen of architecture that has ever adorned this earth. It has long been the wonder, admiration and delight of poets, travelers and artists of all nations.

If the history of Greece had never been written, the Parthenon alone would testify to the superior greatness of that people. What a civilization that must have been that found a man to decree, an architect to design, a sculptor to adorn, statuaries to execute, workmen to carve, and a people to pay for and maintain such an edifice.

In sculpture and painting the Greeks stand unrivaled. Their models have fixed the standard of taste for all nations. The statues of Palos Athena and Olympian Zeus, executed in ivory and gold by Phidias, for massiveness, expensiveness, majestic expression and every element of grace and beauty, are unsurpassed in the history of art. Painting, in all that is essential or beautiful, was brought to the greatest perfection several centuries before Christ, by Polygustus, Apollodorus, Zeuxis and Parrhasius.

In domestic life the Romans displayed every indication of a superior civilization. Their extravagance in ornaments,

dress, sumptuous living and magnificent furniture excelled all modern nations. The palaces of Nero glittered with gold and jewels; perfumes and flowers showered from ivory ceilings. The halls of the nobles were hung with cloth of gold enriched with precious stones. They rode in gilded chariots. They bathed in marble baths. They slept on beds of down upon bedsteads of silver. They dined from gold plate upon tables of Delian bronze and pure gold. They drank from crystal cups. They wore embroidered robes adorned with jewels and precious stones. They decorated their houses with carpets from Babylon, onyx cups from Bithynia, bronzes from Corinth, and statues from Athens. Although this incredible luxury was an evil to society, yet it is an evidence of their matchless civilization.

A tree is known by its fruit. Such beautiful, expressive and adequate language, such acute, refined and sensitive wit, such noble, endearing and marvelous achievements in literature, such pure, true and self-sacrificing patriotism, such unwavering, invincible and incontestible courage, such ardent, devoted and exquisite love of the beautiful, such masterly, skillful and unequalled genius in sculpture, such massive, beautiful and sublime works of architecture, such keen, subtle and exhaustive philosophy, such wise, unselfish and profound statemanship, such dignified, brilliant and overwhelming oratory, as has been exemplified in the ancient Heathen nations, is the most conclusive evidence of a civilization, in many respects superior to anything known at the present time or that we can ever hope to see again.

This civilization was evolved without a Bible, without a church, or any of the religious machinery at work in the world to day. This is conclusive evidence against that foolish, traditional, superstitious notion extant that the Bible is the only civilizer, and the only way from barbarism to civilized life is through the medium of the Christian church.

It may be objected that the Christian

civilization surpasses that of the Heathen in morals, virtue and forbearance. The objection is more easily made than sustained. England is a fair example of so-called Christian civilization. She is, perhaps, the greatest commercial and political power in the world at the present time, the greatest literary light of modern nations. Is she a model of Christian virtue? She has extended her dominion over the isles of the sea, in the name of Christianity. She has forced opium upon China and rum upon Africa in the name of **gospel missions**. She has planted her flag and standing armies in India in the name of the **gospel of peace**. She has starved Catholic Ireland for centuries in the spirit of Protestantism. England received her laws and Constitution from the Roman empire, her principles of freedom and independence, what little she has, from the ancient German barbarians, her indefatigable tact and perseverance from Anglo-Saxon ancestors, and her bigotry, intolerance and avarice from her religion. England taxes beggary to support royalty, and grinds the face of the poor to support a religious aristocracy. She has wielded the sword in the name of the cross, and lighted the fagots with the tapers from her altars. I do not thus mention England because she is a sinner above all nations, but because she is a fair example of so-called Christian civilization.

The Christian nations have excelled the Heathen nations in the arts of war. They have invented the revolver, the rifle and the bomb-shell. They have expended millions in constructing the most terrible and deadly engines of destruction. They are to-day educating, training and drilling five million men in the arts of wholesale slaughter. The world is covered with forts to protect Christians from other Christians and the seas are covered with iron monsters, built and engineered by Christians, to blow Christian brains out. Every Christian nation is groaning under a vast debt incurred in waging war with other Christian nations, or in evangelizing Heathens with sword and ball.

The religion of the Heathen was milder, more humane and tolerant than that of the Christian nations. It is true the Heathens sometimes offered human sacrifice; but that was mild indeed when compared with the Inquisition of Catholicism and the persecutions of Protestantism.

The victims for Heathen sacrifice were generally selected from the prisoners of war, while the martyrs of the Christian nations were the most earnest, devoted, liberty-loving characters among them. The Heathen nations have sacrificed their thousands, but the Christian nations have martyred their tens of thousands.

The greatest enemy that modern civilization has had to contend with is nominal Christianity. From the time it was taken out of the slums and placed upon the throne by the wickedest emperor Rome ever had, until the present time, it has tried by every contrivance to rule the world. It has proved to be the most grievous tax a nation has ever been burdened with; a tax not only upon the purse, but upon every energy of a nation; a tax too often levied upon the conscience and exacted in blood. When the spirit of freedom and progress refuses to acknowledge its authority, it cunningly adapts itself to every whim and caprice of society, and is ready to write its name upon every enterprise.

The accepted religion of the Christian nations is *eclectic*. Its philosophy is the old Greek anthropology, which was introduced into the catechetical school of Alexandria in the third century, and which has formed the basis of all theological seminary instruction ever since. The two principal church festivals of both Catholic and Protestant communions (I speak of Christmas and Easter Sunday), were both derived directly from the ancient Heathen nations of northern Europe; and the modern *Santaklaus* imposed upon the credulity of the Sunday School infants is a hobgoblin from the same source. A specially educated and salaried priesthood is an institution of the ancient Egyptians, older than Moses himself, and has been

perpetuated through the intervening Heathen nations, and finally incorporated into the eclectic system of nominal Christianity. I would not have you think for one moment that I would deride in the least true Christianity. This I **could not do**; but I desire to state most emphatically that true Christinity is not national. It was never intended to be so. Christianity is not a former of states. That religion that seeks to ally itself with every species of worldly power, to monopolize all our educational institutions, and to manufacture all public opinion, is not the religion of Christ.

The careful analysis of the two civilizations, called Christian and Heathen, shows that the **same elements** enter into both, and the **same facts** are attendant upon both, and so far as their nature is concerned they are **essentially the same**. There does not exist that fundamental, basal distinction that would warrant upon a scientific basis the classification that the qualifying words Christian and Heathen would imply. Civilization is in no way dependent upon Christianity or the Bible. It is through the perversion of these institutions to that end that the name of Christianity and the Bible have been prostituted, and modern morals corrupted, and civilization cursed. In this is exemplified the truth of the proverb that, "**The perversion of the best things often leads to the worst.**" The present civilization bears more of the marks of Athens than Jerusalem, of the Greek Academic than the church, of Plato than of Christ.

(In the above Elder Curry lays bare many things which are either not known, or are being flagrantly neglected when "Christian Religion" is discussed.

When we read it recently, (it was published in the Signs of March 29, 1893,) we felt that it contained pertinent information which lies historically buried, unless brought to light as Elder Curry has done. It belongs to the present as much as it did seventy-five years ago, when it was delivered at the University in Lebanon, Ohio.

We trust all will give it a good reading and consideration. It is evidence that facts of history as pertaining to the church of God, will arise and confirm the faith of the Lord's people. — J.D.W.)

## PREDESTINATION

Just because we realize the danger of the "Fatalistic Point of View," is no cause for us to shun predestination. This doctrine should not be frowned upon. It is true that it should be handled carefully, but we should not shun to declare this wonderful and glorious doctrine. If we shun to declare this doctrine because we are aware of the danger of the "Fatalistic Point of View," we are going too far in the other direction, which leads to the error of refraining to declare a portion of the truth.

Are we afraid to declare this doctrine because we fear the scorn of men? On the other hand, are we afraid to give exhortations in our sermons because we fear that the Brethren will brand us "Conditionalists"?

According to *Strong's Exhaustive Concordance*, the word predestinate occurs only twice in the Bible. (Rom. 8:29, 30) The word predestinated also occurs twice. (Eph. 1:5, 11) The word predestination is not in the Bible, yet the Scriptures point out this doctrine. Therefore, it is a Bible doctrine.\* We call your attention to Isaiah 46:9-11. Since this is a very familiar Scripture, we will only mention the substance: God declared the end from the beginning. This covers it all and there is no getting around it. If God declared the end from the beginning, he certainly predestinated it, and if he predestinated it, we certainly believe that he foreknew it, decreed it, purposed it, etc. We do not believe that God can foreknow anything without predestinating it.

Webster gives a good definition of predestination: "The purpose or decree of God from eternity respecting all events."

\* (The word predestination is the noun (name) which denotes that which is predestinated, therefore is properly used in this reference. — Ed.)

Since God declared the end from the beginning, this covers all events, and there is no event that has taken place

nor will take place in the future that God did not know from the beginning. "Known unto God are all the works from the beginning of the world." (Acts 15:18)

"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." This shows the fact that God is able to execute his counsel, and God does not have to tell man how he executes his purposes, decrees, counsel, etc. This is the Lord's business. "The secret things belong unto the Lord, and the revealed things belong to his children." (Deut. 29:29) The Scriptures point out that God is a holy God, and he is able to bring a clean thing out of an unclean thing. The ultimate result, or the climax, is for the glory that is due his holy name, and this results in the Salvation of His people; and they in turn will render honor, praise, and glory unto his name for ever and ever. We think of this as the end of the matter. All events are necessary in order to bring this end result. In other words, all details are necessary. Let us not look at the small events within themselves, but let us look at the end result.

There are many parts that make up a watch. Yet each part is necessary in order for the watch to run. If something is wrong with one part, the watch will not work.

In making a cake, it is necessary that all the proper ingredients and the correct amount are put in. If just one ingredient is left out, or either the incorrect quantity is put in; this will make the end result (the cake) a failure. Of course, we understand there are other factors to consider in baking a cake. The point we want to bring out is that even the smallest details are necessary in baking.

We know that a whole chain is just as strong as its weakest link. We have mentioned this to point out that God has a purpose in all events that transpired in the past, and in all events that that shall take place in the future.



"To every thing there is a season, and a time to every purpose under the heaven." (Eccl. 3:1) This is in connection with Isaiah 46:9-11. It would be foolish to purpose a thing without having a set time for it. Jesus died at the appointed time, and they could not kill him before that time. "In that day there shall be a fountain opened unto the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." (Zech. 13:1)

We do not believe that predestination is causative. We think of it as the plan or purpose. "For whom he did foreknow, he also *did predestinate* to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Romans 8:29) Now, predestination did not save the elect. It is the plan, purpose, or decree of God. The sufferings of Jesus is what delivered the elect from the curse of the law. We do not attempt to separate predestination and foreknowledge. "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." (Acts 2:23) The death of Jesus was decreed before the beginning. That was a cruel death, but let us not stop at this event of just thinking about the horrible death of Jesus. What is the end result? He satisfied the just demands of the law and died in the room and stead of his people. His body was offered spotless unto God. "A body hast thou prepared me." (Heb. 10:5) Therefore it was necessary that Jesus should die this death. "Ought not Christ to have suffered these things and to enter into his glory?" (Luke 24:26) It was necessary that Christ should die. He said, "to this end was I born, and for this cause came I unto the world, that I should bear witness unto the truth." (John 18:37) He came to save his people from their sins, and how wonderful it is to know that he did it! As it is written, "Christ hath redeemed us from the curse of the law, being made a curse for us . . ." (Gal. 3:13)

As the Lord enables us, let us go back to the beginning of time, and we may view the handywork of God. "The heavens declare the glory of God, and the firmament sheweth his handywork." (Psalm 19:1) There was not a scientist nor engineer there to advise God as to how the stars, moon and sun would look, nor how far apart they would hang in space. There was none to tell him how the rivers would flow, nor how high the mountains would be, nor question God as to why he created the deserts and other waste lands. There was not a man to tell God that it was not necessary to create all these insects that destroy our crops. (It is remarkable to note that God created the substances and gave man the knowledge to put them together and compose a solution that would kill the insects. In an economic sense, we can see that those insects provide jobs for the people working in the factories that make the insect killing solutions. We certainly believe that God saw all this from the beginning.) There was no one there to tell or advise God as to how the human body would work. Wouldn't things be in a mess if man had helped God create things? With his wisdom He created all things, and there was nothing made that was not made by him.

We believe that God had a purpose in everything that he created; and it is remarkable to note that God fixed it in such a way that he provided for even the smallest insect to find its food, and he created the thing that is necessary for its food. "Are not there two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father." (Matt. 10:29) "Even the very hairs of your head are numbered." (Luke 12:7) How infinite is the wisdom of this great God!

We believe that God had a purpose when he created Satan. We will not attempt to speculate as to what that purpose was, but we believe that God knows, and we will let the matter rest there. We believe that God is able to take care of his business and he does

not need any help from weak, puny man! "By his Spirit he hath garnished the heavens; his hand hath formed the crooked serpent." (Job 26:13) We read, "If I were hungry, I would not tell thee, for the world is mine and the fulness thereof." (Psalm 50:12) God is not worshipped with man's hands, as though he needed anything. Also, he determined the times before appointed and the bounds of their habitation. (see Acts 17:24-26)

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God 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 that thou eatest thereof thou shalt surely die." (Genesis 2:15-17) There is a point that must be brought out and we trust that God will enable us to handle it carefully. Did God know that man would break this commandment when he gave it to him? If He did not, then the future would wait upon what man would do. If the wisdom of God was this limited, he would have a lot of planning to do after the fall of man. If God did not know what man would do, then why did he create the earth to be inhabited? "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited; I am the Lord, and there is none else." (Isaiah 45:18) If God did not know what man would do, why was it necessary to choose a people unto himself before the foundation of the world? (Eph. 1:4) If God did not know, why did Paul rejoice when he said: "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." (2 Thess. 2:13)

We certainly believe that God had purposed the remedy before that law

was broken, and that God decreed the salvation of his people even before the fall. May we say in a nutshell that we believe that God purposed all things even before there was a world, and that all events shall take place just as God has purposed it, and they shall not fail to come to pass; and that all events shall take place at the exact time that God purposed it. We will not attempt to intrude any further, as we see this wonderful subject is beyond our understanding. May the Lord keep us from using carnal reasoning.

We do not believe there was any force that compelled man to eat of that fruit. For the benefit of those that desire to be technical about the matter, we will say that woman came from man. God took a rib from Adam's side and made a woman. "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." (Genesis 2:23) Therefore, when the Scripture uses the word man, it simply means mankind. As David said, "I said in my haste, all men are liars." (Psalm 116:11) "Yea let God be true and every man a liar . . ." (Rom. 3:4) These Scriptures mean that men and women are liars. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) We certainly believe that this death has passed upon mankind, or the human race, or simply men and women. As we think of the expression, "As by one man sin entered into the world," we think of Adam.

As we break the matter down, we note that Eve was in the transgression. (see 1 Timothy 2:14) Isn't it true that she was of Adam? Isn't it true that men and women today are of Adam? If we miss the type, we miss the beauty that causes so much comfort. Eve was a type of the Church, and Adam was a type of Christ. Eve was deceived, and she ate thinking that she would be as gods. There was no force to compel Eve to eat of that fruit. It is true that the

serpent tempted Eve and lied to her, but he did not force her to eat thereof. He simply deceived her. She told the serpent about the commandment, — and it is man's duty to follow the revealed things of God.

We believe the hidden purpose of God was that man would fall. This hidden purpose or secret will of God was made manifest after the fall of man. Let us be careful in handling this subject, as we do not believe that God forces man to do things in order to bring about events that was purposed beforehand.

We trust we have established the fact that there was not any force that compelled Eve to eat of that fruit. "The creature was made subject to vanity..." (Rom. 8:20) It is true that if God so desired that he could have created man with a different nature. We are getting on dangerous ground if we attempt to question God as to why he created us with the nature we have. My best answer is that this is God's business, and the simple fact is that it pleased him to make man with the nature that we have. "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it. Why hast thou made me thus?" (Rom. 9:20)

One is getting on dangerous ground if he accuses God of being a cruel God who loves sin. We read and believe that God is love, and that he hates sin. "Thou lovest righteousness, and hatest wickedness." (Psalm 45:7) May we say that He is a sin hating God. Someone may say, if it is true that God has predestinated all things, then why does He have a purpose in all the wickedness that goes on in this world? Again, this is questioning God, and our best answer is to say that this is God's business and not man's! "The secret things belong unto God." (Deut. 29:29)

We may wonder, why did Eve eat of that fruit? All we can do is to attempt to "put ourselves into her shoes" and try to find out her feelings. She must have believed the serpent and disbelieved God. She must have thought

that she could outsmart God, and by eating thereof, this would enable her to be equal unto God. Maybe she even thought that she would overthrow God. In short, Eve was deceived in the transgression.

Eve gave the fruit to Adam and he did eat. ". . . she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." (Genesis 3:6) Her husband was not deceived, and he knew what he was doing. Since Adam knew the consequences of eating of that fruit, then why did he eat thereof? It was for the love that he had for his bride! She had fallen, and he fell with her. She had died and he died with her. What a wonderful love! We trust that in this type we see Jesus who died for his bride. As Adam went down to Eve, we see Jesus who left the Father of Glory, and made his advent unto this sin cursed earth. We see Jesus who died upon the cross in the room and stead of his bride. "But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man." (Heb. 2:9)

As the Lord enables us, let us briefly consider the events concerning the life of Joseph. "And Joseph said unto them, Fear not: for am I in the place of God? But as for you, *ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.*" (Genesis 50:19-20) By this event, we can see how that God brought a clean thing out of an unclean thing. Now this did not excuse the wicked acts of his brethren, yet we believe the evidence shows they repented of it.

By this, we can see the hidden purpose of God was that he would overrule this evil for good, or that a good thing would arise from the wicked acts.

Joseph's brethren were jealous of him because Jacob loved him more than the rest of them. (Genesis 37:4) Their hatred was so strong that all but Reuben wanted to kill Joseph. This is a good

example that God restrains the wicked acts of men. One may ask, what kept Reuben from wanting to kill Joseph? The Scripture states that Reuben's motive was to deliver Joseph out from the hands of his brethren. (see Gen. 37:22) Reuben may have been just as jealous as the rest of his brethren, yet there was something that gave him the desire to deliver Joseph out from the hands of his brethren. We certainly believe that God gave this desire to Reuben. "O, Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." (Jer. 10:23)

Joseph's brethren sold him unto some Ishmeelites. What a cruel thing to do! Think of how much grief this caused Jacob! Yet, we trust we can see the hidden purpose of God was to save much people alive. In short, the ultimate end of all events concerning Joseph's life was to save much people alive, and that all his brethren would go to Egypt where there was plenty of corn, and that they would not starve in the famine. This leads to another point in that the Children of Israel were evilly intreated by the Egyptians for 400 years, and then God led them out by the hand of Moses. (see Acts 7:6, and Gen. 15:13) In order for all this to be brought to pass, it was necessary for all events to transpire just as God had purposed it. If Joseph's brethren had not sold him as a slave, what would have happened? We may guess at it and say that probably all the Children of Israel would have died in the famine. If they could have lived, they probably would not have gone to Egypt. It was necessary that they should live in Egypt in order for the prophesy to be fulfilled that they would be evilly intreated for 400 years, and all this was necessary in order that they be delivered from this bondage, and cross over the Red Sea and travel in the wilderness for the 40 years. If they were not in bondage, they could not observe the Feast of the Passover, because they would not have experienced the inci-

dence of the death angel passing over their houses. Just think of the many comforting sermons that have been preached concerning the blood of the lamb. "And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever." (Exodus 12:13-14)

If all we know about predestination is theory, I am afraid that we do not know anything about the real sweetness of this doctrine, nor anything about the grace of God. This doctrine is very comforting to a poor, weak, broken hearted sinner who rejoices to know that his case rests in the hands of this God who is mighty to save. It causes one to rejoice to know that this King of Glory keeps him by his mighty power. It doesn't make any difference as to how dark the path may lie ahead, nor how many trials you must pass through, because you know that you are able to bear any affliction, trouble, etc. as long as this King of Glory gives you the Grace to bear it.

May the Lord enable us to press on for the mark of the prize of the high calling of Jesus Christ, and may we be given to earnestly contend for the faith that was once delivered to the saints.

W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

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YET LOVES THEM AND WHAT  
THEY TALKED ABOUT

243 Baker Street  
Warren, Ark. 71671

Dear Editors:

Find enclosed \$5.00 for subscription to the *Signs of the Times*. I enjoy read-

ing it so much, I can hardly lay it down when it comes, until I have read it through. I was raised by Primitive Baptist parents, and can remember them taking us to the church in a fringed surry, driving two bay horses. The ground would be covered with people, and there was singing and preaching. People would spread their dinners, as many came long distances in buggies, and would spend the day just for worship and fellowship with one another.

After services my parents would take two or three loads over home to eat, and spend the night in an old log room with another one attached. There was an old Home Comfort Range in the kitchen on which I thought the colored woman, Elsie, who always helped my mother at meeting time, could cook the best food I ever ate.

My parents and the company would eat, and talk about the Bible. I was too small to know what it was all about, but I always sat around and listened. I loved those people, and what they talked about then, and have ever since.

The finite mind of mortal man cannot comprehend the infinite mind, wisdom and working of the Lord of Hosts. Oh the depths of the riches and of the wisdom and knowledge of God! How unsearchable are his judgments and his ways past finding out. The wisdom of this world is foolishness to God, and we are unable with the carnal mind to view the things of God, or even to think of things of a spiritual nature. This must come from the mighty Jehovah. He has hid these things from the wise and prudent and revealed them unto babes. Why? "Even so Father, for so it seemed good in thy sight." No questions as to why God does anything. It is done according to his will and purpose, and none can stay his hand, or say, What doest thou? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? He does his will

in the army of heaven and among the inhabitants of the earth. He is not weak, but is able to carry out every purpose that he purposed in himself before the world was.

I love to think of God's salvation to his chosen people as a complete salvation. Man is not able to accomplish anything that would be pleasing in His sight. The best we have of the flesh, is as filthy rags in His sight. Unless the Lord prepares the offering, it is in vain, and will not be accepted. God looked upon Abel's offering as acceptable, for it was the firstling of the flock, something that Abel had not labored for. But to Cain, who offered the labors of his own hands, he had no respect, and was not acceptable.

It is so today. The world is making offerings they have prepared themselves, and God will not accept them. The preparations of the heart, together with the answer of the tongue, is alone of the Lord. The man that is truly born of God feels himself so small, and less than nothing; and realizes all the worthiness he has, is the righteousness of Jesus Christ which has been imputed to him; and his sins have been imputed to Christ. All the sins of God's people, that chosen generation, royal priesthood, were atoned for and forgiven when Christ was crucified on the cross: when he said, "It is finished."

This, dear brethren and sisters, is my meat and drink. The only resting place I can find, or am made able to rejoice in, is the doctrine of our Lord and Saviour Jesus Christ. That sweet hope that was given me when I was in my teens, has never left me entirely; and it is by that sweet hope that I live, and am made able to view through a glass darkly, the great beyond, and have a glimpse and get a foretaste of that great city where Christ the fore-runner has gone.

I feel as Paul said, "If in this life only we have hope in Christ, we are

of all men most miserable." I believe the God of all grace teaches his people the way of righteousness and holiness, and shows to them the depravity of man in all things.

I hope, when at the throne of grace, you will remember this poor unworthy creature.

Mrs. Charlie Harrod

### ENJOYED THE ASSOCIATION

Rt. 1

Dozier, Alabama 36028

Dear Editors:

I have put off renewing for the *Signs of the Times*, so enclosed you will find check for \$10.00; for which please renew my subscription for two more years, and use the balance as you see fit.

We had a wonderful association near here the second Sunday in October, Friday and Saturday before. I wish I could tell just how we felt after feeding on the food that the Heavenly Father blessed the beloved Elders to deliver to a weak and unworthy sinner like me; or at least I hope it was for me.

I enjoy the *Signs* so much. The wonderful letters and messages which so many write, are much like I feel. Sometimes it looks as if the Old Baptists will soon fade away; but I know there is just the right number that were predestinated and foreordained to be at the present time.

May God bless everyone and enable them to keep the truth coming through the *Signs of the Times*, and also through all the visitors who travel from place to place. Amen.

J. Fred Clark

Danville, Virginia

February, 1968

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#### BUSINESS OFFICE

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va.

#### EDITORS

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va.

Elder John D. Wood

P. O. Box 186, Manassas, Va.

#### ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road, Newark, Delaware

Elder E. J. Lambert

306 Richardson St., Winnsboro, Texas

Elder George Ruston

Dutton, Ontario, Canada

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

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#### HYMN AND TUNE BOOKS

Our last edition of the *Durand and Lester Hymn and Tune Books* has been sold out.

We know however that there are those who yet want some of the books. If you or your churches need them and will let us know how many, we will have some idea of how many to order.

Thank you.

P. G. Lester, Jr.

2246 Memorial Ave., S. W.  
Roanoke, Va. 24015

EDITORIAL  
I Peter 4:17, 19

*“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator.”*

In the outset let me say that I am always willing to give my views on any portion of Holy Writ, provided that I have satisfactory views of the matter called to my attention. I had much rather tell you in frankness that I do not know or that I do not have any satisfactory view, than to enter into aggrandizement in regard to the mysteries recorded in the Bible. Speculation, whether in regard to monetary matters or Bible is not good — the former will ruin men, the latter will mislead Christians.

Too, it is well to remember that my views are often asked for, and they may satisfy me, but do not expect my views to settle disputes nor to satisfy your mind. I would not, God being my help, wound the feeling of any, much less would I mislead one of you. In such sacred things as these are, I often fear that my brethren have given me credit for a greater gift than I have. I am willing to spend and to be spent in the service of my Lord and my brethren, but I feel that it is the service of a poor servant.

I do not think that all the writing and comments that I can do, or other men do, will make better what Peter has said. For myself, he means exactly what he has said, that is, that the time has come that judgment *must* begin at the house of God. It may be dry and it may be technical, but I feel as did the late Elder W. J. Purington about the correct usage of language. For a servant of God to treat lightly the meaning of the

words that Inspiration gave us, is as near being sacrilegious as one can get. I would not dare to claim to be a linguist, but I had as soon claim something that I do not have as to belittle what God gave us by inspiration. Just because I do not have any higher learning, does not give me the right to toss my head and wag my head at good language. *Now*. If language means anything, there has been a time when judgment did not begin at the house of God in the sense that it must now begin there. For the time to come when a thing must be done, shows clearly that there was a time when it did not begin there.

Is this house of God the same as the church? If not, what is it? If not, do we have the house of God and the church of Christ functioning at the same time? If so, how and when and where? Let me take the position that the house of God and the church of Christ is one and the same thing. This judgment *had* to be here; it *had* to begin here. Previous to this, judgment was in the house of the law. This judgment in the house of the law was rigid; the standard set could not be deviated from in the least degree; no exemptions were to be had. This judgment, with all of the other stipulations of the law covenant, had to pass away. The only passage that it had was in fulfilment, not in abrogation. None of it could pass away, even a jot or tittle, until it was fulfilled. Whatever the law said, it said it to those that were under the law. Not the first poor sinner could appeal to his fellow travellers: they could do nothing; their judgment would not have any weight.

The passing of this law judgment could never be, save by the coming of the Lord Jesus Christ; by his being sent forth from God, made of a woman, made under the law, that he might redeem them that were under the law — redeem them from the judgment rendered by law. How gracious and how precious is the appearing of this Man, who, by the suffering of death, ended

the judgment of the law, and brought his house, the house of saints, of blood bought children, to passing judgment on all those that enter her corridors.

I think that I have observed a spirit among us that would say that there is no such a thing as suffering for wrong doing. Perhaps in some cases I have misunderstood what the speakers and writers meant to say, but I am sure that in too many cases that the keynote thought of the speaker and writer has been that to contend for any form of chastening or punishing or the infliction of suffering on a child of God was conditionalism. I want to say just here that running off from the right way on either side will land us in mire. If one man gets off on one side, somebody will be sure to get off on the other side. Or do we always stay in the center? Have we never got into the mire? It is true that much has been said from the pulpit and from the press in regard to punishment, but what does it mean to chastise a child? If the work of God in what the Apostle calls chastening, is not for our good, in enabling us to see that the way of the transgressor is hard; if there is not any correction in it; if there is not a tender regard for us from the Father in administration of the rod (Ps. 89:30, 32), then why did He promise it, and why did both Paul and Peter talk about it?

It has always appeared to me a great mystery that inspired writers would make such an effort to warn us about our transgressions, and the resultant consequences, when there was not any danger of us being in the wrong. In the text before us there surely are two kinds of suffering under consideration; one of them is praiseworthy, the other is condemned and warned against. Bluntness may not get me many friends, but I hope to know a Man that was blunt in His preaching, and I see little, if any, need for me to avoid it, therefore I say unreservedly and unequivocally that for uninspired men to put meanings and explanations and interpretations on the inspired written word does

always exemplary, why in the name of the truth did the Holy Spirit of God not appeal to me. If our suffering was warn the elect family of God to avoid suffering of an unexemplary kind? If there were not two kinds of conduct carried out at various times by the children of God there would not be any need for this judgment in the house of God. That is what judgment is; that is what it is for, to approve of that which is commendatory and to disapprove of that which is not.

This bar of judgment is the only one that a Christian has the right to appear before, and it is the only house that has a right to summon the inhabitants of the house before it. Before this judgment seat we not only have the right to appear, but we are under the jurisdiction of these judges in such a way that this house has the authority to order us to appear there, if we have fallen into a state of rebellion to its rules. This house or this bar of judgment is the **only** place that a Christian has the right to bring a charge against one of his or her fellow travellers. For he or she to fail to bring a claim for redress, they themselves are subjects of being called before it and of being judged by the whole house for breaking the rules of the Head of that house. It is useless for me to mention it, because scarcely a reader (together with the writer) but will find his heart telling him that this rule has been promiscuously broken at every turn of our history. Not only have we failed to bring our grievances here as the rule is laid down for us to do, but we have broken the rule of this house by taking them before councils, associations, groups of ministers, and more especially before the judgment seat of **them**.

This judgment is for the purpose of determining whether we are suffering for righteousness sake or for wrong doing; to determine whether we are suffering for following and doing the will of God, or for following our own will and pernicious ways. Perhaps you ask me, How do you arrive at your conclusions? I wanted you to ask me that. I wanted to be given a ground for fur-



ther examining that aspect of the matter. Let us go back. Let us read, "But let none of you suffer as a murderer, or as a thief, or as an evildoer, or as a busybody in other men's matters. Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Here are the two ways that must be judged between, the right way and the wrong way; here are the two kinds of suffering that are to be judged between, that which is for righteousness (Christ's) sake and that which is for wrongdoing. After telling us about the two kinds of suffering, after encouraging us about suffering for Christ's sake and warning us about suffering for evildoing, then he comes to the first verse of the text and introduces it with the word "for", which all linguists and grammarians know, refers to what ever was previously discussed, which, to me is to say, that the wiles of Satanic influence will sometimes confuse to where we will not be able to know whether we are hearing about the dying of the Lord Jesus Christ, or that we have the swell head and are priming and abetting and **petting** the natural mind in her nefarious schemes of having her own will.

Since judgment begins at the house of God, and is for the benefit of that house, it necessarily follows that this judgment is not of any save the members of this house, and that it does not effect any save this house. The question, If this judgment begins at the house of God, is not meant to cover the world, where will the sinner and the ungodly appear? The gospel is not sent to any of those classes; it is not sent to the dead; it is not sent to those who are not effected by this judgment. It is sent to the children of God, but it is not obeyed by them all. If the preaching of Christ was always obeyed, judgment would not be needed, but since some are disobedient to the preaching of the gospel; since some run heedlessly into error, some even committing sin unto death, it follows that there is an end to them; that is, an end that comes in not obeying the preaching of the gospel.

What is the end of this disobedience? What is the result of the judgment that is rendered by the house of God? It must be remembered that there is no sacrifice for their sin. They cannot atone for their disobedience. But do not be misled into thinking that there is not any judgment that will be rendered against you. There will be a looking. Looking to whom? Looking for what? Can the disobedient be at ease? If so, it is because they have not known sin; it is because that they have not experienced the way of the transgressor. I do hope that I write out of the abundance of my heart just here. I, too, have sinned. I have promised to do better, but the cares of life have entered in, not sparing me. I do not feel to be an obedient son. I do feel to be a disobedient son, if a son at all. If you do not feel this way, you will be excused from reading further. My sin, my daily sin, gives me trouble, as my daily bread, as my daily rate and portion (II Kings 25: 28, 30), gives me joy. If your daily sin does not give you trouble, do not waste my time and yours in telling me about the daily joy that you can get from the Lord. When my life is a daily life of infractions, it is also a daily life of a dread foreboding of the judgment and fiery indignation that is sure to come. It is sure to come. The sins of God's people find them out (Num. 32: 23); others are exempted and excused from reading further. What a pathetic picture it is when we think that we have swept our sins under the carpet. God knows, and He reveals things. This revelation is made known to the house of God about the same time that it is to us; and made known by the same source and power. What is the end of this disobeying the gospel? What is the end of them that obey not the gospel, that is, the proclaimed gospel? O what sorrow is mine. My brethren have judged me; I have not measured up to their expectations; my brethren have looked at me with the look of Christ upon Peter, and there is weeping on my part. This is the end of those that obey not the gospel. It cannot be the end of the ungodly, the im-

penitent, the unregenerate, the unborn, the non-elect. It has never, and will never, be preached to them.

“And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?” What about your judgment in regard to your salvation? What about the judgment of the whole house of God? How has your travel in the house of God been? Has it been an easy travel? If so, do not pursue the subject. This is not for you. Has your experience of salvation been sufficient to satisfy the longing desire of your heart? If so, we must part company. The word that we are dealing with does not signify failure, but it does mean what it says. That is, the righteous are scarcely saved, they are barely saved, they are saved through straitness, difficulty, hardness, suffering, death. It does not have one scintilla of thought that the work of Christ was short or slack or that the strengthening of Christ by the Father was less than almighty. The writer is treating on the things and experiences and deliverances of the present house of God. If I know what conditional time salvation is, I do not believe it. However, I do not feel free to be allured away from the gospel rule by the entanglements of men’s conception of that salvation which is in Christ. It is well and good to remember the conditional covenant; to remember that the blessings of it were hinged on their obedience to it. It is equally important, yea, it is vital to our well being, to remember that we are under grace, yet being under grace only exempts us from being under law to God but does not exempt us from being under law to Christ. The transition from the law of God to the grace and law of our Lord and Saviour Jesus Christ, is as beautiful as any narrative in the Bible. Having ceased to serve the law of Moses, we are now serving Christ, whom serving, we do indeed love, thus fulfilling the law through love. Being moved out from the dispensation of conditional law, we are now brought into the house of God where righteous judgments are rendered. But do you ever wonder how they

put up with you? Isn’t it a source of wonder that they, at first, judged you worthy of membership? And isn’t it a continued wonder that they have judged you worthy of continued fellowship? This is the being scarcely saved; it is not from God’s standpoint; it is not from the lack in the blood of Christ; it is not in the justification that His ascension brought about, but it is in us. **If a child, the least of all the children.**

But who does this embrace? Who is embraced in this judgment? How many of the righteous are embraced in this salvation? O dear brethren, all the righteous are embraced in it. And all of them are righteous. They are all righteous in Christ, but none of them righteous in themselves. There isn’t one but that the judgment of the law would condemn to everlasting ruin, but this judgment which begins in the house of God is a saving judgment. If they are children, then this judgment is sure to bring them through the fire; the fire will consume their ill works, but they themselves will be saved, yet as by fire. If in rebellion, this judgment rendered under the auspices of the Holy Spirit will cure rebellion, for what child can long survive when he or she is banished from fellowship? If walking in the flesh, who is going to be satisfied when this judgment delivers them to Satan for the destruction of the flesh? This judgment will cure and save the righteous.

This judgment is not of the Adamic creature; it is not a by-product of academic learning; it is not a mixture of the flesh and the Spirit working in co-ordination, but it is that judgment which comes from the judgment seat of Christ. He sits in the seat of judgment and the judgment is his, and out of his fulness is imparted to each member that judgment which is sure to correct, instruct, chasten, punish, purify, and justify the sons before the people of God. The question as to the appearance of the sinners and the ungodly is nothing more than that; it answers itself. Since all must appear before the judgment seat of Christ (2 Cor. 5: 10), it

follows that the righteous (in Christ) will be judged here, but the self-righteous (sinners and ungodly men) will not have anywhere to appear. They are left out here as they are in every other aspect of the kingdom of heaven.

"Wherefore let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a faithful Creator." Dearly beloved in the Lord, this speaks for itself. If any can improve on it, I am sure your articles will be given a careful examination.

W.D.G.

## VOICES OF THE PAST

"He being dead yet speaketh"

### COVETOUSNESS

*"For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." — 1 Timothy 6:10*

Without recognizing the vanity of the carnal mind, to which the new creature in Christ Jesus is subjected while sojourning in this world of sin, it is impossible to discern the application of the admonitions and exhortations in the Scriptures addressed to the saints. To the natural mind it is only in being completely conformed to the perfection of righteousness which is in Christ that any sinner has the right to claim to be his disciple. Taking advantage of this plausible error in the understanding of the saints, the wily tempter finds an easy victory over their judgment in his assaults upon their confidence in the hope which they have received. The pattern given in the inspired record, in which the saints are shown to be still beset with the corruptions and infirmities of the flesh, is the strong defense of the tried ones under such temptations; yet even this would be unavailing were it not that the Spirit of Christ which is in them perpetually attests that they are born of God. This divine witness is

recorded in the earnest desire for release from sin, which causes them to confess before God their utter vileness, and to hate their own every day life, because of the sin which is manifest in it.

The admonition and instruction of which our text is a part, like all the directions given to the saints in the New Testament, are only the written expression of the law of Christ which is put in the inward parts, and written in the hearts of all the children of Israel under the new covenant of gospel liberty. This marks the distinction between the dispensation of life in Christ Jesus and that bondage which was revealed in the law of sin and death. Nothing is enjoined in the perfect law of Christ but what is most earnestly desired by every one who is led by the Spirit of God. And that Spirit prompts the saint to desire nothing but the complete fulfillment of all that is enjoined in the law and example of the Lord Jesus. They who are thus led to love righteousness are the only people who are troubled on account of their own sinfulness. To no others is the principle of divine holiness revealed.

In the two epistles to Timothy, Paul was moved by the Holy Spirit to present the complete rule for his conduct as a minister of Jesus Christ: in which he was shown the very same principle of love to God which is wrought in every one who has the life of God shed abroad in his heart. That love is the fulfilling of the law of Christ. It is never found in any others but those in whom it is wrought by the power of God. The written word bears witness to the same truth which God has put in the heart of every subject of his enlightenment; therefore it is indisputable evidence that every one is born of God when he is governed by the love of that truth which is written in the revealed Scriptures.

It is not by ability to challenge comparison with others in rendering obedience to the law of Moses that the saints are identified. They are the peculiar people who cannot do the good which they earnestly desire to do, and

who have constantly to mourn that they do the thing which they would not do. Certainly such helpless characters can have no occasion for glorying in their own works, nor can they exult in their own righteous emotions and desires. They can never attain to being anything more than sinners saved by the infinite grace of God. This is true not only in reference to the manifestation of their eternal salvation in ultimate glory; but also in their preservation in this present evil world.

It is still proved in the experience of every disciple of Jesus, as he said to his immediate followers, "Without me ye can do nothing." — John 15: 5. Every subject of divine grace must be taught this lesson by personal experience. However much they may have learned by reading the Scriptures, or by hearing other saints tell of their dependence upon the present support of divine grace, the lesson is entirely new to each of them when the light of divine revelation is displayed shining in his own heart. The awful discovery of the pollution therein hidden would drive the conscious sinner to despair, were it not that the present help of the Captain of his salvation sustains his hope by the testimony of that abiding witness of living faith which is itself the evidence of things not seen. To those who are taught of God the exceeding sinfulness of their own hearts, no mere outward action can satisfy the desire for righteousness which is wrought in them by the Spirit of Christ abiding in them. They continually feel the need of wisdom from above to guide them in the way everlasting. For their exclusive benefit the whole inspired record is given. This should never be forgotten by the saints when reading the Scriptures.

**"For the love of money is the root of all evil."** However manifestly true may be this declaration as applied to the natural children of Adam, it is not in that unrestricted sense that the apostle was moved by the Holy Spirit to write it in this instruction to Timothy. He was not merely presenting a general

treatise of moral philosophy for the reformation of the depraved nature of men. The inspiration of God was directing him in establishing the immutable decisions of the supreme court of the gospel heaven. The law of Christ commands the obedience of every one who loves him; beyond that boundary our Lord has given no commandment to any of the fallen sinners of the family of Adam. When he was here in the likeness of sinful flesh he refused to interpose his authority to enforce the just claim of one who appealed to him for such aid.—Luke 12: 13, 14.

It is in our text then not designed that the principle stated should have a general application to the natural world, even though it may doubtless be true of all the race of mankind. In the church of Christ this fearful power of iniquity manifests itself working in the carnal mind of those who are called to be followers of God. Covetousness is idolatry in the subjects of redeeming grace.—Col. 3: 5. It is not to be confined literally to the avarice which is directed to the accumulation of current coin. Deep down in the darkness of the corrupt heart is discovered the spring of covetousness, from whence arise all the abominations which are found distressing the saints while they sojourn in the enemy's hand. The love of money may be considered the most easily detected form in which this sinful lust is developed; and hence it is appropriately used as including all the forms in which covetousness is manifested. It was by this principle of iniquity that the desire was prompted when the request was made that the two disciples might have the places of special honor in the kingdom of Christ. It is the same hateful motive which causes the saints to love the preeminence in the estimation of the church. Whether it be in the aspiration for prominence in the public assemblies of the saints, or in the wish to command the highest place in the estimation of the brethren, or in the desire to shine as wonderful lights among the churches, every form of selfishness is covered by the expression as used in our text. In

a scriptural sense it is declared that "A feast is made for laughter, and wine maketh merry; but money answereth all."—Eccl. 10: 19. In this definition every form of covetousness is included in "the love of money."

Evidently those who are captivated by this desire for selfish advantage are not led by the Spirit of Christ, for he not only suffered the loss of all things for the deliverance of his people from just condemnation, but even gave himself for their sins, that he might deliver them from this present evil world, according to the will of God and our Father.—Gal. 1: 4. This self-sacrificing and unselfish love is the product of the life of Christ dwelling in those in whom it is developed. No such fellowship of the Spirit can arise from the natural heart of man. As the Captain of our salvation laid down his life for us, so when his Spirit leads us we shall be made to lay down our lives for the brethren.—I John 3: 16. This holy power of divine life in the saints cannot be reconciled to that carnality which is ever seeking selfish perferment. Whenever the saint is overcome by this covetousness he sows to the flesh, and of the flesh he must reap the miserable crop of corruption. No matter in what form it comes, selfishness is identical with "the love of money" as expressed in our text, and from its poisonous root is developed evil of every form by which the saints are called to suffer while sojourning in the earthly house of this tabernacle. All the works of the flesh grow from this root of desperate iniquity. Only when governed by the pure Spirit of Christ can the saints be free from this vile "love of money."

**"Which while some coveted after, they have erred from the faith."** It is not necessary to look far in order to find those terrible examples among the saints of God. Such as have never seen the bottomless pit of their own carnal depravity will not be prepared to sympathize with us in confessing that it is not once or twice, but times past numbering, that we have fallen under this bitter condemnation. This deadly error

invariably shows that those captivated by it have erred from the faith, not only in loving this world and its false attractions, but in forgetting that "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."—James 1: 17. While looking unto Jesus, the humble believer can rest in the assurance of his unfailing mercy and truth; then there is no occasion for coveting after the vanities which are estimated by money, or by the treasures which are prized in the transitory world which passeth away. When charmed by these deceitful attractions they deny their trust in the Lord, and thus seek to place their hope in the alluring things of time. For their conversion from such errors they often have to go down to the bottoms of the mountains, and cry out of the belly of hell. But when their soul (self-confidence) has fainted in them they remember the Lord, and their prayer comes in unto him, even into his holy temple. Then they learn, "They that observe lying vanities forsake their own mercy."—Jonah 2: 8.

For the consolation of such as have been brought low under the conviction that they have thus erred from the faith, let it be remembered that none can err from the faith unless they have received the faith. Jonah was a prophet of the Lord before he paid his fare to go to Tarshish. His rebellion was the experience of a subject of salvation not less than his final confession of his dependence upon the mercy of that God from whom he had sought to flee. His covetousness embraced a regard for his own honor as a truthful prophet, and he sought to avoid the loss of reputation which would result from the mercy of the Lord toward the city whose destruction he was commanded to predict. In the sense of our text his motive was "the love of money."

**"And pierced themselves through with many sorrows."** There certainly can be none but the subjects of redeeming grace who know this result of covet-

ing after worldly treasures. The ungodly are they whose prosperity in the world excited the envy of the psalmist. They are not plagued like other men. Their eyes stand out with fatness, and they have more than heart can wish. But to the afflicted and poor people of God all the allurements which this world can present are but the accumulation of sorrows. Riches make to themselves wings; increasing knowledge increases sorrows; friendship betrays; and even the most reliable brother can only be trusted so far as he is kept by the power of God. Thus, in its most comprehensive sense, the worldly treasure of which money is the embodiment can only prove a piercing thorn to the deceived saint who sets his heart upon its attainment. Often do those thorns of sorrow come home with bitter anguish to the saints who have vainly sought for satisfaction in the pursuit of the things which are attractive as money to the natural mind. May the grace of God so rule in the hearts of his saints that they may be kept from this sore piercing with many sorrows!

(The above was an editorial by Elder William Beebe March 29, 1893.)

### OBITUARIES

#### GENTRY CHILTON TOWNSLEY

Brother Gentry Townsley was born August 23, 1891, and died October 13, 1967. He was married to the former Mary Easley May 9, 1936.

He joined the Primitive Baptist Church Saturday before the 3rd Sunday in October, 1938, at the Obion Association at Beaverdam Church, as a member of Hephzibah Church. He was baptized the Sunday following by Elder O. W. Perkins. He was faithful in his belief until death.

He leaves to mourn his death, his wife, Mary; two sons, George, of New Albany, Miss., and Donald, Paris, Tenn.; one daughter, Sue Hill Robinson, Buchanan, Tenn.; and a host of relatives and friends. He was sick several years, and was in a hospital most of the last year of his life. All was done that skilled doctors and loving hands could do; but in vain.

His funeral was conducted at the Paris Funeral Home by the writer, his pastor. Interment was in the family cemetery at Buchanan, Tenn., to await the resurrection morning.

(Elder) Paul Poyner

#### VIRGINIA HARRISON COWAN

Almighty God, in His infinite wisdom, and mercies, removed our beloved Sister, Virginia (Jennie) Harrison Cowan, from this life on the 21st day of June, 1967. We, the church, bow in humble submission to Almighty God, who does all things according to the council of His own will.

Sister Cowan was the daughter of Slade and Doshiah Harrison, and was born in Bear Grass Township, 82 years ago. She was married to Mack Gilbert Cowan; after his death, she made her home with her children, in Virginia, continuing to visit and attend her church when possible.

Third Sunday in December 1956, Sister Cowan was received a candidate for baptism into the Church, however, due to afflictions, baptism was postponed. Then the third Sunday in March 1957, she was baptized by Elder A. B. Ayers, her pastor.

She was a good mother, and had a great interest in the church, was greatly afflicted, suffering much pain. She bore her affliction with much patience, manifesting strong faith and sweet hope in a Blessed Savior. We miss her, but we are sure our loss is her eternal gain.

Sister Cowan is survived by two daughters, Mrs. Louise Courtney and Mrs. B. L. Hardison, Jr. of Portsmouth, Va.; three sons, Gussie N. Cowan, Simon G. Cowan, of Suffolk, and Slade D. Cowan, of Aulander, N. C.; four sisters, Mrs. Fannie Mizzelle of Suffolk, Mrs. Bertha Bailey of Greenville, N. C., Mrs. Laura Edwards of Mount Gilead, N. C. and Mrs. J. L. Gurganus of Grimesland, N. C.; three brothers, Earl Harrison of Washington, N. C., F. B. Harrison and J. V. Harrison, of Suffolk, Va.

The funeral was conducted in Bear Grass Primitive Baptist Church by her pastor, Elder E. C. Harrison. Her body was laid to rest beside her husband in Mizelle family cemetery in Bear Grass Township, to await the resurrection, when our Savior will come, and the saints shall be raised to dwell with Him forever.

E. C. Harrison, Moderator  
Elmer B. Peele, Church Clerk  
Committee

#### MRS. ELLA SAUNDERS PRYOR

Sister Ella Pryor, daughter of the late Mr. and Mrs. Alex Saunders, was born December 15, 1890, in Rockingham County, North Carolina, and departed this life June 30, 1967, making her stay on earth 76 years, 6 months and 15 days. She was married to A. Z. Pryor on October 20, 1910. To this union were born

nine children, two of whom and their father preceded her in death, leaving the following seven children to mourn her departure: Mrs. Estelle Austin, Mrs. Gaynelle Walker and J. D. Pryor, R. F. D. 2, Ruffin, N. C.; Mrs. Lucille Muransky, Baltimore, Md.; Mrs. Jacqueline New, Durham, N. C.; Hugh Pryor, Pelham, N. C.; and Arthur Pryor, Chatham, Va.; also 18 grandchildren and 8 great grandchildren; one sister, Mrs. Will Allen, Schoolfield, Va.; two brothers, I. L. Saunders, Ruffin, N. C., and John Saunders, Draper, N. C.

Sister Pryor united with Dan River Primitive Baptist Church on the 4th Sunday in January, 1946, and was baptized by her pastor, Elder D. V. Spangler, who also conducted her funeral, after which her body was laid to rest, beneath a profusion of lovely flowers, in the church cemetery.

Our dear Sister's love and devotion to her family, her friends and her brethren and sisters was truly manifest in her meek and humble life of service to them, and to those of the Mayfield community where she spent most of her life, never seeming too tired or busy to minister to the needs of others in sickness or otherwise. Due to ill health, Sister Pryor was deprived of normal activity for several years before God, in His infinite wisdom and love for truly a subject of His grace, saw fit to call her to His breast, where her spirit is enjoying the fulness of that blessed hope she cherished many years. We, who are left, mourn not as those without hope, but joyfully await the resurrection of her body and ours, which are sown in weakness, but will be raised in power.

To her children and loved ones, I feel to say, as our blessed Saviour said at the grave of Lazarus, "She sleepeth." May the God of grace be near each of you with His comforting Spirit, and may it be your happy lot to awake with her in His likeness and carried to that blessed home, free from sickness, sorrow, pain and death, is the humble prayer of one who knew and loved her as truly a mother in Israel, and a loving mother in nature to each of you.

Unworthily submitted as a sister in hope of a glorious resurrection,

Eva Eggleton

By order of Dan River Church while in conference, September 23, 1967.

Elder H. W. Wray, Moderator Pro Tem  
W. C. Vipperman, Church Clerk

EFFIE GREEN ROGERS

This is written in loving memory of my dearest mother Effie Green Rogers, whom God in his infinite wisdom called away June 3, 1967. She was born in Martin County, North

Carolina, December 23, 1889; her parents were William Marion and Ida Peel Green.

She loved her church and was a member at heart long before she asked for a home there on Saturday before the third Sunday in October, 1964. We who loved her bow in humble submission to the will of our merciful and kind Heavenly Father.

Her husband Javan Rogers preceded her in death thirty-five years ago. She is survived by four sons and four daughters; C. Urbin, J. Leon, Javan H., R. Eugene and Mrs. Helen Leggett, Mrs. Vara Green Harrison, Mrs. Theresa Ayers and Mrs. Doris Woodall.

Her funeral was conducted by her beloved pastor Elder E. C. Harrison and Elder W. E. Grimes at Bear Grass Primitive Baptist Church, Williamston, North Carolina. Burial was in Woodlawn Cemetery to await the glorious resurrection.

Written by her daughter, who sadly misses her.

Theresa Rogers Ayers

ALLIE T. BAILEY

Our Heavenly Father in his infinite wisdom, love and mercy called away our beloved Sister Allie T. Bailey on July 11, 1967. She was born in Martin County, North Carolina, November 20, 1886; her parents were William A. and Jane Peel.

Sister Bailey was baptized into the fellowship of Bear Grass Primitive Baptist Church, third Sunday in June, 1922, by Elder B. S. Cowin. She had been a faithful and loyal member for forty-five years. Many things can be said of the devoted and genuine life she lived and she will be missed in her home and in her church.

Her husband, Warner A. Bailey and three sons, Clayton, Clarence and W. A. preceded her in death. She is survived by two sons and three daughters: Robert, Buie and Mrs. Irene Whitaker, Mrs. Lois Mae Revels and Mrs. Elizabeth Roberson.

Her funeral was conducted by Elder E. C. Harrison, Elder W. E. Grimes, Mr. Thermon Griffin and Mr. W. H. Jackson at Bear Grass Primitive Baptist Church. Burial was in Woodlawn Cemetery.

Done by order of conference Saturday before the third Sunday in July, 1967.

E. C. Harrison, Moderator  
Elmer Peel, Church Clerk  
Theresa R. Ayres, Committee

MEMORIAL OF THE  
VIRGINIA CORRESPONDING MEETING  
1967

Since it has pleased our Heavenly Father to remove from our congregations the follow-

ing members since our last session, Elder George L. Weaver, Brother Roger L. Dade and Sister Mabel Farnie; and our close friend, Mr. Bruce McIntosh, we desire to express and record our love and esteem for them.

We held them as being greatly blessed, as they showed their love of the things of God and godliness in their walk and conversation; and they are sorely missed in our meetings.

We feel to thank our God that he gave them to us as fellow worshippers having the same faith and hope, and rejoicing in the assurance that our salvation is entirely in the Lord.

We know that the Lord gave and he has taken away; and we would bless his name, and say, "Thy will be done."

Written by John D. Wood

#### RESOLUTION OF RESPECT BY THE SALISBURY ASSOCIATION

Inasmuch as it has pleased Almighty God to remove by death two of our members: Cora Powell, of the Nassaonga Church, and Hettie West, of the Snow Hill Church; and also three of our dear friends, Elizabeth Holloway, Frank Hudson and Johnnie Truitt, we desire to record our love and esteem for them.

In their lives they manifested their love to God, and to His people, by their orderly walks and godly conversations.

Although they have been called away, they have left upon the tables of our hearts marks that will ever remind us that we should thank God for having brought us into fellowship with such lovely ones.

We desire to bow in humble submission to God's will; and to say, "Thy will be done."

Written by D. V. Spangler

#### MEMORIAL FOR ELDER GEORGE L. WEAVER

WHEREAS, It has pleased our Heavenly Father to remove from our midst by death our beloved brother, Elder George L. Weaver, of the Virginia Corresponding Meeting, we, the Salisbury Association, bow in humble submission to God's will.

We will miss him visiting our associations, but feel that our loss is his eternal gain. Elder Weaver was a man of great tenderness in his ministry.

RESOLVED, That this Memorial be published with our Minutes, and in the *Signs of the Times*.

Elder D. V. Spangler, Moderator  
Maude T. Laws, Hon. Clerk  
Wm. S. Adkins, Clerk  
Willie A. Davis, Sr., Asst. Clerk

#### "JUST 'PAPA' ON THE LITTLE FLOWERS"

I went to pay my respect to the family of a dear friend whose life on earth was brought to an end.

I saw a little wreath of flowers almost hid by the others: it just said "Papa" on the card, for his son had gone with his mother. I lifted my eyes filled with tears; beside me stood this bereaved Papa, his head bowed low. God bless him, he was eighty-four.

His eyes were kind, his voice weak, his hands trembled: he was one of the meek. He took my hand and held it tight; in his face I could see that heavenly light. He said his son came to see him each day; and how he was blessed in such a wonderful way.

I believe his son will come forth in the last hour, with the precious one that put "Papa" on the card of the little flower. He stood by the body of his boy, his head bowed in sorrow: you could see he felt no promise of tomorrow.

There were other members of the family whose hearts were just as sad: a devoted wife and lovely children who had lost their Dad. They were all submissive to the great and Holy Power; yet I was attracted by "Papa" on the card of the little flower. I felt a prayer in my heart for this dear old Papa, whom I esteemed so high, that he might feel his Lord was nigh.

He had other children just as near and dear, whom the Lord had blessed to walk in love and fear. With all his many blessings it was just as hard to put "Papa" on the card of the little flower so pretty and neat, that seemed to say so kind and sweet, "Goodby, Son, till in heaven we meet."

Written in love and sympathy with the family of Ben. F. McKinney, and his dear old Dad, who followed him in death within ten days, on October 18, 1967. Brother Jessie D. McKinney was a very precious brother to the writer, being established in the faith, and through a God given wisdom, was not deceived by the cunning devices of Satan.

I visited him many times, and found his thoughts to be upon the Lord of Heaven: of whom he was given to speak so sweetly. I believe he was homesick, for he put forth no effort to remain in this world of sin and sorrow.

I feel the memories of Brother McKinney will live on in my heart, as a witness of the love and mercy of our Lord, by whom we are given strength to endure.

One who loved him,  
Clifton Robertson  
Rt. 1, Reidsville, N. C.



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., MARCH, 1968

NO. 3

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 3/68  
IT EXPIRES WITH THIS ISSUE

## FAITH

We walk by faith, and not by sight,  
Faith keeps us by day and night;  
By faith we see Him on the cross,  
Without that faith, then we are lost.

By faith in Christ, we are made whole,  
To travel on that Peaceful Road;  
Without this faith, we cannot please God;  
Nor travel the road which Jesus trod.

But, if we sing a song of praise,  
Each note shall echo, "Grace, Free Grace."

Ho! ye that are thirsty, come and drink,  
And do not for one moment think,  
It's of yourself you're in this place,  
For God invites His Chosen Race —

To the Fountain of Living Water, freely take,  
T'was His Son who bled and died for your sake.

To the fountain, whose streams freely flow,  
Come each hungry and thirsty soul;  
You need not bring money, nor any price —  
To fill his children, is the delight of Christ.

For He who is that Living Stream,  
Has chosen His children, and them redeemed.  
Christ brought them all, how dear they cost,  
He hath finished the work, and none is lost.

Come every one of every age,  
All of ye poor, and all ye brave,  
Come, view the things God hath done,  
B'twixt the Counsel, Three in One.

Before the earth, before the hills,  
God set the foundation in His will;  
Before there ever was a man,  
All things were settled in God's Holy Plan.

Elder R. O. Simmons  
R#1  
Elora, Tennessee

## YET CONTENDING FOR THE DOCTRINE

4 Maple Lane,  
Pennington, N. J. 08534

Dear Editors:

To me it is a matter of much thankfulness that the Editors of the *Signs* have not receded from the doctrine as believed by former editors and elders, who really believed the word of God, and wrote from the heart.

There is infinite value in being in our hearts genuine believers in the truth of God as it is in Christ. I feel thankful that I have been blessed to believe the word of God in its entirety. Indeed, much of it I do not understand, but I believe it whether I have any light on it or not. I feel one does not have to understand the truth in all its principles in order to savingly believe it. What I feel blessed to have, is a child like faith given me of the Father, to stand on His word, awaiting his own pleasure to reveal it to me.

Am enclosing amount for one year's subscription, and the remainder towards helping publish the *Signs of the Times*, which both Brother Charles and I especially love, and wish to see it continue.

May God bless one and all.

Sister Mary Hellings

## MATTHEW 7: 13-14

Dear Editors and Travelers of the  
"Narrow Way."

As time goes on and we see so many evidences that the great gulf between the strait and narrow way and the wide way is becoming greater almost daily, then these words of Christ, spoken near the end of His Sermon on the

Mount, come more forcefully to our minds. Though He was directly speaking to his disciples then before him, He was telling the generations of disciples to come the very same thing, and His words today are as timely as then. In God's all-wise providence, it was designed that those spoken words would be written into the Book of Truth. What wonderful ways had the Lord God in those days; and He has never changed.

Though the wide way Christ spoke of, has been very wide and attractive, and easy, indeed, to enter, we see the frenzied efforts today to make it even wider and wider, and the wide gate made ready to admit more millions. Witness the activities of late in Rome where great changes are made, modifying and easing their former papal procedure, to entice the Protestant world to join them. Witness the efforts of worldly churches to widen the way, by revamping their articles of faith to suit those of modern day ideas; and others are working along similiar lines. The movement to widen the way is very general. One denomination now plans to establish, at great cost, many places of worship for the traveling public, locating them at points adjacent to main thoroughfares so people can swing off in their autos and worship. "We are bringing the glory of God right down to the traveling public," so said their California spokesman on TV last week. The ease afforded those traveling that wide way is something to behold. Pages could be written, depicting what goes on with those multitudes traveling that broad way that leads to destruction.

Going back to the words of Christ, we see that He pointed out the opposites, namely: THE STRAIT (not straight) GATE and the WIDE GATE; the FEW and the MANY that enter them; THE NARROW WAY and the WIDE WAY, and the destination of each: one unto Life and the other unto Destruction. Possibly some have not noticed the use of the word STRAIT instead of STRAIGHT. The word STRAIT is found but few times in the Bible and refers to a state of being re-

stricted, distressed, perplexed, etc. Restricted seems to be appropriate here, for Christ is that Spiritual Gate; and He said there would be but few to enter it. So the gate is greatly restricted. It seems that this gate is identical with the door that we find in John 10: 7 — "Then said Jesus to them again, verily, verily I say unto you, I am the door of the sheep." Further mention is found of Him being the only entrance through which the chosen ones could enter, etc. Then are not the Lord's children in a state of distress, and greatly perplexed as they near that strait gate? They have been made to know their sins are many and that their state is helpless indeed. Knowing that they are powerless of themselves to better their condition, are they not tempted to turn to keepers of the wide gate who come forth with many smooth and pleasing promises to take them to the Lord? They have not yet received that eyesight (spiritually) to behold the Strait Gate and they are very much in a perplexed and distressed state, or STRAIT, as-it-were. Then Christ reveals that Strait Gate to them, saying, as He did to those disciples, "Enter ye in," etc. I see this Strait also as referred to, in or about bodies of water. It means a narrow and restricted passage between two large bodies of water. Spiritually, when Christ brings his little ones to that strait gate and enters them on that narrow way, they pass from the natural world into the spiritual world, or from death unto life; etc.

We have referred to those multitudes traveling on the wide way and now let us look back to those of olden times who traveled on the narrow way, who followed a Straight course, being restricted or prevented from deviating one iota. Did not they come to places they could not get through of themselves? David prayed the Lord to, "direct my steps and lift them (his feet) up out of the miry clay." As he traveled, he said, "I sink in deep mire where there is no standing." From Solomon, "Lead me, O Lord, in thy righteousness because of mine enemies, make thy way Straight

before thy face." Other writers of old expressed the same thing, and we can see the great contrast between their travel and that of present day travelers on that wide way. The experiences of God's little ones, in the past and in the present day, proves they cannot, and will not, change over from that narrow way, though it leads them through miry swamps of despair, deserts; thru brambles of thorns, and trials and tribulations, etc. We hear those multitudes saying they are saved and on their way to God's heaven, without a doubt or worry; quite opposite or contrary to hearing (and our own inward feeling) those crying, "Lord save, or I perish." They travel on with "fear and trembling," begging the Lord to give them help daily. Much could be written about the great gulf between their smooth travel on that wide way, and the hazardous, rough travel of those shown the strait gate and narrow way that leads to Life, but it would be repetitious.

Since we know that the Lord God designed and brought into existence that Strait Gate by the sending of his Holy Son to this sinful earth, to shed His blood and cleanse all those, and make them ready to enter it: —all those chosen in Him before the world was. And since He is the keeper of that gate, then is not the designer of that Wide Gate old Satan himself, who operates it by and through the countless members of his worldly kingdom? They surely are the wide gate keepers today, boasting of their so called God-given power to usher more and more millions of people (or their souls) through that wide gate and lead them on to God. Solomon viewed their works when he said in Proverbs 25: 14, — "Who so boasteth himself of a false gift is like clouds and wind without rain." We hear their boasts daily over T.V. and radio, and read them in the press. There has been no "Rain" or Spiritual results these hundreds of years, or we would not be living in a world beset by humans possessed of the devil in so many ways. Again, Christ told of them in verses 15 and 16, when He said' "Beware of false

prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

This old sinner, very much isolated from Old Baptist groups, turns a "deaf ear" to those seeking to entice the Lord's people off that narrow way. The Signs contains letters from others in similiar state, due to distance or physical infirmities. Their experiences are a source of great consolation, and the written sermons provide spiritual food, and strengthen me sufficiently to "Be still and know that I am God." I keep hoping that it will be possible later to be near Churches where the Gospel Truth is preached; and to be daily amongst those traveling on that Narrow Way that leads to Life Eternal, even though so much of the time I am in doubt if I have entered that Strait Gate. If I am "Traveling on to God in the way our Fathers trod," then may I ask that you fellow-travelers remember me in your prayers when at the throne of Grace.

In "fear and trembling",  
Wm. O. Hall,  
P. O. Box 595,  
Mount Vernon, Washington 98273

#### TITHES OF LOVE

Pocomoke, Md.

Dearly Beloved Brethren:

We hear so much today about paying tithes; and this seems to be on my mind. I do not believe in paying tithes the way the world sees it; but I do believe in paying tithes of love to the brethren, if we are brought to love them the way we should.

"And blessed by the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all." (Genesis 14:20) In the Old Testament we find types and shadows of things to come in the New Testament. Melchizedek was a type of Christ. Abram saw greatness in him, and paid tithes to him. It seems this is a fore-

runner of something found in the New Testament.

“And as he went they spread their clothes in the way. And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen.” (Luke 19:36, 37) These people were paying tithes of love to Jesus: they saw greatness in him. Today, when we meet the brethren, we want to do little things for them. When they visit in our homes, we offer them the best of everything. This is because we love them, and see the marks of grace in them. We see something in them we can't see in ourselves. When we are doing this, we are paying tithes of love to the brethren, or paying tithes to Jesus. Why do I say this? look at Matthew 25:40, “And the king shall answer, and say unto them, Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.”

The question arises, How does one go about learning to love another. Love is something we have no control over: we either love someone, or we don't. If we don't, we can't make ourselves love him, no matter how hard we try.

The answer is in 1 John 4:19, “We love him because he first loved us.” If Jesus has first loved us, we will love him, and we will love the brethren: it is a gift of God. When we are drawn to him by his love, we are glad to pay tithes of love to the brethren, for it is the Spirit of God working in us. If I am not misled, I love all of you.

Your little brother in hope,  
Frank A. Holland

Newark, Delaware

#### STANDING ON GOSPEL GROUND

Dear Brother Hudson:

May the Lord be praised.

Several years ago the abuse of our

ministers by the ones that had called them to the service of their respective Churches, became so apparent to me that I felt compelled to answer a challenge to write on that particular subject. This I did to the best of my ability. As soon as the *Signs* came out for that month I begin to get the reactions of various ones. I would say that it was a three-fold response. Many openly approved, a few did not approve, either by word or silence, and some fearful ones approved but were sad that I had voiced my feelings. What do you suppose were their reasons for me being quiet? You are absolutely right! They said, Brother Griffin, you will be persecuted for saying these things, although we know that they are the truth and that they ought to be said. Imagine that! They ought to be said, because they were the truth, but you ought to leave off such preaching and writing because you will suffer persecution for it. To me, that was equal to saying, if Elder John Doe (of any other address) had said it, he would have received the persecution instead of you.

During the last forty years of writing for various publications I have met that feeling among our people. Do in a way that you will not receive persecution. Do write smooth things (see Isa. 30:10, 11), do this, do that, leave off this, leave off that, and your road will be easier. **Speaking after the manner of men**, the Saviour could leave off this, and escape that; he could have gone this way, and have escaped the sorrows of that way.

I know, dear brother, that I am only a country rustic; I know that the words that fall from my lips and the words that come from this typewriter will scarcely cause a ripple among our people, but I seek not the applause or approval or monetary support of any man or set of men, save those things that are sound doctrine meet the approval and support of men. I would desire to please Him that I trust has called me. Feeling in my heart that the stand that you have set forth in your recent article is the solid Gospel truth, I com-

mend you for it, knowing first, that the Grace of God has built you up to the writing of it. (Acts 20: 32) If I were not sure that you are right, I would have a feeling that you would enjoy right much commendation for your stand, but feeling that you have stood on Gospel ground in what you have presented, I am sure that you will receive some unkind treatment. This treatment may not come in spoken or written words; it may come in silence, **deathly silence. Silence from hearers and readers often tend to the breaking of the heart of ministers.**

I subscribe wholeheartedly to the thoughts that you have expressed so well. You are at liberty to quote me to that end.

Your little brother, if a brother, in the merits of Jesus Christ.

W. D. Griffin

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LETTER FROM ELDER SLAUSON  
TO BROTHER AND SISTER VASS

46 Cedar Street  
Kingston, N. Y.

Dearly Beloved in the Lord:

God bless you. It was so kind and thoughtful of you dear ones to write this poor lonely pilgrim. I was much pleased to hear from you by the writing from your hand and heart. You mentioned being in our home on your wedding trip. It sure was a pleasure for us to entertain you, and converse with you. I have enjoyed your poem, and feel it is in line with my mind and understanding of the word and work of God; that there is nothing that transpires but what God knew or knows what it will be, and its purpose; that everything is for a purpose and that purpose is only known of God and by God, as we are told that God does His will in the army of Heaven and among the inhabitants of the earth and the fulness thereof are his.

God being under no law, who can say, What doest thou? The clay surely is helpless before and in the hands of the great potter (God). We are told there

are vessels of honor and vessels of dishonor, and pray tell us what the poor helpless clay is going to do about it. He will have mercy on whom he will have mercy, and whom he will he hardeneth, says the word of God. Can the thing formed say to his creator, Why hast thou formed me thus? Dear ones, we are nothing, know so little, and spend our life in such a wicked, wretched, and sinful world, yet we feel and trust we are not of the world. God help us, God help us! We are same as Peter; we need our feet washed to live and walk a Godly walk; our hands washed to be a laborer with clean hands in the vineyard of our God; our head washed to be of a clean mind and clean thoughts, to be unspotted from the world, and to be of a Godly conversation, that our light should shine before men.

So when we think seriously about and of the One we desire so much to follow, that guile was not found in His mouth; that he could not return good for evil; loved those that hated him and had no use for him, could love His neighbor as himself and gave his life for same; could love God the Father with all His heart, mind, soul, and strength, yet was tempted in all points like His children yet without sin; and he that knew no sin became sin that such poor sinners as we are, children of wrath by nature even as others, might become the righteousness of God in him. Yes, the righteousness of God. Think of it: only **one way**, by the imputed righteousness of the risen Son of God, — it makes me feel so humble. Oh, can it be for me? That is all the trust that I have; it is all the trust that I need, but I do need, that and that alone, if Heaven is ever to be my home, for I have tried to live away from self and out of self and I have **failed**. I have tried to love God more and serve him better, but I have **failed**. I have tried to be of clean mind and thoughts, but I have **failed**.

From time to time in my daily life, I have been burdened with such a desire to praise God that it has caused me to groan aloud, and wondered if God would incline His ear. I have tried to be con-

tent therewith, but I have failed. With all the praise that I can ever render to God for His abundant great goodness to this poor of the poorest, it will never be as much as it should be, this finite mind is so frail and so weak. Let us praise God from whom all blessings flow. . .

Much love to you dear saints. Write again.

Bro. A. J. Slauson

### BEARS TESTIMONY

Arkansas City, Arkansas 71630

Dear Household of Faith:

Paul a preacher and called, ordained servant of the Most High God, said, being a witness, "For I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth; unto the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." (Romans 1: 16, 17) Neither am I ashamed of the blessed gospel of Christ, for I know that the same great God reveals to each one of his regenerated, calls and qualifies them as sons and daughters: heirs of God.

We know that we must be born of the Holy Spirit before we can believe. We know that it is the same great God who called Paul, who calls the children of men today.

I love the association of God's witnesses, and I go among them as often as possible; but am now getting old. I enjoy the **Signs of the Times**; its many good articles witness for the truth, bearing testimony of the gospel's evidence. Without evidence, testimony is nothing; and testimony without evidence is nothing. Great sermons can come from these statements; but, as stated, I am now old and can't write much.

My subscription has expired so I am sending my renewal.

Brethren, the grace of our Lord Jesus Christ be with you all.

Ben Parrish

SHE READ IT AS SOON AS IT CAME

Black Creek, N. C. 27813

Dear Brother Spangler:

I have already received your wonderful paper, the **Signs**, and will say that I was indeed glad to get it. I can't remember a time that I haven't seen the **Signs**. My mother took it as long as she lived. Oh, I can see her now! as soon as it came, she sat down and read it; and said, Each paper gets better. It was, indeed, sweet to her; and it is to me.

I pray that I may be able to take it as long as I live. To me, there is none to compare with the **Signs**. Enclosed is a money-order for three dollars. I will be glad to see my next paper.

A Sister in Christ,  
Mary C. Boswell

### MEDITATIONS ON THE TWENTY-THIRD PSALM; AND MY HOPE

*"The Lord is my shepherd, I shall not want."*

His elect never want because: "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isa. 40: 11)

"But my God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4: 19)

*"He maketh me to lie down in green pastures: he leadeth me beside the still waters."*

The Lord says: "I will feed them in a good pasture and upon the high mountain of Israel shall their fold be; there shall they lie in a good fold and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock and I will cause them to lie down, saith the Lord God." (Ezek. 34: 14, 15)

*"He restoreth my soul: he leadeth*

*me in the paths of righteousness for his name's sake."*

The children's hope of the resurrection and eternal life is that the Scripture says: "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from your eyes." (Rev. 7: 17)

*"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."*

In perilous times I will flee to the inspired words of a man after God's own heart, who says: "I will not be afraid of ten thousands of people that have set themselves against me round about." (Ps. 3: 6) "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1)

And most of all God's own assurance: "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. For I am the Lord thy God, the Holy One of Israel, thy Saviour." (Isa. 43: 2, 3)

*"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."*

To one who gives me sustaining strength even in the presence of those who persecute me, I will cry: "O Lord how great are thy works! And thy thoughts are very deep. When the wicked spring up as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. For, lo, thine enemies, O Lord, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered. But my horn shall thou exalt like

the horn of an unicorn: I shall be anointed with fresh oil. Mine eyes shall see my desire on mine enemies, and mine ears shall hear my desire of the wicked that rise up against me." (Psalms 92: 5, 7, 9, 10, 11)

*"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."*

#### MY HOPE:

If God is mine, then I shall never want. (I hope that He is my Shepherd.)

If He is mine, I shall be fed. There are times when I have felt that I have been fed with manna from heaven. (How delightful is the taste of a small crumb from the Master's table.)

If He is mine, He makes me (not if I'll accept) to lie down in green pastures and leads me beside the still waters. I could not surpass the troubled waters of this life except for the Grace and Mercy of God: (I hope I have experienced a small portion of His wonderful love.)

If God is mine, He will wipe all tears from my eyes and restore my soul. No more sorrow — my hope will be realized as complete. (Lord, strengthen my understanding.)

If He is mine, then evil will not frighten me. (I hope His angel ministers unto me when I am tempted.)

If God is my shepherd, then I shall not be afraid when He graces me to partake of His table in the presence of my enemies. I shall not be ashamed of my tears at such glad tidings. (I hope I am anointed with His Oil, for there have been times when I felt that surely my cup runneth over. Oh, may I not be deceived!)

And, last, as the poet expressed it, "Tell me Lord that thou art mine" — I know then that goodness and mercy shall follow me all the days of my life, and I will dwell in

the house of the Lord for ever.  
(Lord, I believe — help my unbelief  
with mercy.)

(Mrs.) Lavonia Lee  
Box 183  
Huntland, Tenn.

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“LET A MAN EXAMINE HIMSELF”

Leesburg, Va.  
August 16, 1924

Mr. John F. Davis,  
Boyce, La.

My Dear Mr. Davis:

Your letter of the 12th came this morning and I expect to be away all next week, so unless I answer your inquiry immediately I may overlook it altogether, and I don't want to do that.

The scripture about which you ask reads as follows: “But let a man examine himself and so let him eat of that bread and drink of that cup.” 1 Cor. 11: 28.

This as you know, refers to partaking of the church ordinance called by us the “Lord's Supper”, and the apostle is designating the proper characters to partake of it, and the proper spirit in which it should be partaken of.

For instance, he says in this connection that those who eat and drink of this supper not discerning the Lord's body, eat and drink unworthily, and thus eat and drink damnation (condemnation) to themselves. This means that those who fail to discern the Lord's body in this ordinance are still in a condemned state, or still in a state of nature, and therefore not worthy to take part in the supper, have not the proper qualifications.

The Lord's body is the church of the living God. Not to see his body is not to see the church. To see the church means not simply to see the men and women composing the church, but it means to see them not as they are in the flesh but to see them perfect in Christ Jesus, not having their own righteousness which is as filthy rags, but being clothed upon with the right-

eousness of Christ. When you view the church, do you see them as sinful creatures of Adam's fallen race, or do you see them as saints of God in the beauties of the holiness of Christ Jesus? If you see them the latter way, then that proves that you are discerning the Lord's body, and therefore you would not be eating and drinking unworthily in the matter of the Lord's Supper.

This is the reason why Paul says let a man examine himself and so let him eat; that is, let him eat in that way or in that manner. And the proper way or manner in which to eat and drink of this supper is in the spirit of self-examination, not sitting in judgment or criticism upon one's brethren, but examining one's own self to see whether we are seeing the Lord's body or are we simply seeing an earthly body; are we viewing every man perfect in Christ or are we viewing them in all the imperfections of fallen nature and charging their faults up against them?

When one realizes that the brethren are all better than he is; and when one feels to be the chief of sinners and the least of saints, and he wants to be at the feet of the brethren and not at their head as leader, then that one is seeing the church or the Lord's body and is qualified through that spirit of self-examination to partake of the ordinance. Though feeling keenly his unworthiness to eat and drink of it, he would not be eating and drinking unworthily.

This Spirit that searches the hearts and tries the reins of men is no earthly candle lighted by earthly wisdom, but is the Holy Spirit of God. When this Spirit is at work in us, we will examine ourselves, we cannot help it,— we shall be bound to do it. And the more this Spirit examines us through and through, the more we shall feel our unfitness to be in the church, and the more we shall feel the brethren to be above us and better than ourselves. It is in this way, a poor sinner is made to see the church of God, that is, to see the Lord's body. In this way, the Spirit cleanses the vessel from self-confidence and fleshly idols and makes it fit for the service of



the sanctuary. We cannot handle the holy things of God's house unless we be clean and that is by having the power of the Living Word speaking in our soul. When that power does speak in one, every hidden thing is brought to the light and one's confidence in the flesh is utterly destroyed. This light not only destroys self-confidence but it shines from the face of Jesus revealing him to the downcast sinner as the Way, the Truth and the Life. Thus the sinner finds nothing in self in which to glory but Christ becomes All in All.

Isaiah said that he was a man of unclean lips because his eyes had seen the King the Lord of hosts, and all his train filling the temple. Was not Isaiah looking at Christ and the church by faith here? I think so. And in comparison, he saw himself filthy. The fact that he saw his filthiness was evidence he had seen the body of Christ. This made him a worthy follower of the Lamb. Therefore, let us examine ourselves to see whether we have any evidence that we have seen the body of Christ. If so, we have one sign to encourage us to eat and drink of his holy ordinance.

Yours to serve in the gospel,  
H. H. Lefferts

(The above was sent to us by Sister Mary Davis of Shreveport, La., daughter of the late Brother Davis to whom Elder Lefferts wrote it in 1924. We are glad to publish it for it will find a ready response in the feelings of each brother or sister who reads it, who has often been made to examine himself. — J. D. W.

SERMON BY  
ELDER JAMES F. POOLE

To begin my subject today I want to read verse 44 of the 18th Psalm: "As soon as they hear of me, they shall obey me: the strangers shall submit themselves unto me." These are the words of David, but I think they have a greater meaning which is found in Jesus Christ, the Son of David, speaking of those who would some day hear of Him. They may not necessarily hear with the ear of flesh, but with the spiritual ear, hearing inwardly.

The scripture says that as soon as they hear of me, they shall obey me. The matter I wish to discuss this morning involves many scriptures, all of which are found in the New Testament with the exception of the one we have just read. The general subjects under consideration will be "Obedience and Disobedience", and "Who are the Obedient and Who are the Disobedient?"

It is generally taught today that one may just obey and be saved. Then there are those who believe to some degree or another that salvation is by grace and teach a doctrine of obedience for some kinds of salvation after the new birth. I feel that both of these positions are completely foreign to the subject of obedience as taught in the Bible. I hope to show you from the word of God that obedience and disobedience have nothing to do with the external forms of religion. I mean by this that **doing something or not doing something** is not the question when it comes to obedience and disobedience. We often hear the expression, "Oh, he is just a disobedient child of God. He is one of God's children, but he has strayed off into the world and has become disobedient." I don't think there is a word of truth to that, at least not in the sense of the term "Disobedience". I don't believe the question is whether God's children are serving Him explicitly, half heartedly, or not at all. This is what I want to show you in connection with the subject of obeying and not obeying. I want to show you that the dividing line is **not** between God's obedient and disobedient children, but the dividing line is between those who are God's children and those who are not God's children.

Looking at our scripture again, we read: "As soon as they hear of me, they shall obey me."

Now I want to read a very familiar verse to you from the book of II Thessalonians and then read several other passages of a similar nature, attempting to tie them all together. Beginning in II Thessalonians, chapter 1, verse 7, we read: "And to you who are troubled rest with us, when the Lord Jesus shall

be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." Now it would take a whole lot of "doing", in my estimation, for one to interpret these words other than one way. It says "In flaming fire taking vengeance. . ." That sounds pretty strong. It sounds like God has a determinate purpose in this. And who are the ones that He is going to take vengeance on in flaming fire? They are those who know not God and obey not the gospel. Someone may ask if we mean that by not obeying the gospel, by not joining the church, or by not doing this thing or that, one may become the subject of such vengeance? No, I don't think these matters have anything to do with it at all. I feel that obeying not the gospel is a signification of those who have no readiness of mind to receive any form of the gospel. It says they shall be punished — not with a timely destruction, but with an everlasting destruction from the presence of the Lord, and from the glory of His power. Who was this going to fall upon? It will come upon one category of people: those who knew not God and obeyed not the gospel. Someone may say that doesn't satisfy him, so let us look at some other scriptures and see if we can become satisfied.

We find basically the same truth proclaimed in I Peter, chapter 4, reading in verse 17: "For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" (Do you see the dividing line there? Notice the **us** and **them**.) "If it first begin at **us**, what shall the end be of **them** that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Here is the division again between the righteous and the ungodly and the sinner. Here is the dividing line between the obedi-

ent and the disobedient. The dividing line between those who obey the gospel and those who obey not the gospel, is the same as the line between the sinner and the saint, according to what Peter says here.

Now let us pursue this thought further in the book of Romans and see what Paul had to say to these people in writing about the subject of obedience to the truth, or obedience to the gospel. Beginning in verse 5 of the 2nd chapter of Romans, we read: "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life." (That is their ultimate reward, by grace.) "But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile." We see the division again in this passage. Those whom God has blessed with patience and has blessed to obey the truth, are separated from those who obey not the truth; and upon these disobedient ones comes the wrath of God, the tribulation and anguish spoken of here. So we notice again that the dividing line between the obedient and the disobedient is not **among** God's children, but it is a division between God's children and the children of the world. I think this will be very vividly illustrated as we proceed further with this subject.

Now let us turn to the 5th chapter of the book of Galatians. The apostle Paul here is writing to these brethren who had been handicapped by false teaching. In the 7th verse he says: "Ye did run well; who did hinder you that ye should not obey the truth?" Note very carefully that he did not say they had ceased to obey, but asked who had hindered them that they should not obey the truth. Who is trying to stop

you from obeying the truth? He says, "Ye did run well." Not that they had stopped, but they did at one time run well and now they were not running so well. "Who did hinder you that ye should not obey the truth? This persuasion cometh not of him that calleth you." In other words, the One who called you called you unto obedience. That ought to be very plain to God's people who love the truth. (And only God's people can so love it.)

I want us to go back now to the 1st chapter of Romans and see how the apostle treated the matter of obedience and its imperativeness. We begin reading in verse 4: "And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name." Brethren and sisters, can you see this? The apostle Paul says he had to receive, by grace, an apostleship in order to be obedient to the faith. In other words, then, obedience, according to what Paul has said thus far, is not a matter of external religion, not a matter of doing or not doing, but a matter of ability and of persuasion from God. Obedience is a matter of the drawing power of God to put one in an obedient condition, to place one where he is, by grace, rendered unto God, to place one in a position of being willing and able to co-operate with God because of the power of God, and not because of anything that lies within himself either before or after regeneration. Yet today we hear it proclaimed that obedience is something that you can either turn off or on at your own disposal. Whenever you decide to be obedient you can do so, and then whenever you decide not to be obedient you may not. But as we go further into this matter and look at the subject of obedience versus disobedience, or the children of God as contrasted with the children of wrath, I want to sum up some thoughts that I think might be a little hazy to you right now. Someone might be questioning in their mind right now what we are trying to

get at. I hope to show you, the Lord permitting, that there is a very important lesson in this matter of obedience and disobedience.

Let us look at the 16th chapter of the book of Romans. In the closing chapter of this book the apostle is still talking about the same subject he opened with, and that is obedience. In verse 26, we read: "But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." For the obedience of what? For the obedience of faith! It is not an obedience of the flesh, not an obedience of the mind; it's not an obedience that we can turn on and off. But it is an obedience that comes by faith, and faith is the gift of God and that seed of God implanted within you. So here we see that God gives one faith, and in that faith we find obedience as one of the fruits of faith.

Now let us look back in the 1st verse of the 1st chapter of the book of I Peter and see what Peter has to say on this subject. "Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Do you see that? Their election was unto obedience. God, not in hope that they might be obedient, **elected them unto obedience.** In other words, in their election was the determinate purpose of God that these individuals be obedient. Let me tell you something now, and in a few minutes we will come to the scriptures that prove it. A man who claims to be a child of God and lives in disobedience has no right to that claim, contrary to what men might tell you. You hear so much of this talk about, "he's God's child but just disobedient." Well, I'll tell you what he is likely to be: he is likely to be an heir of wrath, doomed and damned to eternal punishment for his sins unless the grace of God arrests him, for

we know from the scriptures that disobedience merits only one thing, and that is condemnation. And there are no exceptions!

Now turn to Hebrews, chapter 5. Let us turn the light of the scriptures on a theory which is being proclaimed today, and, as far as I am concerned, cannot be substantiated by the Bible. The theory is that salvation is sliced up into little segments: that we have salvation in eternity and we have salvation here in time. That we do have salvation in time cannot be denied. The majority of our salvation occurs right here in time — now. We were born again in time. But when you tack that one word “conditional” onto **any** salvation, then, in my opinion, it is a heresy coming from somewhere in the back alleys of hell. As far as I am concerned, according to my searching of the Word of God, there is absolutely no such thing as a conditional salvation for God’s people. All of their salvation is by grace — unmerited grace, and there is nothing they can do to obtain it either in time or in eternity. I will grant you that God has commanded us many times unto His service, and we have failed. But as far as saving ourselves, I believe no part of it in any fashion apart from the grace of God, to enable and to sustain and lift one up and make him willing and obedient in the day of God’s power, that he might be blessed to be saved in time. The way we hear it often is that eternal salvation is all by grace, plus nothing and minus nothing, and we all must agree to that. And then we hear that time salvation is conditioned upon our obedience. If that be true, (and we know it isn’t) then pay close attention to verse 9 of this 5th chapter of the book of Hebrews. “And being made perfect, he became the author of eternal salvation unto all them that obey him.” What kind of salvation did He become the author of to all that obey Him? Was it conditional time salvation? Not so! It says that He became the author of eternal salvation unto all them that **obey** Him. Plainly, He is not the author of eternal salvation unto

those who disobey Him. He is not the author of a conditional time salvation. I have never even found that in the Bible. I don’t know of anywhere that conditionalism is taught to God’s people. The entire Old Testament proves that God’s people are not able to bear up under the yoke of conditionalism. Israel failed from beginning to end with conditional covenants. Peter said, “Brethren, why put a yoke about our necks that neither we nor our fathers were able to bear?” (Acts 15: 10) The yoke is the yoke of conditionalism, or legalism, or the law, or putting God’s children under the duty of obedience. Jesus Christ puts them there. He became the author of eternal salvation to all them that obey Him; not just part, and not to those who disobey, but he became the author of eternal salvation to those who are obedient. And that obedience is given us in a covenant relationship.

Now I am sure someone already had the scripture in mind, so we’ll just turn there right now and evaluate it. In Philippians, the 2nd chapter, we find “. . . work out your own salvation with fear and trembling.” I tell you the dogooders and workmongers love that verse of scripture; but they couldn’t have it for what it teaches in its context, because it teaches too much salvation by grace for them. Now, instead of merely reading this portion isolated, let us read the whole verse 12 of chapter 2. I think we will discover and uncover one of the glorious nuggets which God has preserved in His word for us. We read: “Wherefore, my beloved, as **ye have always obeyed . . .**” (What does **always** mean? It is pretty hard to interpret that any way other than **all the time**, meaning, of course, after regeneration.) “Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.” He says you have always been obedient; there has never been a time that you were not obedient. (Again referring to their beginning in Christ.) Yet today we hear that these “Disobedient children of God must work

out their own salvation. Let me tell you there is no such thing in the world. He said they had always been obedient, both in his presence and in his absence, now "work out your own salvation with fear and trembling." He is not telling them to work out a new salvation, but to work out the one they had — your own salvation, the one that you presently possess. Then he says in verse 13; "For it is God which worketh in you both to will and to do of His good pleasure." In other words, that salvation which you are working out, God works in you the "to will" and He works in you the "to do", also. And remember that He said, "Ye have always obeyed . . ." Now the point I wanted to note from this passage was that there was never a time that they were disobedient, (after being born again) in the sense of the term "disobedient." That term will not fit the children of God. Had they failed? Yes. Had they ever sinned? Yes. Had they ever come short of the glory of God? Yes. Were they ever disobedient? No, because disobedient is not a Bible term for God's children. As I have been promising, we will see that in a moment.

Let us turn to the book of II Corinthians, chapter 10, and attempt to analyze several verses there, beginning in verse 1: "Now I, Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, that I may not be bold when I am present with that confidence, wherewith I think to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh, we do not war after the flesh." Notice this important statement. He says that we walk in the flesh, but our warfare is not after the flesh. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.") How were they mighty? They were mighty through God. Brother, I tell you that anytime you ever pull down a strong hold, it is going to be through God, not you, or any strength of your own. Then he goes on in verse 5: "Casting down imaginations, and every high thing that

exalteth itself against the knowledge of God, and bringing into captivity every thought to the **obedience of Christ.**" Here we see something of what God said through Paul in the 8th chapter of Romans, that we were predestinated to be conformed to the image of His Son. **The predestination of God is what makes us obedient**, and nothing else. The only way anyone can ever be obedient is through the eternal predestinating power of God to conform us to the image of His Son and bring every thought into the obedience (not of ourselves) of Christ. When Christ suffered and died on the cross, He died in our stead. And that virtue of Christ — His obedience unto God and to the law — was imparted unto us. It is the obedience, by which we now cry out unto God. Brethren, our obedience is not worth two cents. God would not look on it with any favor whatsoever. Our obedience is as filthy rags before Him. But He will look upon the obedience of Christ.

I want us to look again in the book of Romans in the 6th chapter. If someone would be in doubt, I don't see how they could avoid the truth of this scripture. Paul says in verse 16: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness." Do you see the dividing line? There is an obeying unto death and an obedience unto righteousness. "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you." They are not **now** the servants of sin, but they **were** (in times past) the servants of sin. How does one obey? In the flesh, in the mind, in the will? No, he says in the heart. Ye have obeyed from the heart that form of doctrine which Jesus Christ instilled within your soul, that life and truth and vitality that God has given you through His mighty power in subduing you and bringing you out of the miry pits of sin and caused you to be obedient unto God. It is not just that you decide you

want to obey. I'll admit that many times God's people hear the gospel of Jesus Christ and they don't hurdle eight or ten benches to get up front to be baptized right away. That is the plan of God, too. He will add to the church daily such as should be saved, when it pleases Him. Here again, though, we cannot use the term "disobedience," for this term is reserved exclusively for the reprobate.

Now listen as we read in the 5th chapter of Romans, verse 19: "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." How many people had to sin or be disobedient for us to be sinners? Only one, our federal representative, Adam. By one man's disobedience, many were made sinners. Disobedience brings what? Sin. Sin brings what? Death. He says by one man's disobedience, and then by the obedience of one . . . Is one any more the truth than the other? "So by the obedience of one shall many be made righteous." Can we not see that our obedience is not our own? It is not something we conjure up. Disobedience is connected with the family of Adam, and obedience is connected with the family of Jesus Christ. It says that by His obedience many shall be made righteous. They will not become righteous on their own or by performing righteous deeds, but by the obedience of Jesus Christ you and I, and all the family and household of hope, are righteous before God. That is obedience. The only obedience I know of in the word of God that will please Him, is the obedience of Jesus Christ given to us.

(Concluded in April issue.)

Rt. 2,  
Madison, N. C. 27025

Dear Elder Spangler:

I enclose \$3.00 check for renewal of the **Signs of the Times**. I get so much comfort from the good writings: words cannot tell the joy that comes in my heart when I am blessed to read it.

I have not been in good health for the last year, and have been in the hospital so much; but I am thankful that the Lord has given me strength so that I can get around some again. I am glad a few of us are still blest to meet in sweet fellowship at Pleasantville Church. Elder W. H. Wray is our pastor. We love and appreciate him so much. Our meeting times are every first Saturday afternoon and Sunday. We invite all members and friends to visit with us.

May the good Lord bless and keep all of us, is my prayer.

Lillie Mae McCollum

#### CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with Hadnot Creek Church, Carteret County, N. C., the fifth Saturday and Sunday in March. The church is located off No. 24 highway, near Swansboro, N. C.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk  
Rt. 3, Tarboro, N. C.

#### SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with the Rocky Swamp Church, Halifax County, N. C. Elder M. E. Garner was chosen to preach the Introductory Sermon, with Elder B. D. Handy, alternate.

The church is located two miles from Heathville Crossroads, just off Highway 561. We extend an invitation to all to come and worship with us.

Rt. 2, Williamston, N. C.  
Elmer B. Peele, Clerk

#### UNION NOTICE

The next session of the Original White Oak Union is appointed to be held with the Church at Southwest, Onslow County, the Fifth Saturday and Sunday in March 1968. The Church is located about 3 miles West of Jacksonville, N. C. on highway 53.

All lovers of the truth are invited to meet with us.

L. H. Southerland  
Chinquapin, N. C.  
Union Clerk

Danville, Virginia March, 1968

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**BUSINESS OFFICE**

R. F. D. 1, Box 539, Beechwood Lane  
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**EDITORS**

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood

P. O. Box 186, Manassas, Va. 22110

**ASSOCIATE EDITORS**

Elder W. D. Griffin

39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert

306 Richardson St.,  
Winnsboro, Texas 75494

Elder George Ruston

Dutton, Ontario, Canada

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

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**CHANGE IN CHURCH NOTICE**

The Mt. Zion Old School Baptist Church, Cash, Texas, meets each first Sunday at 11 AM, and Saturday before at 3:30 PM.

Lloyd Wall, Pastor  
Guy Sisk, Clerk

**CONTRIBUTIONS TO THE  
INDIGENT FUND**

(To January 1, 1968)

Charles & Mary Hellings, N. J.....	\$ 7.00
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**PLEASE NOTE  
IMPORTANT ANNOUNCEMENT**

Beginning with the publication of this notice, we find it necessary to increase the subscription price of the *Signs of the Times* to \$4.00 for one year, or \$7.00 for two years; and applies to renewals and new subscriptions.

Since our inquiry in the January issue concerning an increase in subscription rate, we have received many replies in favor of an increase. After considering the matter fully, we find it necessary, in order to maintain the quality and appearance of the paper and the size and number of pages, to increase the price as announced above.

It was in January, 1949, that Elder Dodson found it necessary to increase the price; and this price has been maintained until this time in spite of greatly increased costs. We were able to do this by having the income from the investment of funds given by the brethren and friends in 1956 and 1957; and by their contributions to the Indigent Fund.

The correspondence of the brethren and friends concerning the *Signs*, encourages us to desire, as the Lord gives us enabling grace, to continue to labor to maintain the principles of the doctrine of God our Saviour, as in the past. We dearly love this doctrine, finding nothing incompatible with the teaching of the Spirit in bringing the Lord's people out of darkness into His marvelous light, establishing them in the Truth.

We believe all will realize the necessity for the increase, and that each one will be mindful that the continued appearing of the *Signs of the Times* in their mail boxes as in the past, depends on their support by their renewals, new subscriptions, and letters and articles for publication.

The Editors

## EDITORIAL

## GENESIS 7: 16

*"And the Lord shut him in."*

We have been requested to write upon the above Scripture, and we commence in much fear and weakness, knowing that unless the Lord enables us to write to his honor and glory our effort will be vain. Noah was a servant of God, a preacher of righteousness, and that which he built was built according to the word of God. The size of the ark, the length, breadth and height were given to him, also he was told to make it of gopher wood and pitch it within and without with pitch. The door of the ark was to set in its side, and it was to have but one window, and when completed the Lord did not say, Go into the ark, as if the Lord was not there, but "Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation." He then told him what beasts and birds, clean and unclean, he should take into the ark. And it came to pass after seven days, that the waters of the flood were upon the earth, and the same day that they entered the ark the fountains of the great deep were broken up and the windows of heaven were opened. And they that went in, went in male and female of all flesh as God had commanded him, and the Lord shut him in.

As we have stated briefly the connection of Scripture leading up to our subject, we shall now come to the words, "And the Lord shut him in." This Scripture first presents to our minds the absolute sovereignty of God over all creation. It clearly shows that he can create and can destroy, and as God, all creatures obey his command. Noah was not told to stand and call on those without, and by threats of destruction, or soft, persuasive words, get them to come into the ark. The Lord said to Noah, Come into the ark, thee and all thy house. Again our subject sets forth very clearly the doctrine of election, as is the instance of Jacob and

Esau, God said, Jacob have I loved and Esau have I hated, and that before the children were born, or either had done good or evil. It is true that the Lord declared to Noah, "For thee have I seen righteous before me in this generation," but the righteousness of Noah was the righteousness of faith, which faith is the gift of God. Noah himself, with those of his household, were descended from Adam and were of the same lump by nature as those who perished in the flood. Noah would have been in the same condemnation but for the mercy of God, for it was God who warned him, and Paul tells us, "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."

We have often heard those who ought to know better, misquote that Scripture, and say, Noah was moved by fear, instead of as it is written, moved with fear, and such misquotation is very misleading and gives an entirely different meaning to it. He was not moved by fear, but rather by a living faith which enabled him to move with fear. In other words, fear was not the motive that moved him, but faith, and fear, the fear of God, which is a filial fear, manifested in Noah, loving regard to the word of God. Noah's faith came by hearing, and hearing by the word of God, and as the fear above mentioned is the fear of the Lord which is the beginning of wisdom, it can be rightly said he moved with heavenly wisdom. How different some men would have it, when they say that Noah was moved by fear, as though fear of a common destruction was the moving cause of Noah building the ark. God had thoughts of good to Noah and his household, and he warned him of things not yet seen. The people in Noah's time were not warned as he was warned, for Jesus tells us they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and he declares they knew



not, until the flood came and took them all away. No doubt they said Noah had a devil and was mad, and laughed him to scorn. They were destroyed, but Noah could not be destroyed in the deluge, any more than Lot could be left to perish in Sodom, or Abram remain with his father, Terah. The Lord had a purpose according to election, and he said to Abram, Get thee out of thy country, and from thy kindred, and from thy father's house.

There are volumes in the words of our text. God's purpose to save, and determination to destroy, are both presented to our minds when we consider the election of God. The very water that by God's power stood on heaps to let Israel pass over, came in deluge upon the Egyptians when they would follow. Man may quibble at the word, and say God is an unjust God, but; "O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor?" "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."

"And the Lord shut him in." Man could not open that door when God shut it. He shuts and none can open, he opens and none can shut. Let us first consider what it meant to be shut out, then we will go more fully into the security and happiness of those who were shut in. Those who were shut out were, by a sovereign act, the election of God, left out forever to perish in their own wickedness. A righteous God made short work of them by sending rain from above, and by breaking up the fountains of the great deep. "And all flesh died that moved upon the earth, both of fowl, and of cattle, and of beast, and of every creep-

ing thing that creepeth upon the earth, and every man: all in whose nostrils was the breath of life, of all that was in the dry land, died." Noah alone remained alive and they that were with him in the ark. The gracious were saved, the graceless destroyed, it was a gracious act of God to shut them in and the storm and flood could not reach them when shut in by God. No lock of man's invention can give the security that those had who were shut in by God. "Happy art thou, O Israel; who is like unto thee, O people saved by the Lord." Those who were shut in were certainly monuments of his mercy, for while other buildings were destroyed by the flood, the ark rose with the waters, and went upon the face of the waters, no wonder that when the waters were dried up and the ark had rested upon Mount Ararat, Noah, looking upon the ark that had weathered the storm and flood for him, could offer a sacrifice of a sweet smelling savor unto the Lord his God. The ark was a type of Jesus Christ, the ark of grace, and those creatures that went into the ark were typical of the election of grace, who by a sovereign act or purpose of God are shut in Jesus Christ. It was from the side of Adam that the Lord took a rib, "and the rib which the Lord God had taken from man made he a woman." He took it from his side because it was nearest to his heart, she was nearest to his heart before she partook of the forbidden fruit. The election of grace were in the heart of Jesus Christ, and the door of the ark was in the side, and the Lord shut them in. The electing love of God shut them in the Son of God. Jesus said, "All that the Father hath given me shall come unto me, and him that cometh unto me I will in no wise cast out." Thus they are secure by electing love. There were three floors in the ark and only one window above. The top floor with its light from above typified the gospel dispensation with its direct light from heaven. Jesus, who is a light to lighten the Gentiles and the glory of his people Israel. The second floor, whose light was not so clear, represents

the legal dispensation, with its shadows of better things to come, and the third floor represents the patriarchal dispensation which had but a glimmering light from above. In all three dispensations, or floors, there are those shut in preserved in Jesus.

What saved the three Hebrews in the furnace? Was it not Jesus? And David, Daniel and Paul all had to declare that the Lord was their light and salvation. They were kept by God's power, and not for their goodness, but because of his electing love. To-day there are a people shut in by God, who would be as destructive as the wolf or lion or leopard, who have been gathered into the ark of our God, and are made to dwell with the lamb and lie down with the kid, and a little child leads them. The unclean Gentile and the Jew that was ceremonially clean are made to feed together and the middle wall of partition is removed, and they know that there is now no condemnation to them that are in Christ Jesus, shut in by God, and they need not the light of the sun nor moon nor stars, for the Lord is their light, and their God their glory. Those thus shut in know that their safety is not in themselves, but in Christ. It is true trouble will come upon them as the storms beat upon the ark, but the ark sustained them above all the storm and brought them safe to the top of the mount at last. Whatever the trial or trouble may be, they are sustained, as the deluge of old came, the ark mounted and rode upon the face of the waters, and, bless the Lord, he has said, The eternal God is thy refuge and underneath are the everlasting arms. Paul tells us, "No chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." The sorrow of the world worketh death, trouble often has run its victim to despair and death. Reproaches have often sunk the worldling into misery and sometimes self-destruction, but with the elect of God there hath no temptation taken them but what is common

unto man, and he will with the temptation make a way of escape that they may be able to bear it. The way of escape is God's electing love, for no matter how bitter the cup, hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

"When through the deep waters I call thee to go,  
The rivers of woe shall not thee overflow;  
For I will be with thee, thy troubles to bless,  
And sanctify to thee thy deepest distress."

Abraham said, "In the mount of the Lord it shall be seen," and in the Mount Ararat, which means holy ground, Noah saw the ark that had stood the tempest for him, and it is there also we see Jesus, smitten and bruised for us, when he carried us in his heart, and our sins in his body on the cruel tree. As we look with wonder on him whom we have pierced, it is then we can sing, "Amazing grace, how sweet the sound, that saved a wretch like me." Yes, it is then that the theme of electing love excites our admiration and we can say,

"E'er since by faith I saw the stream  
Thy flowing wounds supply,  
Redeeming love has been my theme,  
And shall be till I die."

"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."

(Editorial by Elder Ruston December, 1930.)

## VOICES OF THE PAST "He being dead yet speaketh"

"GOD IS A SOVEREIGN"

"Mine hand also hath laid the foun-

*dation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together.”*  
(Isaiah 48:13)

The attribute of God's sovereignty, the center point of the christian faith, is, to my mind, sometimes too lightly treated, or considered, by many who appear to be expounders of the deep things of God. However, this vast ocean of mystery, the sovereignty of God, should not be entered into by any without due consideration, and a divine compass. It is an easy matter to casually admit the doctrine of God's sovereignty, but to own the point in doctrine and practice is entirely another thing, for nothing short of the divine leading and teaching of the Holy Spirit will make us truly confess the doctrine of God's absolute sovereignty. If, with our easy admitting of the point, we wage war against other parts based thereupon, such a course would testify that our faith is not genuine and that our hearts are deceitful.

The many sore complaints against the doctrine of God's absolute predestination and election are all the consequence of our inability to spiritually comprehend the things of God. However, such weakness on our part to understand them does not do away with the truth of them. It is evident from the Scriptures that the great God of the whole earth possesses an absolute power and right of dominion over all things, to dispose of all of his creatures as seemeth good to him; and, as all but Jehovah are creatures, it follows that none have the right to say, Jehovah, what doest thou? "Hath not my hand made all these things?" (Acts 7: 50) "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion." (Jer. 10: 12) "The portion of Jacob is not like them; for he is the former of all things; and Israel is the rod of his inheritance. The Lord of hosts is his name." (Jer. 51: 19) To this name every knee shall bow; of things in earth, and things in heaven,

shall confess seeing. "God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation."— (Acts 17: 24-26)

God decreed to make a world like this, this is first on record, which also testifies of his sovereign right and power. It was with him to make the world or not to make it, as it seemed good in his sight, and to love Jacob and to hate Esau; and if he had the power to create the world, with all things in it, then doubtless he had the power to direct and overrule all that should ever be in the world, to the accomplishment of his own purpose and glory, which he had purposed in himself before the world began. All the present state of unrest that now exists, furnishes no one any argument against this view. If it had seemed good in his sight the Lord could have preserved man in the garden, as he has angels. There was no necessity upon him, only his sovereign will to give Adam a law, and that Adam might be made thereby to see upon what his destiny was hinged, for where no law is, there is no transgression. (Rom. 4: 15) Therefore, if men must be meddling and complaining, why may they not as well complain of the entrance of the law? Why may they not complain or allege that it was unjust in God to give man a law, knowing, as we do, that God knew as well before Adam sinned as he did after, what the result would be? Then, if we find ourselves inclined to complain, why not go back and ask why God made man at first; or why he made him at all? "For lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the

earth, The Lord, The God of hosts, is his name." —(Amos 4: 13)

God had a sovereign right to make the man as he did, notwithstanding he knew perfectly well what man would do. What he did in eternity to save the man was not based on any before-seen good in the man, but it all rested on His sovereign love, and in his sovereign right to do as he pleased, not only with the man, but with all his creatures. "Will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it." (Jer. 5: 22) All this he did, and it stands good until now. I well remember the first time I stood on the sands of the seashore. I was constrained to say, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." "I have made the earth, the man and the beast that are upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me." (Jer. 27: 5) "Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name." —(Jer. 31: 35) Therefore we preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein." (Acts 14: 15) Read Acts 17: 24.

Now, according to natural sense of men, if it was just in God to destroy the world by a flood because of the wickedness thereof, then it would be unjust for him to preserve it afterwards when there was the same or greater cause for judgment. Such dispensations speak strongly of the sovereign greatness of God and of his sovereign right to control his own matters. He would, and did once, destroy all flesh but Noah and his family from the face of the earth for their wickedness, and he would and has preserved the world thousands of years after, not withstanding their wickedness. All this God has reserved unto

himself a sovereign right to do. He being Sovereign over all things, both animate and inanimate, visible and invisible, all things are subject to his rule and disposal. He divided the waters of the Red Sea to make a way for his people's escape (Exodus 14: 21), and then he supplied their every need in the wilderness with bread, meat and water; the sun and moon were commanded and stood still until Israel was avenged upon her enemies. (Josh. 10: 12, 13) The stars in their courses fought Sisera. (Judges 5: 20) The sun went back ten degrees in the sundial of Ahaz. (2 Kings 20: 11) He also delivered the Hebrew children from the fiery furnace without the smell of fire on their garments. (Dan. 3: 22-27) His sovereign power has so far superintended, restrained and inverted the course of nature at his will, and if God has always wielded such an absolute and complete sovereignty over things with or without life and reason, then he needs not the sanction or reason of poor puny man to help him regulate his will as to whom or what he will do, or as to whom he will save or whom he will damn.

Hence we conclude that when the will of man tends to good it is regulated by the will of God to that end, and that Sovereign who is the author of all good. Satan sways the will of the wicked, who willingly follow his evil devices, yet all is in the wise decree of our God. "The rich and poor meet together: the Lord is the maker of them all." (Prov. 27: 2) "The great God that formed all things, both rewardeth the fool, and rewardeth transgressors." (Prov. 24: 10) My help cometh from the Lord, which made heaven and earth." (Psalms 121: 2) So in all things the Lord has the preeminence, and how highly favored we must be when we can see that all things are in the hands of him with whom we have to do, knowing that he who has made the world has the power to uphold it and all things else. "In his hand are the deep places of the earth; the strength of the hills is his also. The sea is his, and he made it: and his hands formed the dry land."—

(Psalms 95: 4, 5) To him that by wisdom made the heavens, to him that stretched out the earth above the waters, to him that made the great lights, the sun to rule by day, the moon and stars to rule by night (Psalms 136: 5-9), to him we would give all the praise, and rest for all our sorrows in his blessed embrace, for in him who builded the world, and upholds it by the word of his power, made the sea and gave it its bounds, and governs the stars, moon and sun, and holds the wind in his fist, and fills the immensity of space, and is Lord of lords and King of kings, the Sovereign over all worlds, this is he that we hope to adore and praise while we live in this world, and also in the world to come. "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel." (Isaiah 17: 7) If God has done all the things above mentioned, without any one to help or hinder, to will or to nil, then why not crown him Lord of all?

I have written hurriedly, as things came to my mind. Dear brother Lef-ferts, look it over and then do as you think best, and all will be right with me. All my desire is to ascribe greatness to the God of the whole earth, therefore I cannot see how he could build all things and uphold all things by the word of his power, and bring an end to all things, and not controll all things while they exist in this time state. He has the power and knows how, and does his will in earth, and in heaven also. Then let me believe that he is God over all, and blest for evermore.

Submitted in love to all the household of faith.

I beg to remain your brother in hope of eternal life.

J. W. Wyatt

(The above was written by Elder J. W. Wyatt and published in the Signs of August, 1930. Those who knew him remember his resounding voice as he faithfully contended for the faith; and how large congregations became hushed as he held their attention. Few men ever traveled more or preached more often than he. — J. D. W.)

## OBITUARIES

### SISTER MINNIE CATHERS

Minnie Jane Maddock was born June 8, 1885. She was married to William H. Cathers, who died several years ago. She is survived by one son, W. Royden Cathers, Port Burwell, Ontario; one daughter, Winnifred Upfold, Glanworth, Ontario; five grandchildren and three great grandchildren; also by two brothers, Russell Maddock and Brother Ernest Maddock.

She was tenderly cared for by her daughter for a long time, whose husband and two young daughters were also very kind and attentive to her. After she became so ill that she needed day and night nursing, she was removed to Parkwood Hospital, London, Ontario, where she died September 10, 1967. Her funeral services were conducted by her beloved pastor, Elder George Ruston; and her remains were laid to rest by those of her husband in Aylmer Cemetery.

She was baptized by Elder George Ruston September 16, 1956, and was a most worthy and beloved member of the Covenanted Baptist Church of Canada, showing by her walk and conversation that she had been with Jesus, and learned of Him. We miss her very much, as we do many other dear ones the Lord has taken to their Heavenly Home; but we know that they are better off than we are.

Written by one who dearly loved her,

Ester Ruston

### EUTAW VERNON POFF

Brother Eutaw Vernon Poff was born in Floyd County, Virginia, January 3, 1896; and departed this life September 4, 1967. He was the son of Flem and Mary Poff.

He was married to Miss Mary Epperly, June 30, 1915, and to this union were born three lovely children. One son E. Vernon Poff is deceased. Surviving are his wife, Sister Mary E. Poff; two daughters, Mrs. Rethia McKinney and Mrs. Velma Gravett, of Roanoke, Va.; five grandchildren and four great grandchildren; one sister, Mrs. Omega Conner, Glenvar, Va.; and one brother, Carl Poff, Roanoke, Va.

He united with the church in 1935, and was baptized by Elder J. F. Stegall. The church saw in him the gift of a deacon that God had given, and a presbytery ordained him a deacon of Roanoke Church on January 3, 1942; in which capacity he served humbly and wisely. He being a man of God, when matters became too great for him, he was found searching his Bible, and calling upon the Lord for divine guidance.

His funeral was conducted September 6, 1967, by his pastor, Elder Cecil E. Turner; to whom his passing is a great loss; but we

trust is his gain.

Brother Poff was highly respected and loved by his brethren everywhere; which was proven by the beautiful floral tributes, and the large congregation of brethren and friends attending his funeral.

His body was laid to rest in Evergreen Cemetery to await the resurrection in the glorious likeness of his Lord and Master, whom he believed so strongly.

To his family and his brethren, we hope to meet him in that Eternal Home. Written by request of Sister Poff.

(Elder) Cecil E. Turner

#### ANDREW LOYD FRENCH

Deacon Loyd French was born March 13, 1895, and departed this life February 13, 1967, in Rockingham County, N. C. He was united in marriage to Addie Cobb March 25, 1914; who died several years ago. Surviving are three children: Elmer and Glenn, of Ruffin, N. C., and Mrs. Ruby Strader, Hurt, Va.

Brother French was received into the fellowship of Dan River Primitive Baptist Church over thirty years ago. Soon after being received he was ordained a deacon on October 27, 1934. He filled this office well, always active in attending to the duties of a deacon. He was a quiet person of few words, and dependable in every way. He manifested the marks of our Lord Jesus Christ in his humility and stability in his church life.

Brother French had many afflictions in his family. His wife was an invalid for many years; and he also suffered a stroke and was confined to bed several years. He was given great patience in all his days of sorrow and affliction; and we believe he died in the triumph of that blessed faith from which none ever wake to weep.

Funeral services were conducted in Dan River Meeting House, a place he loved so well, and he was buried in the church cemetery.

Written by his pastor,  
D. V. Spangler

#### MARY ANN HATCHETT

Sister Mary Ann Palina Hatchett was born the daughter of Mr. and Mrs. L. F. Buckner, March 23, 1890, in Madison County, Alabama; and passed this life September 12, 1967. She was married to Francis H. Hatchett November 12, 1905, in Limestone County, Alabama. To this union four children were born. In 1912 they moved from Alabama to Reed, Okla., and in 1949 to Mangum, where they have since resided.

Sister Hatchett united with the Primitive Baptist Church in October, 1939, and was

presently a member with Little Flock Church, Altus, Okla. She was surely one of those dear and wonderful mothers in Israel. All who knew her loved her. She had a gentle, and always cheerful disposition. She possessed a great gift to entertain the Old Baptists, children and friends. I have heard her say that she loved the Old Baptists from her earliest childhood, and was always willing to do anything she could to help them.

Her and Brother Hatchett's home has always been open to Zion's children. Surely she was made a willing servant of God and his dear people; and so self-denying. She altogether relied on and trusted in the merits of free and sovereign grace. Surely she had the fear of God in her heart, and "A woman that feareth the Lord shall be praised." (Prov. 31: 33) O how we will miss her at Little Flock Church, but do humbly believe our loss is her eternal gain. Be it resolved, That we bow in humble submission to the will of Him that doeth all things well.

She leaves to mourn her passing her dear husband; one son, C. L. Hatchett, Mangum, Okla.; two daughters, Mrs. Frank Venable, Mangum, Okla. and Mrs. Doc Bull, Reed, Okla.; one brother, Clint Buckner; one sister, Mrs. Rena Ferguson, of Alabama; nine grandchildren, thirteen great grandchildren, and many other relatives and friends.

Services were conducted by the writer and interment was in Reed Cemetery, Reed, Okla.

Elder C. M. Haygood

#### MACK H. KELLY

Mack H. Kelly was born January 8, 1894, in Coleman County, Texas, and passed this life April 30, 1967, at the age of 73.

He was united in marriage to Miss Rhoda Griffin November 8, 1914, in Lawn, Texas. To this union one daughter was born. He lived in Taylor and Coleman Counties, Texas until 1943 when he moved to Houston, where he resided until 1965. After suffering a stroke, he was moved to the Lawn Dale Nursing Home, Lawn, Texas.

Although Mack never joined the Church, he was surely a dear friend to us, and rendered many hours of service to our little church here at Pilgrim's Rest and at Sheppard Fold at Houston. He was very faithful to take his precious wife, Sister Rhoda Kelly to church every meeting time, until his stroke. After the stroke, when he was able he attended services in a wheelchair. This makes us believe he surely loved our people.

Survivors include his wife; one daughter, Mrs. Marie Huey; two grandsons and two great grandchildren, all of Houston. Also one sister, Mrs. Annie Matthews, Van Nuys, California; and other relatives and a host of friends.

He was laid to rest in the Dewey Cemetery, near Lawn, to await the second coming of Christ.

Elder C. M. Haygood

ADA MAY McALPINE

Sister Ada May McAlpine was born in Parkhill, Ontario, March 28, 1877. She was the youngest of three children named Clark, who were orphaned when she was eighteen months old, and was raised by a Mr. and Mrs. Ford; who were so kind to her that she named her only son Ford after them.

In 1901 she was married to Gustin McAlpine. In 1914 they moved to a farm at R. R. 3, Petrolia, where her husband died in 1933; and she continued to live with her son until her death June 19, 1967. She died instantly of a heart attack while sitting talking with her son.

Besides her son Ford, she leaves a foster daughter, Beatrice Wilson Fraser, who has always been tenderly treated as one of the family. Her only other surviving near relative is a first cousin.

Sister McAlpine's remains were laid to rest beside her husband's. Her pastor, Elder George Ruston, conducted her funeral services. She had married into an Old School Baptist family, and went with her husband to meeting, but she was not interested in what she heard. Later, in the Lord's time, she was blessed with a gracious experience; and in 1947 she told it to the Covenanted Baptist Church of Canada, and was baptized by her pastor Elder Ruston at Lobo. Her son drove her regularly forty miles to our nearest meeting. At the last meeting before she died, she told us how happily she and her son lived together. There was never a cross word between them: What a lovely example to others. She was a very faithful and beloved member, and is much missed.

Written by one who loved her,  
Esther Ruston

JOHN THOMAS DABBS

John Thomas Dabbs, 85, of Ruffin, N. C., passed away August 29, 1967. He was a retired farmer of the Mayfield Community where he had lived most of his life. He is survived by his wife, Minnie Howell Dabbs; one son, J. L. Dabbs, Danville, Va., and one daughter, Mrs. Myrtle Manley, of Ruffin.

Brother Dabbs united with the Dan River Church April 25, 1931. During my acquaintance with Brother Dabbs, I visited him and his wife quite often. He seemed to experience great joy in talking of the wonderful works the Lord had done for him. He never tired of

confessing what a great sinner he was; and that his only hope rested in the free and unmerited grace of a merciful Saviour. He always wanted to tell me of his love for the brethren and the church. He did not attend meetings very often, explaining that he had a physical ailment which prevented him.

His funeral was conducted by his beloved pastor, Elder D. V. Spangler, and his body was laid to rest in the church cemetery, to await the calling of the blessed Redeemer. He said he had been given a hope that at the joyful sound of, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," he would be made to hear, and come forth to be like Him and be satisfied forever.

Written by order of Dan River Church in conference November 25, 1967.

James Carter

JOHN K. TRUITT

John K. Truitt was born on March 30, 1880, and departed this life on Jan. 22, 1967 making his stay here eighty-six years. We who have known him so well would desire to bow in humble submission to the will of our eternal God, believing that He has an appointed time for all things; and doeth all things well.

He was the son of the late Elijah James and Mary Ann Wimbrow Truitt. He was married on May 23, 1906, to Janie Freeny daughter of the late E. L. and Sarah Ann Freeny, who survives. There were no children born to this union, but several nieces and nephews who survive.

We feel that Mr. Truitt, though not a member of the visible Church knew the truth which is in Christ Jesus our Lord, for he always attended the meetings as long as his health would permit. The writer visited him many times, and on one occasion called him, Brother, to this remark his answer was, "I wish I was." We feel to have lost a dear friend and would desire, if it be the will of God, that all who knew him and loved him so dearly, especially his widow, be reconciled to his passing from these mortal shores; and to feel that their loss is his eternal gain.

Funeral services were conducted by the writer in the Hill Funeral Home in Salisbury, Md., and his remains were laid to rest in the Parsons Cemetery Salisbury, Md.

Elder Arthur R. Warren

MARY ELLEN FAULKNER EARL

Sister Mary Ellen Faulkner Earl, of Margaretsville, N. Y., passed away December 27, 1966, at the Margaretsville Hospital. She was born May 9, 1886, near Kelly Corners, N. Y.,

the daughter of James and Ellen McCann Faulkner. She was united in marriage October 3, 1909, to David Earl, by Elder John Clark. To this union were born one daughter and one son: Mrs. Carson Bouton, of Halcott Center, N. Y., and Vinicent D. Earl, of Florida.

Sister Earl leaves to mourn her passing, her husband, and son and daughter; six grandchildren and three great grandchildren; and the brethren of the Old School Baptist Church, who loved her because of her meek, quiet and humble spirit: which is the fruit of the Spirit.

Sister Earl united with the Second Roxbury Church in August, 1948; of which church Elder A. H. Bellows was pastor. Sister Earl was one you could not help but love, because of the love, kindness and upright walk she manifested. She was a lover of Gospel truth, which was food to her soul. She was always at the feet of her brethren, esteeming each one better than herself; which causes one to desire to be as good as she was. In a letter received lately, her daughter, Mrs. Bouton, stated that her greatest wish was, that as she grew older she might grow to be more like her mother. It was surely a good wish, and made us feel that she saw her mother's light shine before men — Jesus the light.

Elder A. J. Slauson

#### PRUDENCE O'CONNOR HINKLEY

Sister Prudence O'Connor Hinkley, of Holcottsville, N. Y., departed this life July 3, 1966, at Margarettsville Hospital. She was born October 29, 1871, in Arena, Delaware County, N. Y., making her life here on earth a few months less than 95 years. She was the daughter of Frances and Sebra Bookhout O'Connor.

She leaves to mourn her passing, one nephew, Earnest O'Connor; three nieces: Julia Huggins, Emma Dummond, and Ruth Gleendenning; together with her brethren and church friends. Sister Hinkley united with the Old School Baptist Church when young, and was steadfast, unmoveable and strong in her God given faith until the end. In late life she was united in marriage to John B. Hinkley as his second wife. He passed away several years ago.

Funeral services were conducted by Elder W. D. Griffin and the writer.

Elder A. J. Slauson

#### SISTER EFFIE MAY PARKE

By request of Sister Effie Parke, in a note written in March, 1958, to be opened at her death, I shall try to write her obituary.

Sister Effie May Parke was born December 5, 1884, at Touchet (near Walla Walla), Washington Territory. She was the second of her mother, Martha Waggoner Attebery's thirteen

children and the second of her father, Elder Thomas Edward Attebery's nineteen children.

Sister Parke was baptized into the Primitive Baptist Church in her eighteenth year, being a believer then, and to her death, in the grace, mercy and saving power of Jesus Christ; and in election, predestination and the total depravity of man.

Sister Parke was married to Alvy J. Parke on November 14, 1906. To them were born four children, two dying in infancy the summer of 1909: Alvy Charles (age sixteen months) and Adina Fay (age twelve days). Her husband died in 1946.

Sister Parke leaves to cherish her memory a son, Capt. Eldon J. Parke of the Washington State Patrol, and wife, in Olympia; a daughter, Martha Angelin Parke in Tacoma; a granddaughter, Mrs. Evelyn R. Wohlmacher and husband in Mt. Vernon; a grandson, Arthur J. Parke (also of the Washington Patrol) and wife in Sunnyside; a great grandson, Kevin Parke in Sunnyside; five sisters; two brothers and a host of friends. Special appreciation must be given for two who cared for her: Miss Beulah Haney (nine and one half years until her own health failed) and Mrs. Hattie Norquist, a patient and competent housekeeper for the last few months of Sister Parke's illness and until her death, Nov. 5, 1967.

Sister Parke joined the Chehalis Primitive Baptist Church by letter, January 28, 1939. The church was organized in May, 1885, with Elder A. Wilson pastor until his death in December, 1925. In 1952, because of the illness and death of the pastor, Elder C. M. Fisher (who had opened his home for the church meetings for sixteen years) the church records were moved to the home of Sister Parke and meetings were held there once each month except when she was in the hospital. The last meeting was October 1st with three members present: Effie Parke and Myrtia Bright of Chehalis and Mary Alice Cameron of Seattle. Sister Parke fell asleep in the Centralia Hospital on Sunday at 10:30 a. m. on our November meeting day.

Sister Parke was a prolific writer of letters and articles until her blindness impaired her handwriting. She still composed poems, usually at night when she could not sleep, memorizing them so she could have someone write them for her the next day.

Two of Sister Park's poems were read by Richard E. Barada, Chaplain of the Centralia Hospital, when he conducted services in Castle Rock at the Hubbard Funeral Home Nov. 8 and at the burial in the Castle Rock Cemetery.

Twenty State Patrol Lieutenants attended the service and stood at attention as the procession formed; and again at the graveside where Sister Parke was laid to rest beside her beloved husband. Asleep in Jesus.

Written by Myrtia Bright



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., APRIL, 1968

NO. 4

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 4/68  
IT EXPIRES WITH THIS ISSUE

WRITINGS ARE FOOD AND DRINK  
WHEN WEARY

2761 Cochese Cove,  
Memphis, Tenn. 38118

Dear Elder Wood:

Please find enclosed check for renewal of my subscription for the **Signs of the Times** for two years, the balance to be used as is needed. I am so glad to be able to receive the **Signs**, because if I know my heart, it contends for the truth as I understand it. The experience of others who have been brought the same way I hope I have been led, and the other writings and editorials it contains, are the food and drink my soul and spirit desires. It is as the manna, and the water from the rock, must have been to the children of Israel in the wilderness. They were traveling about, not knowing their way, and the food and drink strengthened them to press on when they were weary and downcast.

This is the way the articles in the **Signs** are to one who is weary of the things of the world, and feel to be alone in the things they believe to be the truth. Then an experience or letter written by someone you don't even know naturally, tells your feelings so well, you are refreshed, and sing praises in your heart for the grace of God which you feel was the sender of the message to your soul.

I hope that I will be able to continue to receive it as long as I live in this world. More than that though, I hope and pray that I will be blessed to continue to believe the truths it contains. I know that if left to my own strength, I would be as a leaf tossed in the wind. It will be only by the grace and mercy of God that I remain firm in the faith; which is my earnest prayer, to the glory of His holy name.

May God bless all of those who help in the publication of this dear paper, and may it ever be found contending for the truth as it is in Christ Jesus our Lord.

In bonds of love,  
Richard H. Campbell

DOES NOT WANT  
SIGNS DISCONTINUED

Rt. 1,  
Benton, Ky. 42025

Dear Editors:

I know my subscription has expired. I thought that I had made up my mind to have my name dropped from the list, as I am so near blind that I can read but a few minutes at a time, and that through a magnifying glass.

When I received the January number, and read "My Stranger and I in the 'Garden'", Elder Curry's and other writings, all speaking of the greatness of our God, I felt that I did not want the **Signs** discontinued; so am enclosing a check for another year, though I may not be able to read it much longer. If not, I hope through the grace and mercy of an allwise and sovereign God, there is a light within to give me courage and patience to face whatever

there is to come. I am well past eighty-six years old.

In hope of a better life to come,  
Mrs. C. H. (Lena) Lock

---

SIGNS TEACHES  
WHAT HE BELIEVES

610 E 6th Street,  
Roswell, New Mexico 88201

Dear Editors of the Signs:

Enclosed you will find check for another year's subscription to the dear old **Signs of the Times**. My parents and grandparents were readers of the dear old paper. After I married in 1918 and left home, I did not see it for several years; but while visiting my younger brother, I found one; and have been reading it ever since. It teaches the Bible just like I believe it, but we don't have a church out here at Roswell that preaches it like the old preachers did when I was a boy fifty years ago. We go to a church out here called Banner of Love Baptists. We have some good preaching, but they do not preach like I believe on several things. I am not a member . . .

I am like the old hymn my mother used to sing years ago:

"I am a stranger here below,  
And what I am is hard to know . . ."

But one thing that is sure, I am what I am by the grace of God.

J. R. Kee

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ELDER H. M. CURRY'S  
"SCIENCE AND PREDESTINATION"

It is the prevailing opinion that the doctrine of predestination is held only by the ignorant class of men, and that the mere elements of an education are sufficient to free one from the influence of such a baleful, absurd and unreasonable doctrine. If there is any just ground for this opinion, it can be shown that scientific truth is incompatible with the doctrine of decree, and also that no well educated person has ever believed the

doctrine of predestination.

It is a well known axiom of logic that all truth harmonizes; now if it can be shown that scientific truth harmonizes with the doctrine of decree, then it must be conceded from the standpoint of science, that the doctrine of decree is true. It can not only be shown that science and decree are in perfect harmony, but it can be shown that decree is at the foundation of science, and that without decree, science could not exist.

If two times five were ten today, but might have been eight yesterday, might be twelve tomorrow, how could there be any possibility of the science of arithmetic? But two times five are ten today, two times five were ten yesterday, and two times five will be ten forever. It is this very fixedness of the relation of numbers that renders the science of arithmetic a possibility. This fixedness argues decree. So then it appears that arithmetic, the most common and elementary of all the sciences, is based upon decree, and that without decree it could not exist.

The elementary theorems of algebra, such as, The square of the sum of two quantities is equal to the square of the first plus twice the product of the first by the second, plus the square of the second; and "The difference of the same powers of two quantities is always divisible by the difference of the quantities." The Binominal theorem, with its wonderful possibilities and applications, together with all the other data which form the science of algebra, are fixed and unchangeable. These things were also true before the science of algebra was evolved, they were true before there was a human mind to discover and state them.

"The sum of all angles of a triangle is equal to two right angles," is an elementary proposition of geometry. How long has this proposition been true? When has it ever undergone a change? When will it ever change? It was true before Euclid, before Pythagoras, before Greece, Rome, Egypt or Babylon, before Adam, before the world. The six ratios of trigonometrical functions which lie

at the bottom of the science of trigonometry, are forever and unchangeably true. All the principles that go to make up the sciences of analytics and calculus, are no exception to the rule. So then in the realm of mathematics, from the most fundamental operation of arithmetic, to the most abstruse problem in the differential calculus, all depends upon the permanent fixedness of principles, and this fixedness in the result of decree.

Leaving the abstract domain of mathematics, and coming into the more concrete natural sciences, the same fixedness of principles confronts us. What seems to be more at random than a falling body? Yet a falling body is so completely under the control of law, that although its velocity changes with every instant of time, if its time of falling be known, its velocity for any second may be computed. If the distance fallen be known, the time of falling may be readily found. The laws of falling bodies might be stated here, but space does not justify it. The swinging of the pendulum, that lazily swings to and from in the old clock on the wall, is most accurately regulated by law. If this were not so, how could it be utilized to regulate the motion of the clock? The laws of the pendulum are such, that if the length of the pendulum is known, the time of the vibration may be found, and *vice versa*.

The freezing and boiling points are marked on the thermometer; if water should freeze at one temperature today and another tomorrow, this could not be done. If water should boil at one degree of heat today and at another tomorrow, how completely would the common industries of life be thrown into utter confusion. Experiment has revealed the laws of freezing and boiling of liquids, also the fusing and solidifying points of metals. Each liquid has its respective boiling and freezing points, and these points remain constant under the same pressure.

The production, velocity, reflection, loudness and pitch of sound, are all controlled by law. If this were not so, there

could be no science of music, either vocal or instrumental. The pitch of a tone of the violin or piano depends upon the length, diameter, tension, and the density of the material of the string. The pitch varies inversely as the length of the string; it varies inversely as the diameter; it varies directly as the square root of the tension, and inversely as the density of the material composing the string. These are the laws governing sound produced by the vibration of a string. The tones of an organ are produced by a vibrating current of air, and are controlled by laws similar to those governing sound produced by the vibrating string. Many more laws dominating in the realm of sound might be given, but these are sufficient to show that in every sound, from the murmur of the summer breeze to the roar of the terrific hurricane; from the pattering of a rain drop to the booming of the ocean billows; from the scream of the hawk to the song of the nightingale; from the solo voice to the full chorus or the great orchestra, law transmits, modulates and governs all.

Recent discoveries have ascertained that electricity, that most subtle, mysterious and wonderful of all nature's forces, is controlled by law in all its operations. A number of these laws have been started, and may be found in any recent treatise on electricity.

Nowhere in the operations of nature is God's power and presence so strikingly exemplified in little things as in chemical action. The law of definite weight, which lies at the foundation of the science of chemistry, is one of the most wonderful of all the laws of nature. The law stated is as follows: "When two elements unite with each other they always unite in a fixed definite ratio by weight." As an illustration of this law, iron and sulphur unite to form iron-sulfide in this reaction twenty-one ounces of iron will always unite with just twelve ounces of sulphur. If we should try to make twenty-two ounces of iron unite with twelve ounces of sulphur, we would have one ounce of iron left; and if we were to

try to make thirteen ounces of sulphur unite with twenty-one ounces of iron, we would have one ounce of sulphur left free. In the union of hydrogen and oxygen to form water, one atom of oxygen always invariably selects two atoms of hydrogen; this is not only true in the union of hydrogen and oxygen, but the same law holds true in all chemical combinations; each element has its displacing power, that is, one of its atoms always selects a certain number of atoms of the element with which it unites. Here we see law controlling the very atoms of matter and regulating with unerring accuracy chemical affinity and all chemical reaction. The law of conservation of matter exemplifies the truth of the scriptures which says that, "What the Lord does shall be forever, nothing can be put to it, and nothing can be taken from it." This law stated is as follows: "The sum of the weights of the substances before the change is exactly equal to the sum of the weights of the new substances after the change." This proves that in chemical changes, although new substances are formed, no matter has been created, and none has been destroyed. Is it not true indeed that God hath set his ordinances in the earth, that his decrees do not only govern the planets in their orbits, but places the atoms in a chemical compound? Where could there be a science of botany, or of zoology, if everything did not bring forth after its kind? The fundamental principle of both these sciences is found in the law that everything brings forth after its kind; this law was established from the beginning, and continues universally true. Even if the Darwinian theory of the origin of species should be true, this law would neither be contradicted nor violated thereby. All those lines of demarkation which divide the animal and vegetable kingdoms into sub-kingdoms, orders, genera and species, remain permanent, and these could not remain so without law. The data for these sciences depend upon law, and law depends upon decree.

When David said, "The heavens declare the glory of God, and the firma-

ment showeth his handiwork," he spoke the very glory and embodiment of the science of astronomy. The chief glory of this science is the law of universal gravitation: "Every particle of matter in the universe attracts every other particle with a force that varies directly as the product of the mass, and inversely as the square of the distance between them." This great law not only lies at the bottom of the science of astronomy, but it upholds, balances and sustains the universe. It is by this law that God hung the earth upon nothing; this law is the word of God's power by which he upholds all his universe; this law is "the bands of Orion that cannot be loosed, and the sweet influence of the Pleiades that cannot be stayed." (Job 38: 31) This law first broke up the chaotic mass of nebula that once filled the space now occupied by the solar system, and moulded it into sun, moons and planets. This law gathered fragments into worlds, worlds into systems, and systems into a universe. It guides the huge planet that sweeps through the regions of space, and balances the mote that floats in the sunbeam; it suspends the water dust that composes the clouds in mid air, and chains the mighty ocean to his destined bed. Then what is this permanent, powerful, instantaneous, universal law, but the presence, power and decree of the Almighty God, the Creator, upholder and disposer of this universe?

Kepler's laws of planetary motion might be mentioned in connection with the science of astronomy, as further exemplifying God's decrees in the heavens, but it appears entirely unnecessary to do so; enough has been cited to convince the pious that science is in harmony with decree, that it depends upon decree, and that without decree science could not exist. Now where is the disputer of this world? Where is the wise man? Where is the scribe? The man who has not seen predestination in science, has not seen the soul of science. The man who would charge the belief of predestination to ignorance, is himself ignorant both of the knowledge

of God and in those things of nature wherein he professes to be learned.

Someone may say that it is true that law reigns in those things which have been referred to, but man is an intelligence, and is not subject to such mechanical laws. To this objection I answer, first, that logic and psychology are recognized sciences, not natural sciences, but called mental sciences; sciences of mind, and not of matter. Since fixed and uniform operations as established by natural law, must furnish data for natural science, fixed operations established by law, must furnish data for mental sciences. Second, that the Scripture ascribes the operations of the mind to law. Does not the inspired writer say, "I see another law in my members warring against the law of my mind"? (Romans 7: 23) Here he speaks of the law of the mind and the law in his members; so that to deny that the mind and emotions of the human constitution are operated by law, is to deny the written word of God; also to ignore those conscious mental phenomena which every man is subject to.

To the above objections I would answer in the third place, that the wickedness and depravity of the human constitution are as universal, permanent and perpetual, as any of the laws or operations of nature. Where is there a single exception? Where was there ever a single exception in the development of the human family? Induction is one of the chief methods of scientific investigation and reasoning: it is the process of reasoning from particular examples to general laws. Most of the theorems of mathematics have been discovered and proved by the method of induction. The principle of reasoning is, that if a certain thing is found to hold good in a number of cases, it is assumed that it will hold good for the next case, and then that it will hold good for any case. Thus a general truth is discovered and proved from particular examples. Try the method of induction in the case of the depravity of the human family: it can be shown by example that this man is a sinner, and that man is a sin-

ner, and that the third man, and the fourth man, and the fifth man each is a sinner, and then it is a truth exemplified among all people in all places and at all times, that all men are and have been sinners. There can be found no exception; then the general truth may be announced upon the authority of logical induction, that universal depravity is true; and no theorem in mathematics, and no recognized law in natural science has ever been discovered and proved by a more valid process of reasoning. The scientist would not hesitate to announce a law upon the result of such an investigation as this. Then, from a scientific standpoint, there must be a law governing, not only the physical reproduction, but the moral nature of man.

The man who attributes the natural depravity of the human family to the transgression of the first man, aside from decree, is a fatalist, and holds a position that science condemns. Men who hold that God created the first man holy, and that he fell either apart from the purpose of God, or contrary to that purpose, and that as a result of that haphazard fall, his posterity is necessarily sinners, have not seen very far either into the biblical or the scientific side of the subject. Is not the hand of God as directly employed in the formation of the child from the embryo to the birth as it was in the formation of the first man from the dust of the earth? Does he not form the child today as strictly according to his will as he formed the first man? Does he not form every germ of life that comes into existence today, whether it be a plant, animal or man? Does he not develop into an individual every germ that reaches that state, no matter what kind of life it be? Is not his hand as actively and as particularly engaged in the formation of the chick in the shell as in the formation of men or angels? How else could he be the Creator, upholder and disposer of all things?

Although science bears witness to the doctrine of predestination, yet it can never reveal God: it honors God and

proclaims his glory, but it is the man who hath an ear to hear that receives its testimony. Science proclaims the reign of law throughout the universe, and law proclaims decree. The voice of science joins the voice of inspiration in the sublime proclamation that "All his works praise him."

Only a few of the laws of the different sciences have been cited; time would fail me to tell of all of them. Nowhere are we encompassed with a greater cloud of witnesses to the reign of law, than in the sciences. I do not know whether there is any spiritual comfort in what I have written or not, but I do confess that I like to see the doctrine that is dear to my heart established even by natural evidences.

H. M. Curry

(The above by Elder Curry was published in the *Signs* April 15, 1901. It contains many things in the natural sciences which many of us are not familiar with in detail, but, with him, we "like to see the doctrine that is dear to our hearts established even by natural evidences." — J. D. W.)

#### SERMON BY ELDER POOLE

(Concluded from April)

Having introduced the subject of disobedience, let us see the division between the disobedient and the obedient. We read in Ephesians, chapter 2, verse 1: "And you hath he quickened, who were dead in trespasses and sins;" (they were not sick, not feeble, not laid up temporarily, but **dead**). "Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Do you see the division? He said that you all at one time walked there in the same place that the children of disobedience are now walking. The division is between God's children and the children of disobedience. Do you see how it is improper to put upon God's people the description "Disobedient children of God." There is no such thing. Disobedience is for the Devil's family. ". . .the spirit that now

worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." We also were at one time the children of disobedience when we lived in sin and in lusts fulfilling the desires of our own mind. Yet we read in the next verse, "But God, who is rich in mercy . . ." Brethren, that is the difference between the disobedient and the obedient. God's mercy makes the dividing line. It is when He calls us as poor wretched sinners out of a state of disobedience and makes us obedient in Jesus Christ the Lord of glory. How blessed that a thought like that should be to us. How we should bow our heads in humble submission to a God who would even think to teach us such a grand and deep mystery as this: that the children of disobedience are the family of the Devil, the children of wrath; and the children of obedience are those unto whom God hath imputed obedience through Jesus Christ the Lord.

In the 5th chapter of the book of Ephesians I believe we can see the same thought and distinguish clearly the same dividing line we are discussing. In verse 5 of the 5th chapter, Paul says: "For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." Someone might say he is talking about the church. No, he is speaking about an **inheritance** (not a reward for doing) in the kingdom of Christ and of God. "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience." The wrath of God has never come upon the children of God. To my knowledge, I find no place in the Bible where it ever said God's wrath was upon His children. He punishes them; He chastens them, and many things may come upon them. But I have never read where God's wrath fell upon one of His children at

any time. These here are termed the children of disobedience, of whom Paul goes on to say, "Be not ye therefore partakers with them." Leave them alone. Then to confirm that he is speaking of a division, he says, "For ye were sometimes darkness, but now are ye light in the Lord: Walk as children of light." Do you see the difference between the children of disobedience and the children of God? Between the children of darkness, over whom Satan is the king, and the children of light, over whom Jesus is the King and Master? Between the kingdom of darkness, from which we were translated, and the kingdom of light? The children of disobedience are the children of the Devil, and they have no part nor lot with God's people. He says for us to be not partakers with them, because we have no part with them.

To further establish this thought and confirm basically what we have found in the other scriptures we have read, let us read in the 3rd chapter of Colossians, verse 5: "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience." What does "mortify" mean? Do you know anything about mortification? Mortality? To mortify means to kill, to destroy, or bury. In effect, he is saying to crucify the old man daily. Someone might say that he is speaking here of God's disobedient children, and in this they are almost teaching a doctrine of universalism. To hear them tell it, nearly everybody is one of God's children, but he is just living out in the world in sin and in disobedience. He can throw stones at the preacher, despise the gospel, trample under foot the blood of Jesus Christ, disbelieve and despise everything about the righteousness of God, and still wake up in heaven some day. There may be no evidence of Jesus, His power, or any demonstration of God, and still he is a child of God. That is the most reposterous doctrine ever

concocted among God's people. There is not a word of truth in the supposition that His people can continue in a state of disobedience, for we read here that they are children of disobedience upon whom the wrath of God is come. And then to prove that he was not talking about God's regenerated children, he says in verse 7: "In the which ye also walked some time, when ye lived in them. But now ye . . ." Notice the difference **now**. There has been a change. **You are not children of disobedience any longer**, for they belong in the world. God's children are the children of obedience. "But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." If time permitted, we could go into a lengthy discussion about the sins of God's people after they have been born again, (and they are many). But don't call them disobedient, because their obedience is in Jesus Christ. To say that God's children are disobedient is to say, in effect, that the obedience of Jesus Christ doesn't satisfy God. But He is our obedience. He has brought into captivity even our thoughts to the obedience of Christ. We are made righteous by the obedience of One, Jesus Christ the Lord of glory; and God's wrath now abides upon the children of disobedience, but it certainly does not abide upon God's people.

Let us look further in the book of Titus, chapter 1, and the 15th verse. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. They profess that they know God; but in works they deny Him, being abominable, and disobedient, and unto every good work reprobate." I tell you that if he is a reprobate, he surely is not one of God's children. There are only two categories: the election and the reprobation. God's children are the children of election. Esau's family, the Devil's family, consists of the children of reprobation. Here they are described as "unto

every good work reprobate." In other words, there are no good works in the reprobates and the disobedient. I find not one place in the entire New Testament when we discover the covenant of grace where God's children are called disobedient. Not one place have we ever seen where one can be obedient except in Jesus Christ. If you can find any different method of teaching in the New Testament, I pray and encourage you to bring it forward that we might all learn about it. In my study of the scriptures, which I trust has been to some degree an extensive one, I have not discovered such a doctrine as is being taught among God's people.

Let us read one further portion of scripture, and I will conclude with this. If time permitted, we could prove this one with great clarity throughout the New Testament. We read in verse 6 of I Peter, chapter 2: "Wherefore also it is contained in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious." (now notice the division): "but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." These are taken from prophecies of the Old Testament, showing the disobedience of the Pharisees in rejecting Jesus Christ. These who rejected Christ are called disobedient. "And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed." God appointed them unto this disobedience. God appointed them unto their reprobation just as He appointed us to election. From Romans 9: 11 we hear; "For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; It was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Those children being disobedient were appointed unto that disobedience. Whether we rejoice

or sorrow at that, whether we believe it or not, it remains steadfastly the word of God that the children of disobedience were appointed thereunto. The children of disobedience divided from the children of God. How could we lay claim to being a disobedient child of God? We may be a sinful, faltering child of God, but not a disobedient one. Our obedience is Christ's obedience.

Then to finally and conclusively prove what he is saying here, Peter goes on to say in verse 9: "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into the marvelous light." Note how he has used the terms **them** and **ye**. He said they are the reprobates, the ones God has not purposed to redeem. They are appointed unto disobedience. But ye are a chosen generation: chosen to bring forth the marvelous praises of the Son of Light, being called out of the kingdom of darkness. Ye are not among the disobedient. Ye are among a peculiar people, the family of God, the royal nation, the seed of God, those elected in Jesus Christ. Notice how he says it: ". . . That ye should shew forth the praises of him who hath called you out of darkness." He has called you out of the kingdom of darkness, out of the kingdom of disobedience, into His marvelous light: "Which in time past were not a people, but are now the people of God: Which had not obtained mercy, but now have obtained mercy."

Brethren, that is the difference between the obedient and the disobedient: the mercy of God. That is such a well-established teaching in the New Testament, I see not how anyone, being led of the Spirit of God, could believe otherwise. God's children are not disobedient. As I said, they fail and falter and they sin; but they are not disobedient. Their obedience is in Jesus Christ. All of their righteousness is in Him. All of their glory shall be in Him. Nothing in their hands can they offer to God as the sacrifice of obedience that God would say, "I am well-pleased with that, so I



believe I am going to give you a little nicer reward than the other fellow is going to get." Neither can the children of disobedience produce anything that would find favor with God. To obey means to be Christ-like. To be obedient means to be born again, to be quickened, to be transformed, to persevere, to continue in the grasp of God. To be disobedient means to continue in the kingdom of darkness, unknown by God, unloved by Him, and uncared for, as far as eternal matters are concerned. Brethren, we have much reason to praise God that we have been called unto the obedience of Jesus Christ and blessed with His nature, and given a mind to think upon heavenly things. I would beseech each of you as strangers and pilgrims to abstain from fleshly lusts which war against the soul.

"As ye have therefore received Christ Jesus the Lord, so walk ye in Him." (Col. 2: 6) How did you receive Him? By grace, and grace alone. So then we have only one way to walk (or be obedient) in Him, and that is by that same superabounding, free, glorious grace. Praise God from whom all blessings flow, including obedience.

(For other proofs on disobedience being a term fitted for the reprobate see Titus 3: 3-5, and I Tim. 1: 9-10.)

(Prepared from a tape recording)

(NOTE TO THE JUDICIOUS READERS OF THIS ARTICLE:

After having prepared this for printed matter I felt it wise to compare my opinions of the scriptures herein given with the opinion of our forefathers on the same subject. For reference I used the "London Confession of Faith", and found that it in no wise conflicted with these views. This is not an attempt to set myself on the high level of orthodoxy with these esteemed brethren, but only to show that there is no disagreement. (See articles VIII and XVI — J. F. P.)

### GOD HAS HIS WAY OF TEACHING HIS PEOPLE

Coleman, Texas 76834  
801 E 9th Street,

Editors Signs of the Times.

Dear Brethren:

Just a few lines to tell you that I have enjoyed reading the Signs this year, and especially the re-prints. Elder Lambert's editorial in the October, 1967, issue did me a lot of good: also "Self Examination" by Elder Beebe in the same issue.

The two articles seemed to go together. I agree with Elder Lambert, "If we cannot find our experience in a text, we have not properly tasted that text." That is certainly true. When we have "properly tasted" we acknowledge, "By the grace of God I am what I am." "I once was blind; but now I see" that I cannot even defend the doctrine of God — But He is my defence.

"Fires which we have tried to kindle, flickered out without stirring up any warmth." Many, many years ago I experienced the same thing. That was years ago when I was with other people who call themselves "Old Baptist". But I feel that I have been taught that, as Elder Beebe said, "The doctrine is not dependant upon the ability of men for its defence." And that, "All the omnipotence of the eternal God protects his own doctrine." What a glorious thought!

We read, "They shall all be taught of the Lord." That is their schooling in this life. I believe the good Lord turns his children over to their own vain imagination (the devil) to teach them what he wants them to know: as he did the Apostle Peter. And while in that state, they think they can walk on water: they declare they will never deny Him. They think they can defend the doctrine. They think they can revive the church. God does not make men do these things — he does not make men sin. Except for God's grace, mercy and love, that is all even his children would do. But God's children are taught something in this life, and that is that they are "kept by the power of God." Inasmuch as God purposed that David and Peter should do as they did, He also purposed their repentance and faith, and their acknowledging of the truth — which was, confessing their faults unto Israel's God before their brethren.

I suppose we all at times get discouraged because of our vile, corruptible, sinful self; but we read of those gone on before, and there was not a single one who did not feel that way at times. That should strengthen us that we are sons and not bastards. Not a single bastard will ever be taught anything about the Living God; but all of His children, all of those chosen in Christ, all of those for whom Christ died — all of His people will be “taught of the Lord.” And they will be brought to the acknowledging of the truth in this life, that “The will is present with me, but how to perform that which is good I find not,” as said the Apostle Paul, who was “a pattern for those that should follow after.”

“Many are called but few are chosen.” All of those “chosen in Christ” are called and predestinated to be conformed to the image of His Son. “For God hath from the beginning chosen you unto salvation through sanctification of the Spirit and belief of the truth.” A few of those called are chosen to “earnestly contend for the faith once delivered unto the saints.” They are led through the “fire”, “through deep waters,” and from time to time to confess their faults unto Israel’s God before the brethren. He does not feel that he is a straight-edge for brethren to go by, but is made to examine himself: “Tis a point I long to know, Am I His or am I not.” And each will pray, Lord increase my faith, help thou mine unbelief. And each is watching his own vile self, and looking over his brother for good and not for evil. When one is brought to the acknowledging of his faults he is also made to see that God is his strength; and you can tell he is a sheep. You can track him; you can tell which way he is going, for he will declare that of himself he can do nothing. You can track a sheep, but you cannot track a goat. Christ called them sheep and goats: the sheep are brought out of the wilderness of sin, the goats are left in the wilderness.

I believe that after one has “tasted of the power of the world to come,” it is

God’s purpose to teach him something else, as with Peter. How is he to learn except by experience? The Apostle Paul, “a pattern,” was one of those “chosen in Christ before the world was,” and he put out a lot of goat food before he was struck down. Peter, one of the twelve, was turned over to the devil — and who is it that can stand up and say, I have never advocated anything except the whole truth? That man would have to be perfect. Christ only did that. He is the only one that ever did or ever will do so. But God being perfect, it seems we can see the perfect work of God manifest in mortal beings even our brethren, if I be one. And it makes us rejoice with “joy unspeakable” for one to stand up and acknowledge the truth as it is in Christ Jesus our Lord and Saviour. To me, that one is a sheep, a son: “Because ye are sons, God sends forth his Spirit into your hearts, crying Abba Father.”

I hope you can receive this in charity, and lay all errors to my charge; and I hope I can receive all corrections in charity; for “Charity never faileth.”

In hope of eternal life with Him,  
C. U. Landers

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(The following article entitled “Primitive Baptists” was a Term Paper prepared by Rebecca Byrd, the sixteen years old daughter of Deacon A. C. Byrd of Burlington, N. C. The students of her class had the choice of subjects, and she chose this one. She gives the source of all her quotations, (which sources we are not publishing due to lack of space;) and it is evident that she spent considerable time in researching her subject. —Ed.)

#### PRIMITIVE BAPTISTS

The doctrine of the Primitive Baptists today goes back to the days of the Apostles. Since that time the people believing that doctrine have gone under several different names. Until the nineteenth century the name “Primitive”, “Old School”, “Missionary”, or “New School” was not used. Before that the term Baptists or Anabaptists was used to apply to all Baptists.

“As Primitive Baptists, going back

and tracing the truth in history, and its advocates in the church, We are neither Catholic nor Protestant, and never have been in alliance with either." The Church of Rome did not exist in the third century, and people with similar beliefs of the Primitive Baptists did. The Protestants were not formed until after the Church of Rome. There is proof that the Primitive Baptists are connected with the Dutch Baptists of Holland and in the Lower Countries, and the Welsh Baptists in England.

The Primitive Baptists can truthfully claim connection with the ancient Waldenses. They were vaudois of the Alps and "Christians or descendants and representatives of the Primitive Church." Their only standard of faith and practices were the scriptures from the Old and New Testaments. They believed there were only two christian ordinances: The Lord's Supper and Baptism. If a person came to them from another religion they "re-baptized" them. They protested the Church of Rome. For these two reasons the Catholics called their beliefs "Anti-Christ." The Waldenses hid in the Piedmont Valley of France, but soon they were found and persecuted.

The Baptists were known as anabaptists because they did not sprinkle or pour, but baptized by immersion. Also, the work of other religions was not accepted. The Baptists renounced the teachers of the Catholic faith, for which they were put to death by the thousands. Still, they remained strict in their faith and belief. During the Dark Ages their literature and books were burned with the people. This left a missing link in the history of the Baptists.

The first Particular or Predestinarian Baptist Church in England was founded in 1633. By 1644 there were seven of these churches, and they published their "Confessions of Faith" and the most complete one in 1689.

People were buried alive and burned in England for their Baptist belief. The last man buried alive was on April 11, 1612. During the reign of Charles II and

James II (1660-1688) was the main time of persecution, but "over seventy thousand of them" were persecuted in the time of King Henry. The main punishments were severe fines, long imprisonment, and burning. The ministers remained in prison over long periods of time. People fled to Holland and America.

In South Wales, England, during the spring of 1701, a group of Baptists (Old School) were organized, and left Milford-haven, England, in June for America. They arrived in Pennsylvania September 8, 1701, and settled in Pennek, north of Philadelphia. They remained there one and a half years, then founded the Welsh Tract Old Baptist Church, which is the oldest church of its kind in America.

"In New England, outside of Rhode Island, the Baptists, like other dissenters, were compelled to pay taxes for the support of the Congregational clergy." They refused, therefore, their land and personal property were confiscated. Men and women were put in prison. The Baptist preachers were "arrested and put in stocks for preaching the gospel contrary to law."

The four oldest associations formed were the "Philadelphia in 1707; Charleston, 1751; Sandy Creek, 1758; and Kehukee, 1756." The Kehukee, which is in North Carolina, is the oldest which goes by the Primitive Baptist name today.

During the Civil War in the United States, the Primitive Baptists were not divided. The Southern Primitive Baptists joined the Confederate Army in self-defence, but met no Northern Primitive Baptists in the Federal troops. The ones in the North kept out of the army whenever possible to avoid fighting fellow believers.

In the early history of Caswell County the Primitive Baptists were strong; since that time their numbers have decreased. County Line Church is the "Mother Baptist Church" in Caswell County, and was founded prior to 1800. Lynches Creek was founded in 1799, and Bush Arbor before 1806.

In the South the Kehukee Association

was the first to separate from those who advocated new doctrines. They withdrew in 1827, and within ten years other churches and associations did the same. County Line Association withdrew in 1832. Bush Arbor Church was the scene of the "mightest theological debate of the community." At nightfall Elder John Kerr asked everyone who believed as he did to come to one side of the church. After everyone had separated Elder Kerr left and soon founded Kerr's Chapel Missionary Baptist Church.

In the Southern States everyone who did not go with the weakening beliefs of the Baptists were known as "Kehukee-ites". They did not take Masons into church fellowship for they did not believe in secret organizations; and ministers were not allowed to establish societies for the collection of money. The use of education to prepare a man for the ministry through seminaries instead of being called of God, was opposed.

The Black Rock Address is a statement of the reasons for the separation. The old-fashioned Baptists in the north were known as "Blackrockers". On September 27, 1932, a group of men met in Baltimore County, Maryland, to write the Address. Elder Gilbert Beebe drafted the main things of the address. Those gathered at this meeting opposed adding things which were not in agreement with the Bible, as many Baptists were doing, such as, Tract Societies, Sunday Schools, Bible Societies, Mission Boards and Societies, salaried ministers, and theological schools or colleges.

... "Christ said, Go into all the world, and preach the gospel to every creature. we do feel an earnest desire to be found acting in obedience thereto, as the providence of God directs our way and opens a door or utterance for us: but we have no right to depart from the order which the Master himself has seen fit to lay down relative to the ministrations of the word." Primitive Baptists are not against education; but against the establishment of denominational schools, and also that ministers should not substitute an education for being called of God.

Primitive Baptists always baptize by immersion. Sprinkling or pouring does not agree with the Bible. "Baptism is a Greek word meaning to dip." To be baptized one must be wholly dipped, and presently brought out again."

Primitive Baptists do not use the title Reverend for their ministers, they being only mortal. The word is used in the Bible only once, and in reference to God and not to man.

"Feet Washing" is an open question among Primitive Baptists; some churches practice it; others do not. There is nothing in the Acts of the Apostles of it being observed.

Primitive Baptists hold that God is absolute in his sovereignty; that salvation from sin is by grace, and not by works; that God's people have been chosen, and that before time began. They are professedly Calvinistic in their doctrinal sentiments, yet do not like the name 'Calvanist' because they do not hold to all the doctrines of that reformer."

The five points of Calvinism are: 1) The fall of man. 2) Unconditional election. 3) Particular redemption and effectual calling. 4) Justification by the imputed righteousness of Christ. 5) The final preservation of the saints.

The things mentioned in this paper under the separation, beliefs, and Calvinism, are a few of the basic beliefs of the Primitive Baptists.

The "Missionary" and the "Primitive", Baptists both claim to be the original Baptists, though the Primitive Baptists still have the same beliefs of the original Baptists. "Elder Potter, in a debate with Elder Throgmortan, page 18, said, 'I claim that if an organization of any kind be rent by the introduction of new rules, regulations or doctrines, the innovators and not the party that adheres to the old rules, regulations, and doctrines, are the seceding parties.'" Therefore the Primitive Baptists remain the true Baptists.

In summary, "The Baptists may be considered as the only Christian community which has stood since the days of the Apostles, and as a Christian so-

ciety which has preserved pure doctrine of the gospel through all ages.”

Rebecca Byrd  
Burlington, N. C.

‘HAVEN OF REST’

Lodi, Calif. 95240

Dear Elder Spangler:

My subscription expires this date, and I desire to renew for another year. Use the balance as you see fit . . .

It is a haven of rest to me, when I receive the *Signs*, to sit down and read all the articles and editorials: they are inspiring to me. The *Signs* never grows old. I read it in my teenage days, and I am now seventy-seven.

“Oh may I ever walk in Him  
And nothing know beside,  
Nothing desire or ought esteem  
But Jesus crucified.”

His blood is sufficient to atone.

May you continue to be blessed in all your duties.

In Him I hope,  
Mrs. Mabel Lindsey

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BLACK CREEK UNION

The next session of the Black Creek Union will be held with the church at Creeches, the Lord willing, the fifth Saturday and Sunday in March, 1968.

The church is located in Johnson County, N. C., about one mile south of Stancil's Chapel Church. There will be a pointer just off Highway 42.

All who have a mind to attend, are invited.

Eli T. Smith, Clerk

Danville, Virginia April, 1968

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R. F. D. 1, Box 539, Beechwood Lane  
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EDITORS

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood

P. O. Box 186, Manassas, Va. 22110

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert

306 Richardson St.,  
Winnsboro, Texas 75494

Elder George Ruston

Dutton, Ontario, Canada

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TO

SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
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EXPRESSING OUR APPRECIATION

We are greatly encouraged by the many comments we have received concerning the increase in the subscription price of the *Signs*.

There was not a single objection expressed to the increase, and some suggested that it be increased more, if necessary, than we have announced. No one wanted the number of pages decreased or made smaller; but all wanted

the paper to continue to advocate the same doctrine, and to be a medium of correspondence and information among the brethren and churches as in the past.

All the brethren and friends may be assured that this is the purpose of your editors, as the Lord may enable us, together with our writers. We could not contend for any other doctrine and remain faithful to the teaching of Jesus and his Apostles. We know of no deviation in the principles we advocate today, from those advocated by the founder and first Editor of the *Signs of the Times*, Elder Gilbert Beebe; and we are persuaded these are consistent with the Word of God. To ascribe all the praise, honor and glory to their God for his goodness and mercy to them, is the great desire of every one who has been born of the Spirit.

We greatly appreciate the many contributions we have received, as are shown in the list under the heading *INDIGENT FUND* each month. And we appreciate the interest our Elders and others take in sending new subscriptions and renewals, and we desire that others also take an interest in the matter.

We are glad to say that the brethren and friends have supplied us with articles and letters of late so that we have had sufficient copy, with some yet to be published as we have space. These are greatly appreciated; so keep writing brethren and friends.

The Editors

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#### EDITORIAL

“BAPTISM DOTN NOW SAVE US”  
1st Peter 3:21

Baptists are distinguished from other churches because of the emphasis put upon baptism. John the Baptist came “preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand.” Matt. 3:1-2 The result of his preaching was: “Then

went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were *baptized* of him in Jordan, confessing their sins.” Jesus recognized John’s baptism to such extent that it was necessary that He be baptized of John in water “to fulfill all righteousness.” God, the Father, recognized this act to such degree: “The heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo a voice from heaven saying, This is my beloved Son, in whom I am *well pleased*.” Matt. 3:16-17

John baptized with water; Jesus baptized with the Holy Ghost: yet, it was necessary that Jesus be baptized with water by John to fulfill ALL righteousness. The Father is well pleased when all righteousness is fulfilled. All of God’s children were baptized by the Holy Ghost into the body of Christ when they were chosen in Him; children of God were baptized by Jesus when He comes into their hearts to dwell: yet, they answer by being baptized with water. This pleases the Father and the result is that the gifts of joy, peace, happiness, and a satisfied conscience climax the act. The “good conscience” is the inspired gift of God to the person; and baptism is the answer of this “good conscience” toward God.

Baptism in water is coupled with belief of the gospel. You must believe before you can *see* the kingdom of Heaven; and also, be baptized with water before you can *enter* into its joys. Jesus said as recorded in Mark 16:16: “He that believeth and is baptized shall be saved; but he that believeth not shall be damned.” Jesus ordered, “Go ye therefore, and teach all nations, baptizing them in 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 alway, even unto the end of the world. Amen.” Matt. 28:19-20

Peter, an apostle, commanded those

who were pricked in heart by the Holy Ghost on the day of Pentecost to be baptized. See Acts 2:38. The Holy Ghost pricked their hearts and caused them to be so uncomfortable as well as convinced them that they **MUST DO** something. Peter did not only command them to repent and be baptized, but also comforted them by telling them what to expect as a result of their compliance to his command. There is a vast difference in being pricked by the Holy Ghost and receiving its gift. The pricking causes disturbance. It turns the heart. After the heart is turned, the person must turn accordingly before he receives the gift. As soon as he turns and complies with the commandment, immediately he experiences ease of conscience, peace of mind, and calmness: all of which is the gift of the Holy Ghost. Many of the Lord's people tarry long after this turning of the heart. Great disturbances and perplexities is their experience as long as they tarry. However, they did not tarry long on the day of Pentecost: "Then they that gladly received his word were baptized: and the *same day* there were added unto them about three thousand souls." Acts 2:41

Ananias, a minister of the Lord, (who was not numbered as one of the apostles), commanded Saul, Paul, to be baptized according to Paul's testimony as recorded in Acts 22:16. Paul quotes Ananias, "And *now why tarriest thou?* arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Even though Paul had an impression to tarry, he immediately complied as proved in Acts 9:18 "\* \* \* And he received sight forthwith, and arose, and was baptized." The record shows that some did not tarry even though it was night. We read in Acts 16:33, "And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." The theory has been advocated even among Baptists that baptism in water is unnecessary because the blood of Jesus Christ cleanseth from

all sin. To be cleansed from all sin is one thing: yet for an individual to experience the joy of it is something else. Even tho Jesus saved us from the penalty of sin when He shed His blood, it was unknown to us who are now living until we experienced it. The blood of Jesus was shed many hundreds of years ago which was for the remission of sins of all His people; yet its merit or the knowledge of it is applied to our hearts here in time. This blood is freshly applied to us individually as we experience it. Our salvation was secured long ago; yet the knowledge of it is revealed little by little.

Let us quote our text beginning with 20th verse of 3rd chapter of 1st Peter: "Which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but *the* answer of a good conscience toward God,) by the resurrection of Christ Jesus." No doubt many who perished in the flood had eternal life awaiting them in Heaven; yet, only eight enjoyed the deliverance and salvation here in this time. There is salvation to be experienced *now* for all who do not tarry but obey.

Sometime ago I had the privilege to administer the ordinance of baptism to five ranging in age from over fifty (50) to almost eighty (80) years of age. All of them had attended Primitive Baptist Churches from childhood. Their walk and conversation had testified to their respect for the church, its doctrine, and members for many decades. Their love for the truth and the people embracing it had been unquestionable for so long that I had become hopeless of their submission. I was shocked when they presented themselves for baptism and church membership. It seems people tarry longer now than ever before. The question that Ananias asked Paul, Why tarry? is the question that has

given me much thought lately. Is the tarrying due to the fact that the ministers of the gospel have not properly taught the importance of water baptism? Have ministers taught there is no salvation in water baptism? Have they taught that baptism is only a shadow? Have we been slothful in this great matter? Have we failed to command believers to be baptized? Have we failed to point out the joy, happiness, and contentment which accompany such obedience? I know that I have failed to give baptism its proper emphasis until recently. About two years ago I spoke upon the subject of baptism. The next day one who had attended that church regularly for years came to my home. He said to me, "Your remarks yesterday relative to baptism disturbs me. If I understood you, you preached baptism in such a manner that I must ask you, Do you believe baptism to be essential unto salvation?" My answer was, "I will not tell you it is unnecessary." He asked, "What about the thief on the cross to whom Jesus said, 'Today shalt thou be with me in Paradise.?'?" I replied by asking, "Do you believe that should the thief have been given his freedom for a week that he would have been baptized?" His response was, "I do not know." I replied, "Neither do I, but one thing I do know. If we use the thief as an example to prove that it is all right not to be baptized because he was not baptized; then, we can take the same example and prove that it is all right to steal." Why do true believers tarry to give THE answer to a good conscience toward God? which Peter says is baptism. We firmly believe that many have sincere reasons for tarrying.

One reason for tarrying is the felt sense of unworthiness. I inquired for the reason of a precious friend who had attended church meetings for decades; "It is an unsolved mystery to me why so many of you who love this doctrine and people for so many years do not ask for membership in the church and be baptized. What is your reason?" He emotionally replied, "I am unworthy."

My reply was, "Suppose you continue to wait until you feel worthy. When that day comes, you tell the church of your feeling of worthiness to be a member with them. How do you suppose the members of that church would react to such testimony?" He said, "I had never thought of it that way before." The next meeting day he told his experience to the church, was baptized, and received into membership. A few years ago an elderly couple presented themselves to a church in their community. I had officiated for this church for many years as their moderator. This couple had not attended the church before. They came with the testimony that they were getting old and decided to join this church, had been worthy and fit for membership for many years. They stated that they would be a help to the church, and the church might be a help to them. After their testimony I inquired of the members of the church if their feelings were in harmony with this couple. Each one answered, "No." Then I asked the same questions to the applicants for membership. Their answer was, "Yes," to the questions to which the members answered, "No." The result was that the matter was deferred for further investigation. The next week the couple joined another religious order where their members felt fit and worthy.

Another reason for tarrying is waiting to be miraculously forced to be baptized and to become a member of the church. Not long ago I received a request through the mail from a person who had attended regularly a certain Primitive Baptist Church. He stated his love for the doctrine and the church. He stated the pastor of the church had told him that he ought to be baptized and become a member of the church. He asks me, "What do you think? I do not think I should unless the Holy Ghost should be sitting right there in the church beside me in person, and tell me in plain words that I must join *that* church. Do NOT fail to answer either to me or through the *Signs*." This



treatise is my answer. I believe the pastor is right in encouraging believers to be baptized and become members of the church. I have searched the Scriptures and have failed to find any case where the Holy Ghost in person ever told anyone to be baptized and join the church in which he sat. I find many cases where people believed the word spoken by God-called men, and they responded by being baptized. Read the Acts 18:8, "And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing, believed, and were baptized." Philip preached to the eunuch explaining to him certain Scriptures which resulted in the eunuch believing and requesting baptism. The testimony of the eunuch which satisfied Philip was, "I believe that Jesus Christ is the Son of God." "And he commanded the chariot to stand still: and they went down into the water, both Philip and the eunuch; and he baptized him." Acts 8:37-38

Another reason given for tarrying is, "I can't tell an experience like the minister tells." There is no doubt that ministers have deeper experiences than laymen. No two are wrought upon exactly alike. If you believe the truth and love the companionship of those who believe it, I urge you to relate your convictions to the minister, or church. Some of you may not be able to tell of any change in your belief. The apostle, John, could not tell of a change like Paul.

Some say, "Our parents were much better than we. They never became members." Suppose you are right in assuming that your parents were righteous. Christ came to save sinners. The church is composed of sensible sinners who trust in Christ's righteousness, not their own, to merit salvation. One says, "I do not think I should be baptized, and become a member of the church as long as I can put it off. If God predestinated that I become a member of the church He will work it." My answer is that as long as you blame God for your

disobedience, you will not be convinced of any wrong-doing sufficiently to cause you to confess your sins, repent, and be baptized. Those who feel that they do all the time what God predestinates, cannot at the same time feel condemned for anything they might do or say. The Bible advocates that God's people desire to do the will of God which is to keep His commandments. Jesus commanded his disciples to baptize believers. God's ministers command believers to be baptized. True believers are baptized by God's ministers.

Some say that the church is for the elderly. Some wait until they retire before being baptized. I ask you, "Would you like to *live* in the church? or, Do you want to go home to the church to die?" I have been alarmed in adding the total ages of church members, dividing this number by the number of members to determine average age. I find that the average age in many cases to be retirement age. Some say, "There are many more of us on the outside of the church than there are members. Why should we become members? We reap the benefits of the church without shouldering any of its responsibilities"

My answer to such statements is: 1st. You have the wrong opinion of baptism. You consider it only as a requirement for church membership. People who receive the joy in baptism are baptized because it is the answer to a good conscience toward God, because it is figurative of burying the old man and being raised to a new life. It is as though you are washing away your old sins and beginning a new life trusting in Christ Jesus, and in the power of God to enable you to walk in newness of life. A church may rescind the act of receiving you into membership but it cannot take your baptism, nor the joy of it away from you, if you were in the proper attitude in baptism. 2nd. It is so different to be on the outside of a church looking in, and being on the inside of a church looking out, that it is inexplicable. The warmth

of fellowship, the sublimity of union, the oil of gladness, and being knit together in bonds of love and communion: all being experienced in the church, is so amazing that you have to be one of its members to know what it means. Instead of shouldering a responsibility, you will realize a rare freedom which unshackles you from the chains of the law. Some express it, "I did not know what a great burden I was under, until I was baptized and left it in the water." Others say, "The great weight that left me while being baptized makes me now feel light as a feather." Only obedient children of God know what it means to be yoked with Jesus Christ and the brethren. The disobedient are still yoked with the world and being born again, will be burdened and weighted down until they save themselves from this untoward generation. See Acts 2:40-41.

Once a young man was being led into the water for baptism. Before he was baptized he asked permission to speak to many of his comrades who stood on the bank. He said to them, "My fellow comrades, we have enjoyed our companionship together for some time. We have come to the time of parting. Henceforth I shall follow Jesus with His brethren, the Lord enabling me. I now bid you farewell with a prayer in my heart that some day you shall come this way." Then he was baptized and counted with those whose goal it is higher than carnal things. As I write this treatise I hear the radio announcer say, "The Thought for Today: 'No one ever *scored* unless he had a GOAL.'" Let us press toward the *mark* for the prize of the high calling of God in Christ Jesus. Read 3rd chapter of Philipians.

Baptism is important to Baptists. They are very particular relative to its mode, the one baptized, and the one who performs the ordinance. Baptists believe that immersion in water of a believer by one called of God is essential to baptism. This is what we term regular baptism. We hope to write upon

BAPTISTIC BAPTISM soon. May the Lord bless this treatise to your good and His praise. Amen.

E. J. L.

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#### EDITORIAL

We are requested to give an explanation of Hebrews 13: 10, which reads as follows: "We have an altar, whereof they have no right to eat which serve the tabernacle."

The apostle is here speaking of two classes of worshippers: "We" and "They".

When we read the Apostle's epistle to the Hebrews, we find him affirming the suitability of all things given under the first covenant; but that their value as a manner of worshipping God, was brought to a full and complete end, since all the types and shadows of which that covenant consisted, were fulfilled by the appearing and work of Jesus Christ, who brought life and immortality to light through the gospel. Jesus himself said that the account written of them in the scriptures, testified of him.

When Jesus said to the Samaritan woman at the well, ". . . 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," he made it plain that the worship of God should no longer consist of times and places, forms and ceremonies, but in the spirit and truth of those things which are so delicately and precisely portrayed. True worship of God should no longer consist in "meats and drinks, and divers washings and carnal ordinances, imposed until the time of reformation." (Hebrews 9: 10)

**The time of reformation was at hand.** Those things served for the times therefore, but "in these last days" He of whom these things were spoken, was come, the substance and fulfillment of them. The time was past when those things were "ordinances of divine service, and a worldly sanctuary, which served unto the example and shadow of

heavenly things;" but now true worship should be "in newness of spirit, and not in the oldness of the letter."

The Apostle wrote in the 7th and 8th verses of the 13th chapter, "Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and forever." He admonished the brethren concerning those things they had been taught, and which had been set in order by those who had been called and qualified for this purpose in the kingdom of God. They did this in preaching the gospel of the kingdom, and saying that they should not "Be carried about with divers and strange doctrines."

The end of the conversation of those who "had the rule" over them, was, "Jesus Christ the same yesterday, and today, and forever." And it ever remains thus with the true servants of God, for their conversation has to its purpose and substance the fulness of Jesus Christ in all things and at all times.

The center of the worship of the Jews was around the altar in the temple; but they saw no altar used by the disciples of Jesus, and this they could not understand. But the Apostle said, "**We have an altar.**" Not indeed an altar of stone, a natural, material one; but a real one which the former altars represented. A personal one, which was Christ, who was indeed both altar and sacrifice, as prefigured by the brazen altar of the sin offering, and the golden altar of incense: his intercession.

It seems that the altar and the sacrifice as pertaining to the church express the same idea, for the altar had no meaning without the sacrifice; and since Christ is all things to the church, being sacrificed upon the altar of God's eternal love for his people, that they may eat, that is, receive all the benefits his sacrifice secured to them.

True believers have by Christ's atonement the substance of all which was shadowed forth by the sacrifices of the law. The flesh of many of the sacrifices

was shared by the priests and the altars; but we find as pertaining to the **sin offering** that the blood of the bullock was put upon the horns of the altar by a finger, and the remainder was poured beside the altar at the bottom; the fat and the kidneys, etc, was burned upon the altar; but the flesh and skin, etc. was burned with fire without the camp. The priests could eat none of it since it was a sin offering. In the same manner Jesus suffered without the city upon Mt. Calvary, showing that he was cast out and suffered as the true sin offering — all others being but types.

True believers renounce all dependence on legal sacrifices and services of all kinds, and trust in the sacrifice of Christ only. And in doing so, going to him without the camp, (Heb. 13: 12) they suffer the reproaches of those who trust in the works of their flesh, in rituals and ceremonies, and such things.

It is evident that those who saw no farther than the sacrifices on the Jewish altars, and in no way related them to Jesus in the fulfillment of them, had no right to the things of the kingdom of Heaven. Indeed they had no desire for them, but ridiculed everything Jesus and his disciples did and said. As long as they were legalists, and the service of the tabernacle served them well, though to no real profit, they knew nothing of grace and had no need for it, therefore, they could not partake or eat of those things which meant everything to the household of faith, who remembered, "For here we have no continuing city, but we seek one to come." as the Apostle wrote in Heb. 13: 14, 15, "By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased." These things are far different than attempting to offer sacrifices of good works to obtain salvation.

Works for righteousness and the services of the letter of the law, are directly contrary to faith and hope, and the spiritual import of sacrifices. The quick-

ened sinner knows this, and that those who are saved are entirely dependent upon the imputed righteousness of Him who is his redeemer.

The destruction of Jerusalem and the temple made it impossible to continue to serve the tabernacle; which in itself should serve to show the end of such things, as being completely fulfilled. Yet other things were added by men to keep up the show of free will and works of the creature. And much more so by those who liked the name christian but not the simplicity of the faith of the Lord's people. The Saviour said in his Sermon on the Mount, "If the light that is in you be darkness, how great is the darkness." It is for this reason men do not know that Jesus fulfilled all the law, and attempt to combind both law and some things of the gospel, and call the result the doctrine of the Christian Church. But these things will not bear the searchings of the Spirit in the Redeemed of the Lord, though many others are in bondage under their teachings.

The Lord's Supper is in no sense a sacrifice, but it is done in remembrance of Jesus who is our sacrifice; who said, ". . . this do in remembrance of me." It is for this reason we cannot speak of either the Supper or Baptism as a sacrament; but rather as ordinances of the church. The term sacrament carries with it the idea that the act of receiving or partaking of sacraments, imparts grace; as witness the following quotation of those who use the term: ". . . but the sacraments of the new law contain grace, and confer it on those who worthily receive them." They would make these things a channel of grace, which has no part in the doctrine of God our Saviour.

We submit the above as some of the things we feel are included in the text. "We have an altar, whereof they have no right to eat which serve the tabernacle."

J. D. W.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Cove, Union Co., Oregon

Dear Brethren Beebe:—By special request of our beloved pastor, Elder G. E. Mayfield, I send the enclosed excellent letter received from Elder W. Grafton, a man greatly beloved, hoping it will be comforting to our Father's children, as it was to me.

M. E. Carter

Forest Hill, Md., May 26, 1881.

Dear Sister Carter:—Your favor of May 7th was received in due time and as ever, I was glad to have something from your pen, which always brings the evidence that you have the law written in the heart and printed in the mind. The fruit borne by the Spirit and the exercises of the mind of those born of God are not confined to the first experience, but is a life of faith throughout the entire pilgrimage from earth to heaven. "The life which I now live in the flesh, I live by the faith of the Son of God." But the life we formerly lived in the flesh was after the flesh, and consequently we did mind the things of the flesh, and there was no fruit developed from that life or nature but what was strictly in harmony with itself, which is deceitful, with the lusts thereof. But when a new life is imparted, new fruits are developed, new desires are felt, and the contemplations are heavenly and divine. We love, instead of hate, and walk by faith, instead of walking after the flesh. There is that imparted to them and wrought in them which is calculated of itself to work experience in them, not gathered from others. Flesh does not originate it, but it grows on good ground, and brings forth fruit unto God.

When first the commandment comes, sin revives and we die. This is manifest to the sinner by the great contrast between the holy law of God and the unholiness and vileness of the creature, which we never could see, did not God send home to us the law and its just demands upon us. Sin then appears sinful; but the law is holy. All the gifts

and graces bestowed upon the children of God are the opposite of sin. How can they who are dead to sin, live any longer therein? They have now turned over a new leaf in their history. They find another law in their members, and discover that their old nature still remains, and is likely to cause them trouble, because it wars against the law of their mind. These new discoveries and new causes of trouble which arise in the life and travel of the christian, are occasioned by the light which shines in darkness, and which shines in the heart. The more the saints see of the holiness of God shining forth in the gospel of his Son, and feel his dying love in their hearts, the more thy complain of self and of indwelling sin.

This has always been the case in all ages. Whenever God has been pleased to give special revelations of himself to any of his saints, they have invariably abhorred themselves. "Woe is me," said one, because of this. "For I am a man of unclean lips," &c. These two natures, this warfare, this inward strife, is caused by their relation to two distinct heads—the Adam of earth and the Lord from heaven. All that the saints derive from their earthly head is carnal and sinful, and subject to decay. Death has passed upon it, for all have sinned. In Adam all die. Death only has to do with that which is mortal and corruptible. Flesh and blood cannot inherit the kingdom of God.

We find, and that by sad experience, that the flesh does mind the things of the flesh, and it is impossible to rise above it. But God has provided for the saints, in the gospel of his Son, provision by the way, food suited to their unsettled condition as pilgrims and strangers in the world, on this side of the narrow stream of death. In all things they are instructed both to be full and to suffer want, on the mount or in the valley, at home or abroad. There seems to be something that cannot be told by those who experience these ups and downs in the journey of life. In adversity they are apt to think there are none who sink so low in darkness and

gloom, and experience such hardness of heart and unbelief.

"For I can read each moving line,  
And nothing moves this heart of mine."

The comforts of the gospel are fled. I hear but the sound, can read but the letter, which brings no comfort to me. I hear in vain, and am as insensible as steel. And when we have told all that we can, we feel that there is much that is untold. It lies too deep for words to express. But there is consciousness that remains with the child of grace in the darkest hour. When the sun withdraws its shining, they still manifest that life within. God has wisely arranged for such souls as these, and sends his messages of love and encouragement, ever to minister to them who are heirs of salvation. These messages sent to them by the Master always find and reach them, be they sunk ever so low, and they realize that they still know the sound and can feed in the ways. And when it is their privilege to lie down in a good pasture, the bow is still in the cloud, the covenant still standeth sure; then they feel like singing, as they move along in the divine life, "Thy statutes have been my song in the house of my pilgrimage." They are now prepared to understand how it is that man is not to live by bread alone, but upon every word that proceeds out of the mouth of God.

At times they can see the necessity of having tribulation in the world, and that it all tends in one direction, even to give hope. Without these things they would lack important evidence of being the children of God. All the provisions of the gospel are adapted only to such souls as these, even such as are at the ends of the earth, and are heavy laden, fearful, weak, and blind. Consequently the children's bread never fed any but the children, and the secret of the Lord is known only by those who fear him.

But I will pursue the subject no further at present. I have gone on to a considerable length with thoughts as they have occurred to my mind. I do not know that what I have written will be worth

reading, but such as I have give I thee. This leaves us in about our usual state of health. I would be glad to hear again from you.

I remain your unworthy brother in hope,

Wm. Grafton

(The above private letter of Elder William Grafton was published in May, 1880. We feel that those who read it will find their own experience plainly stated; and that their own cases are not just peculiar to themselves.)

Elder Grafton served for many years as Moderator of The Baltimore Association, and was pastor of Hartford Church in Maryland, and Rock Springs Church in Pennsylvania, and others until his death April 6, 1909. — J. D. W.)

## OBITUARIES

### REES STATON JARMON

Brother Rees Staton Jarmon was born December 24, 1894, and passed away, after a lingering illness, on September 27, 1967, at the Delaware Hospital, at the age of 72 years. He was the son of the late Charles H. and Elizabeth Jarmon.

He was married to Clara A. Sterling on August 30, 1916. Surviving, besides his wife, are two daughters, Mrs. Edward C. Pierson of Newark, Delaware, and Mrs. Wm. H. Dawson of Waldwick, N. J., four grandchildren, and two sisters, Mrs. Ralph Hawthorne and Mrs. Edwin Shakespere, both of Newark. Preceding him in death, by one day, was another sister, Mrs. Wm. Holloway of Snow Hill, Md.

Brother Jarmon was a lifelong resident of Newark, Del. and nearby vicinity. He was a retired agent for Nationwide Insurance Company and lived at 14 Kells Avenue, Newark, Del., where he had his office.

He joined Welsh Tract Primitive Baptist Church and was made a Deacon in 1960, which office he filled faithfully, until the time of his death. He was also a Trustee of the Church and always had its interest and welfare at heart. After his retirement, due to ill health, his days were spent on and about the church grounds, always busy, in some worthwhile manner. He loved his church and was a faithful member as long as his health permitted.

A private funeral was held, with only members of the family and close friends present. Elder W. D. Griffin spoke words of comfort and peace to those who were present, for we felt it was our loss, but his eternal gain; and that Brother Rees is now at rest, after so much pain here in this world. He was laid to rest in the Welsh Tract Church Cemetery.

Written by a Sister in hope,  
Ruth Lucht

### LEE B. MORGAN

Brother Lee B. Morgan departed this life at Ingalls, Arkansas, on December 30, 1967, at the age of 69 years. He was born June 19, 1898.

Brother Morgan is survived by his wife, Sister Josie M. Morgan, three sons, one daughter, three brothers, five sisters, and thirteen grandchildren.

Brother Morgan was a faithful member of Antioch Church near Ingalls, Arkansas. His countenance manifested the fact that he dearly loved the Primitive Baptist doctrine. He is really missed by the Church, and all the brethren deeply mourned the loss of this precious brother.

Brother Morgan had a "peaceable hour" in which to die. He stated that he was feeling sleepy, so he took a heart tablet and lay down to take a nap. He departed this life in his sleep.

The funeral service was conducted by Elder David E. Turner, assisted by Elders John Lee Smith and the writer, and the body was laid to rest at Union Hill Cemetery near Ingalls, Arkansas.

(Elder) W. W. Hudson, Jr.

## RESOLUTIONS OF RESPECT

We, the church at Pleasant Grove, wish to bow in humble submission to our gracious Heavenly Father in removing by death a beloved Sister, Lila Baker. Sister Baker was a faithful member, and an example of Christian humility.

THEREFORE, Be it resolved that in the passing of this dear sister we feel our loss very keenly, but bow in submission to One who doeth all things well; and

RESOLVED, That we extend to the family our heartfelt sympathy. May God's blessings be upon her husband and son, and each of us who mourn her passing; and that a copy of these Resolutions be spread on the church book, one sent to the family, and one to the *Signs of the Times* for publication.

Done by order of the church in conference in November, 1967.

Brother Leonard Key, Moderator  
Robert Walker, Clerk  
By Sister Lena Walker

### ANNIE CATHERINE (REID) ODELL

Annie Catherine Reid, was born August 16,

1891, to Joseph and Lucy (Murphy) Reid; and passed from this natural life Oct. 2nd, 1967. She was married to William Cephas Odell Oct. 4th, 1908. To this union were born twelve children, nine of which survive: Mrs. Myrtle Tipton, of Hollister, Calif.; Travis Odell, of Big Spring, Texas; Clifton Odell, of Homestead, Florida; Alvin Odell, of Athens, Greece; W. C. Odell of Roy, New Mexico; James Odell of Corpus Christi, Tex.; Paul Odell, of Topeka, Kansas; and Mrs. Betty Fuller of Pecos, Texas. Also surviving are two brothers and four sisters, twenty three grandchildren and thirty great grandchildren.

Sister Odell joined the Primitive Baptist Church, and was baptized by Elder Hamp Richards near Albany, Texas, in 1912. Although her name was not on an Old School Primitive Baptist Church book at her passing, as there was no church near her, she was one of the soundest Old Baptist I, the writer, have ever met. She visited us in July and August before her passing. She was really a mother in Israel. I had many long talks with her while she was here. She believed in an all wise God, who foreknew all things. As it is written, Isa. 14-24, "The Lord of hosts has sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand." Therefore, if we could separate one thought, we could separate foreknowledge and predestination. She told me she was not afraid to die, and that if it was the LORD'S WILL she would like to go as she did. She passed away with a sudden heart attack.

Her funeral was conducted by Elder W. R. Dale and by our dearly beloved Elder C. U. Landers of Coleman, Texas. Written by her son-in-law.

Austin M. Tipton

#### SISTER ZEBRA BAAS

In memory of Mrs. Zebra Sawyer Baas, who was born June 23, 1869, and died Aug. 9, 1967. When 29 years of age, Sister Baas joined the Shiloh Primitive Baptist Church and was baptized by her father, Elder Burney Sawyer. The church, located one mile west of Frisco City, was constituted in May, 1884. Elder Burney Sawyer helped to constitute the church.

Sister Baas was married to the late Edger Baas on Feb. 5, 1890. To this union, twelve children were born, five of whom died when young. The late Edger Baas died in 1934.

Sister Baas lived a life of tender and faithful devotion to her church, family, and friends. She was loved by all who knew her. She never faltered in her faith in the doctrine of grace and grace alone, but was faithful to the end. Her favorite verse of scripture was Saint John 14: 1-2.

We would say to the dear bereaved family; weep not, Mother is resting on that beautiful

shore where we hope to meet her again, where sad partings will be no more and all sufferings are over. The Lord is good, let us be reconciled to his will. Yea, blessed are the dead who die in the Lord.

Sister Baas is survived by four daughters, Sula, Ola, Issie, and Clarice, and two sons, Arthur and Carl.

Sister Baas had been bedridden since Feb. 14, 1963. Her funeral was conducted by Elder R. M. Griffin of Tuscaloosa, Alabama. The service was held in Shiloh Church, after which her body was laid to rest in the Community Cemetery.

In sorrow, yet in humble hope in Him, by her pastor,

Robert P. Hendrix

#### ARMINTA EVERETT

It has pleased God to remove from our midst one of our dear sisters, Arminta Everett. She passed away suddenly while visiting her sister in Ayden on February 19, 1967. She was born May 9, 1881, daughter of Benjamin and Chloe Roberson. She was married to Lester Everett in 1904. She joined the church at Spring Green, in March, 1920. She was faithful to her church, and enjoyed the love and fellowship of other churches. She lost her dear companion March 31, 1947.

She was blessed with a long and usual life, quiet and loving, with a smile for everyone. To know her was to love her. She was a wonderful neighbor, always having time to do for others when in need. We will surely miss her but we feel that our loss is her eternal gain.

Her funeral was held by Elder W. E. Grimes and John Browing, and her body was laid to rest in the Robersonville Cemetery.

Written by a neighbor that loved her.

Elder W. E. Grimes, Moderator  
Sister Annie Edmondson, Committee

#### MRS. MARGARET McCOLL

"O let us now restrain our grief,  
Grim death has brought to her relief;  
She's free from sorrow, toil and pain,  
Our loss is her eternal gain."

The above quotation of a verse appearing in The Signs of the Times, 1846, was quoted to me recently by dear Mother's Pastor and is, we feel, very comforting to us, her family, and all those who loved her for the Truth's sake and as a friend. Since many years ago she often sighed: "O, for the wings of a dove, that I might fly away and be at rest."

We have a good hope that her prayer has been granted and she is, we believe: "Asleep in Jesus, blessed sleep, From which none ever wake to weep."

Mrs. Margaret McColl, formerly Margaret MacIntyre, daughter of John and Katherine MacIntyre of Wallacetown, Ontario, was born January 18, 1876.

On December 30, 1903, she was united in marriage to Malcolm D. McColl, son of Deacon Duncan McColl and grandson of Elder Thomas McColl. The young couple resided on the family farm near Wallacetown. Five children were born to them, named here according to age, as follows: Hugh Fergus, Mrs. Edna M. Turner, Arnold, (who predeceased his Mother in October, 1966), Mrs. Margaret I. Wilton and Mrs. Marion Campbell.

Sister Margaret McColl united with the Covenanted Baptist Church of Canada and was baptized by the Pastor, Elder George Ruston, at Poplar Hill, Ontario, on July 2, 1949. She was a faithful member and evidenced much comfort in the association of her brethren. During illnesses, extending over many years, our dear mother was much comforted by the Scripture: "I will never leave thee nor forsake thee."

On Thursday, July 13, 1967, Sister Margaret departed this life at Victoria Hospital, London, Ontario. Her husband had predeceased her on June 21, 1921; and she exemplified great bravery, dignity and courage in bringing up her young family alone, with the feeling that the dear Lord had strengthened her. Beside her four children, Sister McColl is survived by sixteen grandchildren and ten great-grandchildren.

Funeral services were held July 15th at the Cyril J. Beill Funeral Home, Dutton, Ontario, conducted by her dear Pastor, Elder George Ruston of Dutton, ably assisted by Elded Alex McColl of London. Internment was at the McColl Cemetery at Eagle, Ontario.

Mrs. Edna M. Turner

#### SALLIE PASCHAL HANEY

God saw fit to take from us our dearly beloved mother. She always had a smile and was kind to everyone. It was hard to give her up, but I feel she is in a better place, with no more sadness and suffering. The Lord blessed her and us, to let us keep her for ninety-two years.

She was born October 3, 1875, to Deacon and Elizabeth Cannon Paschal; and married Alben Haney in 1893, who died in 1923. She leaves four sons, Alvis, Robertson, Ambrose and Robert; six daughters, Mrs. Nettie Paschal, Mrs. Jessie Paschal, Mrs. Ollie Brande, Mrs. Arthur Chilton, Mrs. Edna Moore, and Mrs. Clarence Moore, with whom she had made her home since 1935; also thirty-two grandchildren, seventy-one great grandchildren, and twenty-two great great grandchildren; two sisters and one brother.

She was the oldest member of Lindsey Street

Primitive Baptist Church, having united in 1932 when Elder O. J. Denny was pastor. She loved her church, pastor and brothers and sisters, and was a faithful member until illness prevented her. As long as she could see, she read her Bible, having read it through three times. Even after she did not know us, she would sing her favorite hymn, "Amazing Grace."

She fell asleep in Jesus October 4, 1967, at the age of 92 years and one day. She requested that her funeral be held at New Hope Church, which was her father's home church. Her pastor, Elder David Spangler, was away, and Elders Haywood Wray and David O'Bryant officiated. Burial was in New Hope Church cemetery. The beautiful floral offerings and the large congregation were evidence of the love for her.

She is "Gone but not forgotten."

Written by a daughter,  
Mrs. Clarence Moore

#### NANCY ELIZABETH SCOTT

Nancy Elizabeth Scott (better known as Betty) was born in Onslow County, N. C., to Jacob Windfield and Indiana Scott on March 5, 1885. She married Henry William Gurganus May 23, 1917, and unto this marriage were born four children, two boys and two girls, who lived to be grown. Their younger son, Jacob William, was drowned July 4, 1960. Her husband joined the Primitive Baptist Church in September, 1963. He died July 4, 1965.

Bettie Scott Gurganus joined the church at North East in August, 1922, and was a faithful and loving member. Many were the days she could not be present on her meeting days, but the church and its members were on her mind and in her heart. She read her Bible and prayed for all. She was an invalid for most of the last three years of her life. While she could not walk and get around, she was an inspiration and a living example of God's love and devotion to everyone who visited her, which were many both young and old. Her walk in this life should be an example to all of us.

She fell asleep in Jesus early the morning of July 12, 1967. O how we do miss her, but we feel our loss is her eternal gain, and pray that the Lord may bless and prepare us to meet her in Heaven where parting will be no more.

She was a life long native of Onslow County. She is survived by two daughters, Mrs. India M. Cook and Mrs. Lena C. Jarman; one son, Henry W. Jr.; eleven grandchildren, two great grandchildren, and one brother, Johnnie Bryant Scott.

Lovingly submitted by her daughter.

India M. Cook



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., MAY, 1968

NO. 5

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 5/68  
IT EXPIRES WITH THIS ISSUE

**PLEASE NOTE:**

Because the covers for two issues of the Signs had been previously printed, the change in the subscription rate was not noted there. This will be changed in due course. The price is \$4.00 one year or two years \$7.00 — Editors

## WHAT THINK YE OF CHRIST

*"What think ye of Christ? whose son is he?" (Matthew 22:42)*

This question, although seemingly simple in its composition, is undoubtedly the most inclusive question that is to be found in holy writ. The complete answer to this question would include all of the experiences, revelations and teachings of God's children in all ages. This question was asked by Christ of the Sadducees and Pharisees who were questioning him and trying to entangle him in his talk. The only answer they could give him was that Christ was the son of David. Christ then asked them, if he was the son of David, "How then doth David in spirit call him Lord." And it says that after this they were unable to answer him, nor did they ask him any more questions. The answer they gave was from the letter of the law, and this was all that they knew anything about. They had not been given the spirit of revelation, which is the only way that any will ever know him — or whose son he is.

The people to whom this question was addressed were Jews, the chosen people of God according to the flesh; and to

whom were committed the law, the oracles, the temple made with hands, and the service of the tabernacle. These were all to the nation of Israel, and were to separate them from the nations around them by their worshipping God according to His commandments. His commandments were types and shadows of that which should thereafter be revealed; but not the very image of that which was to come. They had the testimonies of the prophets concerning the coming of the Messiah, and were looking for him to come and restore the glory of Israel as in the former day. They, as all natural men, were aware only of the natural, physical realm, and understood nothing of the spiritual kingdom of God. None of those who saw Christ only with the natural eyes and mind, knew him as the only begotten Son of God. These men were interested in the coming of the Messiah and the restoration of the glory of Israel, because they as the rulers of the nation would enjoy more power and prestige. They were interested in it only for a personal, selfish, natural point of view.

In another place in their rebellion against the doctrine that Paul was preaching, they said, "If we let him alone, all men will believe on Him, and the Romans shall come and take away both our place and nation." They were not concerned with whether the doctrine which Paul preached was true or not, but rather with what the spreading of that doctrine would do to their natural prestige and pride. This has always been true with the man of the flesh: he hates anything that is contrary to his worldly customs, and desires, because he is vain and haughty in his petty imaginations of self-esteem.

The question however is one that all mankind must answer from the very

depths of their hearts, and their answer will be but a manifestation of the spirit that dwells therein. "The preparations of the heart in man, and the answer of the tongue, is from the Lord." And it is prepared for the time and the place of manifestation, as is pleasing unto Him who prepared it. The people to whom this question was directed said that Christ was the son of David; but Peter, when asked a similar question, replied, "Thou art the Christ, the son of the living God." Christ did not tell Peter that he had answered in this manner because of his superior intelligence, but rather, "Blessed art thou Simon Barjona for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." This is the only way that any of His children have ever known him, then or now; and the only way that they are ever enabled to answer this question. Their answer will vary only in accordance with the way in which they have been made to know Him as their saviour, priest and king.

They will be remembering all of the way in which they have been brought — the way in which they have been led into the knowledge of the truth, confessing their sinfulness, guilt, unworthiness and their inability to perform any works of righteousness of themselves. They will acknowledge that they were first made to see their great need of a saviour and high priest, by being made to see themselves lost and helpless sinners: by being made to see themselves as the impotent man by the pool, or the blind man whom Jesus healed, in desperate need of healing, but completely unable to help themselves. They had no where to go, and nothing that they could do to improve their miserable condition. Then, as in the instances of these afflicted men, Jesus appeared, and made himself known to them after healing them of their infirmities. Jesus knew them and their need; and when the two were healed they could testify from an experimental standpoint that they knew Jesus.

In like manner His children can testi-

fy that Jesus is the Christ the Son of God because he has healed them of their helpless, lost and undone state of despair; and blessed them with the hope and comfort of his Spirit and presence within their very being. Their malady of sin was just as real, and their healing was just as miraculous as the instances where the afflictions of the body were healed. They can now testify of him, and praise him from whom all their blessings flow.

The scriptures state, "But unto you that fear my name shall the Son of righteousness arise with healing in his wings: and ye shall go forth and grow up as calves of the stall." This is prophecy concerning Christ and what he would do for his people. They feel that surely this is the healing they have experienced; and feel, when blessed of the Spirit, that they are as the calves of the stall: that they have all the provisions they will ever need, and that nothing could ever cause them to worry or be concerned again with uncertainty. They soon learn however that this is not to be their continual path, and that this precious experience is but the beginning of their teaching; for they will learn again and again that "it is not in man that walks to direct his steps," and that it is only when blessed with the leadership of the Spirit that they believe the truth of the lessons they have been taught. The beauty of it is, however, that the cure has been applied, and that it is everlasting. The symptoms will persist to the distress of the patient, but when healed, hope is applied that all the blessings treasured in Christ are theirs; that their sins and the penalty for them were laid on the Son of righteousness who bore them to the cross.

Each time you hear a brother or sister telling what they believe the Scriptures teach, they are in truth, giving their answer to the question which Jesus asked on this occasion. The Old Testament tells the travels of God's people under the law, and the sacrifices and ordinances were but types and patterns pointing to the coming of the Lord and Saviour: they are point-

ing to the sacrifice he would make for the sins of his people. They were but, "A figure for the time then present, in which were offered both gifts and sacrifices that could not make him that did the service perfect as pertaining to the conscience: which stood in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation." These were but for the flesh, the natural man, and could never make the comers thereunto perfect; and yet these were all that the Sadducees and Pharisees knew. Their knowledge was only of the letter of the law, which contained only a shadow of that which was to be revealed by the Spirit in the gospel dispensation, through the birth, death, and resurrection of the Lord and Saviour.

Peter said, "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." By this we see that the prophets were moved to prophesy by the same spirit (the Spirit of Christ) that works in the hearts of his children today; but we read, "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." The fact that all do not receive the same things does not indicate any inconsistency in the purposes of God, because the Spirit reveals that which each should know. There are many gifts, but the same spirit; and each of God's little ones in all ages, receive only that which Wisdom hath ordained that they should receive: they receive what is good and profitable for them to understand, according to the eternal purposes of Him with whom we have to do. None of God's children can boast of anything they have received, and neither should they condemn another because they do not understand everything exactly the same. It is all

according to the measure of the Spirit given them that they have any understanding at all of these things. It is only when blessed of the Spirit that any can say whose Son he is; or give an acceptable answer to, "What think ye of Christ."

If one has to go to historical facts of the Scriptures to learn who Christ is, he cannot give an acceptable answer. If one cannot relate a personal experience of being brought to know Christ, then he is in the same position of the Sadducees and Pharisees, who knew him not. Christ said, "But when the Comforter is come, whom I will send unto you from the Father, even the spirit of truth which proceedeth from the Father, he shall testify of me." And again, "I am the good shepherd, and know my sheep, and am known of mine." If indeed they are the children of God, they will know him from an experimental knowledge; from the deep personal and vital union they have with him. It is recorded in John 1: 12, "But as many as received him, to them gave he power to become the sons of God, even them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor the will of man, but of God." This should eliminate all the claims of men that they are accountable for becoming sons of God. In the case of earthly parents, one must be born of them to be their son; and this scripture uses this simple and basic illustration of how his children become sons of God.

The hope of every heaven born soul is that he can testify with John from an experimental standpoint as he recorded in I John 4th chapter. These scriptures contain the truth that is known and understood spiritually by all of His children before they are able to give an acceptable answer, to the question, "What think ye of Christ? whose son is he?" The prayer of God's little ones is that they will be blessed to witness a good confession when called on to give a reason for the hope that is in them: that hope which was set before them, and which is an anchor of

the soul both sure and steadfast, and entereth into that within the veil.

John wrote, "Herein is love made perfect, that we may have boldness in the day of judgement: because as he is, so are we in the world." If the love of God, and this hope, dwells in the heart of an individual his salvation is just as certain as though it were already realized in its fullness. As it says, "As he is, so are we in the world." It seems to follow that, As He is, so will we be in heaven. This implies that one is just as sure as the other. Again we read, "As we have borne the image of the earthly, we shall also bear the image of the heavenly." Aren't these things comforting to those who feel they can testify from the heart to the truthfulness of these things?

May the God of all grace bless the truth to the comfort and understanding of his little ones as they are led in the ways they know not. May His children ever be found humbly and patiently waiting for that day when they shall see Him as he is, and be satisfied: that day when they shall know as they are known, and will have the complete answer in its fullness, to the question, "What think ye of Christ? whose son is he?"

In bonds of love,  
Richard H. Campbell,  
2761 Cochee Cove,  
Memphis, Tenn. 38118

1814 N. Lesley Avenue  
Indianapolis, Indiana 46218

Dear Bro. Spangler,

I trust that the new year will find God's abounding grace sufficient for you and the other editors of the SIGNS, and that God's people will find it in their hearts to hold your hands up in this gracious work. The SIGNS brings tidings of great joy to its readers from all over the nation, and is the best publication still in print maintaining the truth as it is in Christ Jesus.

I am enclosing an article on **Unconditional Election and Predestination**,

written by Sister Linda Proffitt, a sixteen year old high school girl who came to us from another denomination about three years ago. I believe it is profitable to our young people who often need encouragement in the midst of an atheistic generation.

May God continue to bless you in this work,

I am yours in hope,  
Stanley C. Phillips

P. S.: . . . she wrote it as a high school theme, over objections and criticism of her English teacher.

### PREDESTINARIANISM

Predestinarianism and Freewillism (Arminianism) are two opposing religious views which can only be dealt with through an individual's heart. People have many different types of religious beliefs. Predestinarianism is the belief of the Primitive Baptists, the Old School Baptists, some Old Regular Baptists, a large percentage of the United Baptists, the Reformed Presbyterians, the Protestant Reformed, and some Christian Reformed, Dutch Reformed, and Netherlands Congregations of the United States, and some independent Sovereign Grace Baptist churches.

Predestinarianism consists of five major points:

- 1) Total Depravity
- 2) Unconditional election and Predestination
- 3) Limited Atonement, or Particular Redemption.
- 4) Irresistible Grace or Effectual Calling
- 5) Perseverance and Preservation of the Saints

These five points lead to the ONE MAIN POINT, that God is SOVEREIGN. God is the center of the universe. "For of Him, and through Him, and to Him are **all things**" (Rom. 11: 36). **All things** are subject to His CONTROL.

God's mercy is bestowed upon WHOMSOEVER HE PLEASES. We can read in Romans 9: 15, "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." Likewise, His love is given to those He chooses to give His love to. God doesn't love everybody. "Jacob have I loved, but Esau have I hated" (Rom. 9: 13) Since none is deserving of His love He can choose to give His love to whomsoever He pleases, and we have no right to question His choice.

Those whom God loves are His elect and have been predestinated unto salvation. All of the Trinity has a part in this salvation. The Father Elects; the Son died for those the Father elected; and the Holy Spirit regenerates these elect. None of them then can possibly be lost!

### TOTAL DEPRAVITY

It may be said and that without any exaggeration, that the doctrine of sin is the key to every other doctrine enshrined in the Bible, and yet it would seem to be the one which is the least examined or taken into account. Men try to ignore the fact that man is corrupted by sin. Every part of man has been totally affected by sin. Knowing this, how could any man feel that he has a part in his salvation?

It is impossible for a man in this condition to do anything spiritually good especially pertaining to his salvation! Man is **wholly** gone from righteousness. "There is **none** righteous; no, **not one**" (Rom. 3:10). How did man come into this condition? Adam, through the fall, made himself and all his posterity **DEAD IN SIN**. Now that man is dead in sin, how could he possibly have anything to do with any of his salvation? The London Confession says: "Man, by his fall into a state of sin hath wholly lost **all ability of will** to any spiritual good accompanying salvation, so as a natural man, being altogether averse from good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto."

To become God's child experimentally, man must be born again of the Spirit. An unregenerated man cannot and will not believe. "Ye believe not" (John 5:

38), "how can ye believe" (John 5:44), "They could not believe" (John 12: 37-39). These verses are speaking of the unregenerate man. But then, how do we believe? We "believe through grace" (Acts 18: 27). Before regeneration man is under the control of the Devil and is blind and deaf to spiritual truth. "Ye are of your father the Devil, and the lusts of your father ye will do." (John 8:44)

God's choice to save some men and not others was purely of His own good pleasure. It had nothing to do with how depraved their nature is. God doesn't say "Well, this man hasn't been quite as bad and sinful as this one over here, so I'll save this one and leave the other." The Apostle said: "This is a faithful saying and worthy of all acceptance, that Christ came into the world to save sinners; of whom I am chief." (I Tim. 1: 15) If He can save the "chief" of sinners, then surely His choice had nothing to do with how depraved their nature is!

However, man does have a moral responsibility. But, this moral ability has **nothing** to do with grace and salvation. Man is a moral creature, standing under the moral government of God, is responsible for his moral actions. However, moral rectitude is **not spiritual life**, and a mere acquaintance with, or subscription to, the principle of upright moral conduct is **not the grace of God**, nor can it evidence, nor can it procure, salvation!

Arminians are typical of the type which try to ignore the total depravity of man. Arminians believe that, although human nature was affected by the fall, man has not been left in a state of total spiritual helplessness. According to them, God enables every sinner to repent and believe, but he does so in such a way as not to interfere with man's "freedom". They believe they need the Spirit's "help" in being regenerated, but they do not have to be regenerated before they can believe, for faith is (they say) man's act and precedes the new birth. In other words, faith is the sinner's gift to God, rather

than God's gift to man! They feel that "man is only 'very far gone from original righteousness', not really nor utterly dead in sin, nor destitute of all powers to spiritual good; but is wounded, badly corrupted, and left half dead." But, briefly expressed, the fall of man resulted in the **enslaving of his will**; this was reduced to an **impotency of action** in all that pertained to spiritual realities. It is thus **impossible to accord man a free will!**

#### UNCONDITIONAL ELECTION AND PREDESTINATION

An eternal covenant was made between the members of the Godhead before the foundation of the world, by which there were chosen certain ones out of the world by the Father and given to the Son, who died for them. (John 6: 35-40; 17: 2). These Elect were predestinated unto salvation and eternal life, not because of acts performed or foreseen to be performed, because faith and good works are the **result, not the cause** of God's choice. The choice of those to have eternal life is not our own, but God's (Eph. 1: 4, 5) "I speak not of you all: I know **whom I have chosen**" (John 13: 18), for "**Ye did not choose me, but I choose you and ordained you**" (John 15: 16).

Election is **unto** salvation. These elect are not experimentally saved until they are **regenerated** by the Spirit and justified by the faith of Christ. "God, in eternity, chose or picked out of mankind whom He would save (by means of Christ's death and the work of the Holy Spirit), for no other reason than **his own wise, just and gracious purpose.**" This points, also, to what we have stated before: that God's choice was of **His own good pleasure.**

Those who are not chosen unto salvation are left to their own evil devices and choices, and fitted unto destruction. The creature's jurisdiction is not as far as to question the Creator. In the tenth chapter of John, Christ said: "I lay down My life for My sheep." He also said to the Pharisees: "Ye are **not of my sheep.**" If He died for His sheep and

the Pharisees were not His sheep, then he didn't die for all men. There are some men who "die in their sins" (John 8: 21), and their "sin remaineth" (John 9: 41).

This the Arminians disagree with. They believe that Christ's death was for all mankind. Their election is based upon what man would do. The whole Arminian world says the sinner must do something, must turn from sin, must believe, must love God, and many other things, **then** God will put away or forgive their sins. Arminians believe that faith was not given to them by God, but was solely upon man's will. The ultimate cause of salvation, according to them, was not God's choice of man, but man's choice of God. "God simply predestinated and elected those whom he foresaw would be holy and believe the Gospel, but did not predestinate either the holiness or the belief, these being contingent upon the will of the creature" according to Arminians.

This we see **cannot** be true for we have read before: "**Ye did not choose me, but I chose you**" (John 15: 16; Eph. 1: 4, 5). The doctrine of predestination did not shut the gates of heaven, it opened them; neither does it or has it shut one soul out from eternal glory who longed to enter therein by the way of God's own appointing.

#### LIMITED ATONEMENT

Adam and Jesus (last Adam) both stood in a covenant relationship to their people. Adam as the head of the race brought spiritual death. Christ as the Head of the elect came to redeem them. Those that were chosen by the Father and given to the Son by the covenant made before the foundation of the world, had to be redeemed in order to be saved.

To secure this redemption Christ came and took human nature on Himself to identify Himself with His people and to act as their legal representative. Christ's redeeming work did indeed render full satisfaction for certain sinners (those predestinated unto salvation) and thus secured salvation for these

individuals, and for none else. This includes bringing them to a right relationship with God, including the gifts of faith and repentance. Christ kept God's law and worked out a perfect righteousness which is imputed to them the moment they are brought to faith in Him by the Holy Spirit. Then they are freed from all guilt and condemnation experimentally and are constituted righteous before God. This is justification. Justification makes the condemned as though they had never offended. (Rom. 8: 33, and Gal. 2: 16)

Arminians believe that Christ's redeeming work was to save all sinners, but did not secure salvation for anyone. Christ's redemption only becomes effective when man chooses to accept it. They defend their error with John 3: 16; John 1: 29, and I John 2: 2.

But, where it speaks of "all" or "world" it does not mean that He died for all men without exception. It simply means that He died for all manner of men, for Jews and Gentiles alike. (All is an indefinite pronoun). He didn't die for one certain type of people (pertaining to race, color, or creed). Whether a man be a Jew, or Gentile, or what ever, if God chose him before the foundation of the world unto salvation, he is saved by virtue of Christ's death on the cross.

#### IRRESISTABLE GRACE

Before the preached word can enter the darkened human heart, it must be worked upon by the Spirit. It is the same as a blind man who cannot see unless his eyes are opened. The Holy Spirit brings a renewing work by which the benefits of Christ's death and obedience are applied to the elect. He **never** fails to bring to salvation those whom He personally calls to Christ. The Holy Spirit gives an inward call. He performs a work of grace in a sinner. He brings him to faith in Christ and creates a **new heart** and gives repentance. Then the sinner willingly comes to Christ. Through this special inward **revelation** given by the Spirit, God makes known to His chosen ones the secrets of His kingdom. (Matt. 11: 25-27, Luke 10: 21;

Luke 8:10) The Holy Spirit is in no way dependent upon man for His success! He is the "author" of the second birth and His Instrument is the Eternal Word of God, Jesus Christ.

Faith and repentance are divine gifts. They are wrought in the soul through the regenerating work of the Holy Spirit. This is all of grace and is accomplished solely through the **almighty power of God**. "Faith endures the disappointments, the hardships and the heartaches of life, by recognizing that **all comes** from the hand of Him who is too wise to err and too loving to be unkind." Without God Himself there will be no rest for the heart or peace of mind. Grace precedes man's seeking after salvation, for faith and repentance are brought through the grace of God.

Arminians believe that the Spirit does all he can to bring every sinner to salvation, but since man is "free" he can resist the Spirit's call. According to them, He can only draw those who allow Him to have His way with them. But, the Holy Spirit renews the will with fresh thoughts and desires and makes him "willing in the day of His power." (Psa. 110: 5) He does not need man's help in preparing God's elect for salvation!

#### PERSEVERANCE AND PRESERVATION OF THE SAINTS

The doctrine of perseverance of the saints does not maintain that all who "profess" the Christian faith are certain of heaven. They are "saints" — those who are set apart by the Spirit — who "persevere" to the end. They are "believers" — those who are given true living faith in Christ — who are secure and safe in Him. Men can profess to the Christian faith but that does not mean that they are saved. God's elect are given eternal life and are secured by His power through faith and nothing can separate them from Him. His people are **IN** Christ. To be in Christ, which is the portion of all who are saved, is to partake of all that Christ has done, all that He

is, and all that He will ever be. It is to have died in His death, to have been buried in His burial, to have been raised in His resurrection, to have ascended in His ascension, and to be seated now with Him (because he is IN Him) in glory. Such is the believer's position in Christ Jesus.

If He has begun a good work in a sinners heart, **He will perform it until the day of Christ Jesus.** (Phil. 1: 6) He has given his elect eternal life and they **SHALL NEVER** perish. Christ spoke: "And I give unto them eternal life; and **they shall never perish**, neither shall any pluck them out of my hand." (John 10: 28)

Most Arminians believe that those who believe are saved, but they can lose their salvation by failing to keep up their faith. Those that fall can be eternally lost. But, if a man falls he was not "saved" to begin with. That man was only professing the Christian faith. Men fall from great profession, but never fall from grace, for grace **REIGNS** unto eternal life by Jesus Christ. Once a man is "saved" (truly saved) he can never fall from that grace. Man is positively safe and secure **IN** Christ if he is one of God's elect. How can anything bring more contentment to a sinner than this?

#### CONCLUSION

Predestinarians believe in an all powerful **sovereign God**. He is the center of the universe. He has elected a people of His own sovereign will; sent His Son to die for them; and the Holy Spirit lives within them **performing every good work in them**. Salvation is secure for these and these only.

Freewillers (Arminians) profess a weak God. If a man can choose God, as they say, then the man is more powerful than God, and that is impossible! What security does a sinner have if he does not have a God who can secure his salvation? If man must depend on himself for his salvation he would be destined for Hell, because man is corrupted by sin and can do no spiritual good!

Predestinarianism gives a wretched

sinner a hope of salvation. Man has security in knowing that once he is saved he can never fall. A good work which is begun in him will be performed until the day of Christ. We do not have to depend on man to do his own "good works", for we know there would be no good works if it were not for the grace of God.

But, what a man believes, whether it be predestinarianism or Arminianism, must be worked into a man's heart either by nature or by grace. That is the reason no one can tell someone what to believe. What a man believes is sunk deep into his heart, and no one can tear it out. If it is not in his heart it really isn't worth anything anyway. That is the way it is in Christ. Christ is either in the sinner's heart, or He is not. He must be in the sinner's heart for him to have eternal life.

Linda Proffitt  
3540 N Grant Ave,  
Indianapolis, Ind. 46218

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#### NEW VALLEY OLD SCHOOL BAPTIST CHURCH LOUDOUN COUNTY, VA.

According to Semple's and other Histories, New Valley Church had its beginning when Elder John Thomas and several emigrants from Great Valley Baptist Church, in Bucks County, Pa., came to Loudoun County in July, 1767, and with some local residents founded the church. Elder Thomas was their pastor for a number of years, then went back to Bucks County, where he died in 1791. The church was represented in the Kettoctin Association during those years.

Their meetings were held in the open until they erected a temporary building in 1771 on land given and bequeathed by William Jones: "I give and bequeath a piece of land containing one and one-half acres whereon the Baptist Meeting House is built, joining this plantation, to Joseph (evidently same as John) Thomas, Minister, and William



Lewis and Thomas George, Elders of said meeting, to them and their successors or ministers and Elders of said congregation forever."

The present stone meeting house was erected about ten years before the Civil War.

Formal organization of the church was on July 21, 1792, with the following signing the Articles: Thomas George, Mary Steers, Elenor Steers, Enoch Thomas, Bethany Sanders, Tobias Sanders, John Oxley, Catrin Shepherd, John Lewis, James Hixson, Jane Warner and Peter Davis; at which time Elder William Thrift was called as pastor, and served until 1806.

The following have been the pastors since Elder Thrift: Elder Wm. Gilmore, 1806 to 1833; Elder Wm. Marvin, 1833 to 1854; Elder Joseph Furr, 1854 to 1888; Elder E. V. White, 1888 to 1907; Elder H. H. Lefferts, 1910 to 1949; Elder J. D. Wood, 1950 to (at present).

In the organization in 1792 the church stated that the Philadelphia Confession of Faith of 1742 expressed what they believed; and after listing several particulars of the Articles and adopting Rules of Discipline, they concluded as follows:

"It is unanimously agreed upon by the church that if any member or members shall be found erroneous or disorderly in any of these particulars, they or any of them shall be liable to censure, and in case of obstinate continuance, entirely excluded from our communion. It is also agreed that none are to be admitted into the church hereafter but such as are willing and do sign this Covenant, that all disputes may as far as possible be prevented, and peace, concord and unity maintained."

That they adhered to their Covenant is shown by accounts of disciplinary actions which were sometimes necessary. The church maintains the same doctrines and rules today.

New Valley Church is often referred to as "Beebe Baptists" because they stood firm on the old tenets at the separation among the Baptists which oc-

curred at Black Rock Church, Baltimore County, Maryland, (and in other localities during the same period,) in which Elder Gilbert Beebe had an active part in preparing the "Black Rock Address." New Valley Church is "Old School" as distinguished from "New School or Missionary Baptists." New Valley Church is also referred to as Beebe Baptists, distinguishing them from the followers of Elder Clark in a division of 1853.

In October, 1836, several churches which had "withdrawn from the Columbia Association on account of their connection with the New School party, and to do away with the assumed authority sometimes exercised over the churches of their membership by constituted associations," were organized as The Virginia Corresponding Meeting at a meeting held at the Occoquan Meeting House, Prince William County, Va. The churches yet remaining in the Corresponding Meeting are, New Valley, Mt. Zion (on Rte. 50 near Gilbert's Corner), and Frying Pan (in Fairfax County between Herndon and Chantilly). They convene each year in October at the Mt. Zion Meeting House for a two-day meeting.

The present trustees of New Valley are Leslie D. Duke, Silas D. Phillips, and Ray Hawling; and Leslie D. Duke is their deacon.

Meetings are held at New Valley Church the third Sunday in each month.

John D. Wood — February, 1968

(The above was prepared at the request of a local newspaper. We thought that it would be interesting to our readers. — J. D. W.)

#### PRECIOUS TRUTH TO HIM

A225 Emerson St.,  
Winona, Miss. 38967

Dear Brethren:

Enclosed is my little mite to be used as you see fit. I receive the good paper each month, and it truly is good news from a far country. Often one article is

worth more than a year's subscription.

In my humble judgment both the Editorial Staff and the able contributors are upheld by the blessed sovereignty of God. God's humble poor are taught in the school of His love and grace, and they worship God in spirit and have no confidence in the flesh. I have been made to love the divine principles of truth since my earliest days, and as I am now traveling towards the sunset of this life, salvation by grace is still a precious truth to me. I hope to write my experience or call from the darkness of nature, to the light of God's love and grace sometime in the future.

God speed to you and all of like precious faith. Pray for me when at a throne of grace.

Yours in gospel bonds,  
Louis Stewart

#### AN ALL WISE GOD

Island City, Oregon 97851

C. S Parsons  
Wheelersburg, Ohio

Dear Brother;

Like you I believe in an All Wise, All Powerful God who knew the end from the beginning; and in whom all things move and have their being. And by this I mean all things; Every word that is spoken; every action that is done, by man or beast is ordained, by Him, and for His purpose. Otherwise, how could anything come to pass. If we were just wandering around, speaking, writing, acting, with just an overall plan set up, (which God hoped that we would follow) to bring things to the end that He had destined them to go, just how many of us would be at the time and place, to bring those things to pass?

Christ was prophesied of thousands of years before he was ever born. He came here in that manner; He fulfilled the work that was given Him to do, at the time and place it had been told He would do it. Judas did the job that he was created to do. Christ knew when he would do it just as he knew that Peter

would deny him, three times, before the cock crowed. Just as He knew when "The Son of Man" would be offered up. He moved about, fearlessly, dodging the things that seemed so positive to the others with Him, until the time came, and then submitted Himself to the officials to finish the prophecies. The soldiers were doing God's work when they did not break any of His bones. He was placed in the tomb, every security that man could contrive, was made to see that He did not arise. Yet all man's precautions were for naught. God's will was done, just as Christ and the Prophets had said it would be.

A few days ago while talking to a young man, with several years of "seminary" training and several years of preaching experience, the part of Judas came up. I asked what he thought of that. His answer was; "It was prophesied that someone would do that thing. If Judas had not done it, then someone else would have." Suppose that Judas had refused, and that "someone" this man spoke of, had also failed to show up, it would have changed the entire world. God would have had to replan all of it over just because these men failed to do the job, "For which they were created."

I can't believe that "some things are predestinated" and some are in the power of man. You hear men over the radio and television every day begging sinners to come and accept Christ, as their personal Saviour. These men "have a zeal of God but not according to knowledge. They go about to establish their own righteousness, by the works of the Law." This young man mentioned above, tried to prove that there had never been "a man converted who had not had the Gospel preached to him by another man." He took Paul's conversion and said; "That Paul had heard Stephen preach, and was converted by that hearing, but that it did not take effect until on the way to Damascus."

I do not expect to convert anyone. I do not expect anyone to believe what I tell, except those who are God's people. The others won't hear;(and if they did

hear, would not know what I was speaking of). No person could convince that young man that all of his words were "sounding brass and tinkling cymbals, nor that he was trying to encompass sea and land, to make one proselyte, and when he is made, he will be twofold more the child of hell than yourselves." He is a man trained in the ways of man's thoughts. He may be "called" (and I know that he is doing the work that he was sent here to do). The Word tells of those false teachers. They are put here, and have a work to do. But it is not God's work (even tho it is to bring about the things, that are God's work).

Pharoah was a wicked man. And his heart was hardened so that he would do the things, that were necessary to make God's people a willing people, in the day of his power. The Israelites went down to Egypt because of God's famine in their own country. Joseph had been sent down there, ahead of that time to prepare a place for them. (Even by the works of his brothers who wished to get rid of him). It was foretold that they would be there 430 years, and Joseph asked that they bring his bones out with them when they left. Suppose that the ones who were to bring those bones had forgotten them. The Bible tells us that they brought them. If it had been left to men how many of us could make provisions for our bones years from now, and know that it would be carried out?

You will notice that I have used very little scripture in proving my points. I write and speak, with the light that is given to me. I was not trained of men to do this. If I do any good thing, I do not take the credit. It is God working me, both the Will and the Do. My work shall stand or fall as my light is given, or withheld. I was sent here for a purpose; I will do that purpose; my life has been one endless wandering, just as the Israelites wandered in the desert for 40 years before they were shown the promised land. When my light is given I speak, and believe that my words are for the glory of God according to His

purpose. If they are so received by His people, I have fulfilled my mission.

Charles W. Bond

BUT NO DOUBT THE LORD HAS  
MANY OF HIS REDEEMED THERE

Biloxi, Miss. 39532  
Rt. 3, Box 235C,

Dear Editors:

How wonderful it is to be able to receive the **Signs of the Times**. I am a S/sgt in the U. S. Air Force, and have only been stationed one place during my almost fifteen years in the service, where I was able to attend an Old School Baptist church.

While home on leave in Southern Arkansas, I would read some of the **Signs of the Times** a good neighbor had let my parents have. Last November I decided to subscribe, and words cannot express the joy I've gotten from the two issues I have received so far. I enjoyed the February issue most I guess because one article was written by a dear friend, Mrs. Charlie Harrod. And one article was written by my Dad's dear friend, Elder W. W. Hudson, Jr., and I feel he is my dear friend also. Dad mentioned him very often during our conversations. He helped conduct Dad's funeral, who was Lee Morgan of Ingalls, Ark., and died December 30, 1967. Mrs. Charlie Harrod has been a close friend of my family since my mother and dad's early days.

I would like to make a suggestion you might want to pass on to other readers of the **Signs of the Times**. When you finish reading your copy, pass it on to your neighbor, or to anyone you think might like to read it. Please, if you know of a boy in uniform who would like to have it, send him your copy when you have finished with it: especially if he is over seas.

I have been in the Far East, and in Europe, and found no Old School Baptist Churches. I'm sure there are none in Vietnam.

Jerry Morgan

(The above suggestion reminds us of the following excerpt from a communication of Sister Gilbert Lee, of Huntland, Tenn.:

"I only wish that in every family of Baptists who love the truth and desire to receive the paper, there would be perhaps one child who would keep the paper coming for his aged parents. Most children give their parents a little gift at Christmas, and what would be more appropriate than the *Signs of the Times* they would so appreciate. I no longer have my parents, but I speak from the heart."

We think both are excellent suggestions. Have you thought about it? — J. D. W.)

### OFTEN FEEL ALONE

Glenwood, Ark. 71943

Dear Brethren Editors:

As our subscription to the dear old *Signs of the Times* will soon expire, we enclose money to renew for two more years. We do not want to miss a single copy. It has been such a help and comfort to us all these years; and now that we are old and disabled, we feel to need it more than ever. We are unable to travel long distances to hear and be with those we love of like precious faith; and we have no one near who "speaks our language" with pure accent.

We feel sometimes that "we alone are left and they seek our lives." However, our dear Lord has seen fit to sustain our little hope, causing us to rejoice in the truth of Jesus Christ: taking the things of mine and show them unto you, as He promised the Comforter or Holy Ghost should do, when he left this low ground and went back to the Father on high, saying, "Father, I have finished the work thou gavest me to do." Yes, finished it — not leaving an important part for us to do; for, "Him only will I accept."

May the God of grace and mercy be with the editors of the *Signs*, and with the writers and all those who know the joyful sound.

In hope of eternal life,  
Y. C. and Ethel Norris

Danville, Virginia

May, 1968

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#### BUSINESS OFFICE

R. F. D. 1, Box 539, Beechwood Lane  
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#### EDITORS

Elder David V. Spangler  
R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood  
P. O. Box 186, Manassas, Va. 22110  
ASSOCIATE EDITORS

Elder W. D. Griffin  
39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert  
306 Richardson St.,  
Winnsboro, Texas 75494

Elder George Ruston  
Dutton, Ontario, Canada

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

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EDITORIAL

We have a request, "*For some information on foreign missionaries. I don't think your doctrine approves of it, but I would like to learn why. Also whether you think Christians are scattered among other churches.*"

We are glad to give our views on the above requests. In the first place, we are, of course, in full accord with the gospel being preached by the Lord's servants whenever the Spirit directs them. This means that they will preach the unadulterated gospel of the grace of God, and contend only for what Jesus taught and commanded his people to observe; which things were set in order by his Apostles. Jesus did not authorize them, or anyone else, to draw up new and additional doctrines, and teach them in His name. So those who are called and qualified of the Spirit of God, will contend earnestly for the faith which was once delivered to the saints; and those who know the truth will present the same things in their conversations.

We hold that the doctrine of God our Saviour as taught by him, is the only doctrine that is authorized to be preached in the name of Jesus; and that it alone is Christian doctrine. And we ask, What else could possibly be the doctrine of God our Saviour? Wherever a man preaches this doctrine, we bid him god-speed.

Our inquirer has been hearing that Primitive or Old School Baptists are against missionarism. She has heard rightly — as it is commonly practiced. We have no objection to a man on a

mission, if the Lord has sent him, for then we know he will present the truth. But we cannot but oppose one who says he is on such a mission, when he presents contrary doctrines. We are concerned and insist that the truth as it is in Jesus must be maintained if it is to be called Christian doctrine.

It is the doctrine usually presented by missionaries that we oppose.

You will never hear a genuine Primitive or Old School Baptist pervert the gospel by saying that any man can be saved by the mere assent of his mind to accept Jesus as his Saviour. You will never hear this, because he knows that the Scriptures teach otherwise. He knows that New Testament writers everyone teach that there must first be a work wrought in the sinner by the quickening of the Spirit and the bringing to the New Birth, or spiritual birth, in being born of God. Otherwise there is no evidence that the person is a subject of grace. This is the beginning of the good work which will be performed until the day of Jesus Christ.

We hold that the truth should be preached on every occasion, and that the Spirit that enables the truth to be preached, makes the application of it to the one who receives it. To stir up the animal fear in the natural man, is not conducive to a new birth. No one has ever been "converted" by hearing "hell-fire and damnation" preached; neither is insisting that one ought to believe and accept the Lord as his Saviour, able to unfold to him his need of grace: which is requisite in the order of God's dealings with his own people.

We hold with the Scriptures, that it is the work of God that one believes the truth; that God chose each of his children in his Son before the foundation of the world, (and that, of course, not according to their works;) that he sent his Son into the world to redeem them; that he sends his Spirit unto them to reveal that they are dead in trespasses and sins, and to bring them to a spiritual birth, wherein they see the Kingdom of God, and rejoice in their redemption.

This is God's way according to the Scriptures; and there should be no attempt to teach it differently, and continue to call it the doctrine of God our Saviour.

All the so-called revivals and evangelistic campaigns, whether domestic or foreign, that we know anything about, teach the freedom of the will of men to **involve themselves** in the spirituality of the kingdom of God. This is a travesty on the important and serious truth which Jesus taught of the will and purpose of God. It is pitiful as well as pitiless because it is contrary to the doctrine of the kingdom they profess to promote, and because it lulls men into a false feeling of security in which they are led to believe themselves members of the church of Jesus Christ, — and all of it by nothing more than the exercising of their natural faculties.

These things being common, we cannot but oppose such practices. The source of such enterprises and such teachings we consider to be of men and not of God. We are sure that God does not require such at the hands of men, for they cannot expand his kingdom. The Lord knows them that are his, and makes sufficient and proper provision for bringing each and every one of his own into the knowledge of the truth, and consequently into his church, according as he chose them in his Son before the world began. Whatever his will and way is, he uses it effectively, — it being all under the divine power of the Spirit. So, all that the Father gave the Son shall come unto him, and not one can come except the Father draws him, as Jesus said.

When Jesus commanded his disciples to go into all the world and teach all nations, for all power was given unto him in heaven and earth, there is every evidence that they went; and when He has need of one today to preach the truth in any part of the world, he raises up a disciple there, or sends one. And most wonderful of all is that He does not have to depend upon men or their preaching, to bring one of his into the knowledge of the truth and seal him

with the holy spirit of promise, which is the earnest of the inheritance until the redemption of the possession which Jesus has purchased, because it was the Father's covenant which provided that he would put his laws in their minds and write them in their hearts; and would be unto them a God and they should be unto him a people; and that men should not teach every man his neighbor, and every man his brother, saying know the Lord: for all should know him, from the least to the greatest. For he would be merciful to their unrighteousness, and their sins and their iniquities he would remember no more.

With all these things it must be remembered that "when Jesus ascended up on high, he led captivity captive, and gave gifts unto men . . . And he gave some, apostles; and some, prophets; and some evangelists and some, pastors and teachers; for the perfecting of the saints, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." And there is no indication that he has ever failed to give gifts unto his church as needed.

We hold therefore that none of his people are lost because of the lack of the "zealous activities" of men; or any gained by such activities.

Briefly the above are some of the reasons that missions as such are not approved by "our doctrine."

Now, as to whether we believe there are Christians scattered among other churches. There is every evidence that there are many, for God often brings them out by opening the eyes of their understanding so that they know and love the truth. We have never heard it intimated among our people that Old Baptists only are the children of God. They know that God has a people in every nation, kindred, tongue, and people; and they know that all of his people are taught the same thing by the Spirit wherever they are: that salvation is by the grace of God only. No doubt

there are multitudes in other organizations who know the truth, who live there all their lives, usually not satisfied, but for some reason in the providence of God are never brought out. We are glad that God knows them that are his.

And again, we doubt not but there are many who are never in any organization, yet are subjects of God's grace. Any person who has the witness within that Jesus is the Christ, is a child of God: for it is evident that the grace of God does not appear to anyone except in a saving sense. Whether they be old men or young men, old women or young women, or servants, they are taught that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly, in this present world, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. (2nd chapt. Titus)

None of these ever know the peace, joy and comfort there is, unless he is blessed to follow the desire of his heart, and go home to his friends and tell how great things the Lord has done for him; and follow his Saviour and brethren in baptism. These know what great pleasure there is in talking with each other about the love and grace that saved sinners like themselves.

It should be the concern of every professing Christian to follow the admonition of the Apostle John, to "believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4:1)

J. D. W.

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#### EDITORIAL

*"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of the Lord Jesus Christ and the love of God, and the communion of the Holy Ghost, be with you all." (2 Cor. 13:11, 14)*

The hour of my departure draws nigh. I dare not court the delusion that my sun of life is as high in the heavens as it one time was. I am reasonably certain that I never address a congregation that I will address again in its entirety. This does not mean that I have a premonition of soon passing away, but it does mean that I know that any time is now my time for leaving this stage of action that I have been blessed to occupy so long.

I have fought a good fight. I have not fought well, but the fight has been, and still is, a good fight. I have fought according to the grace given me; I have been in battle, as I have been in peace, blessed to say with Job, "The Lord giveth and the Lord taketh away; blessed be the name of the Lord," and I am in harmony and unity with the apostle Paul in saying, That I am what I am by the grace of God. I have praised God in the victory given along the way; I have endeavored to place my hand over my mouth lest I murmur in the day of adversity.

I do not claim to have always preached the gospel. I have misapplied and misinterpreted scriptures, and I doubt any man's being led of the Spirit when he lays such to that Spirit. I do not claim that all I say in the pulpit is of the Lord. I go mourning a lot of the time over my foolish and unwise remarks while addressing God's children. As I take a retrospective review of my ministry, there is much to be regretted, I have said things from the pulpit and on the printed page that was not edifying to the saints nor becoming in me a minister of the gospel. However, I want it understood that the general principles that I have contended for from the pulpit and the religious periodicals over the world are not being recanted in this (either to me the writer or you the reader) my last message to you. I do not have any desire nor intention to change a single doctrine that I have contended for over these many years. No one realizes as I do, my hateful disposition, but some of the things that I have been hated for, have been

the steadfastness of Israel's God; my contention for those things have not been associated with His steadfastness but with my stubbornness and contentiousness. For all that run and read, let it be noted in passing that soon my voice will be heard no more, and my pen will have been laid away, but he that was praised and worshipped in a small way by that feeble voice and was communicated to the saints as being wisdom and power personified, will continue to rule in heaven and in earth.

"Finally, brethren, farewell." While this is Paul's farewell letter to the church at Corinth, and while this could well be my last effort in writing to you and you, to me this is not the primary reason for the use of these words. I am well aware that we must all bid each other adieu sometime; it is desirable that our love for each other be mutual as it was with Paul and his brethren (Acts 20), but the whole context shows that this able minister is preaching the gospel of God's grace right up to and including the end. It will not change the tenor of all his writing to say, Brethren, fare ye well.

The apostle often admonished his brethren about continuing in the things of God. I remember many years ago of an able minister lovingly admonishing his brethren to a godly walk and other things such as are in this text. Another minister that was wise above what is written, made fun of the brother and called him a conditionalist. Such as this I do not have any patience with. Oft-times it is also better for me to write, lest I also use sharpness (see verse 10). He had previously warned them of what was to come, and is now giving them directions as to what and how to continue in these things. There is not any fare that could be better than to be perfect, to be of good comfort, to be of one mind, to live in peace, and to have the God of this love and peace to dwell in our midst. What a rich legacy is being enjoined upon them. How precious is the fellowship between pastor and congregation. Heaven has not granted us yet to look beyond this life and see

the heavenly courts of glory as they radiate the happy relationship that exists between the Shepherd and the sheep, but God has given us to see a precious picture of it in the union between the undershepherd and the little lambs. I doubt that a man who knows that there is nothing good in his flesh, would ever take credit for walking in the light; that he would ever say that he had done good or that he could ever do good, and yet I know that Paul would have died for his brethren. It is not what I believe; that is valueless; what does matter is, what do the scriptures teach? They teach that Paul (and all the God-called ministers today) would gladly sacrifice their life for their brethren. (I suggest that you read his farewell to the brethren at Ephesus, and if it does not arouse in you fond memories of your faithful pastors, it would seem that the love of the brethren does not dwell in your heart).

But listen at that voice out yonder. It is arguing; it is finding fault; it is saying, Paul knew better than to write like that. No man can be perfect, no man can be of good comfort, no man can live in peace, no church can all live in unity. Paul has not said that either. You are arguing with a will-o'-the-wisp, looking for something to cast your shortcomings on. We are living in a state of the church when it is dangerous to stress that God's children can do things through the strengthening of Christ, but it is popular to preach that they can not do anything without Christ. Too many times this is not in meekness nor in graceful reconciliation to Him, but a direct and intended effort to saddle off on Him our lack.

There is not a faring well where we are left in a former legal state to procure our blessings by works of legalism. That is a legal system pure and simple, and is as dishonoring to God as it is to lay the blame on him for our failure. To all voices, past, present and to come; to all far and near, whether in the Old Baptist church or out of it, that give heed to such a fare as being to the Corinthians, let it be said, This is a dan-



gerous doctrine and will ultimately end in drinking a **ground calf**. There is not any comfort to be had outside the comforting influence of the Holy Ghost; there is not any unity save that which is between the Father and the Son and the church (bride), and she does not produce it, but it is an in-wrought work of the Spirit; there is not any peace save that which Christ made and bestowed on his people. Ah, yes, let us preach Him, dear brethren, as the way, the truth and the life; let us, as moved by the movement that is in Christ, be determined to preach him crucified. But let us not be distracted by these that keep back part of the price, as did Ananias and Sapphira. There are four things that a son must buy (Pro. 23: 23), and he must never sell them. Money answereth all things (Eccl. 10: 19), and the kingdom of heaven has a medium of exchange as does all kingdoms. Paul could not count off part of his legal gifts and qualities; Jonah could not short pay the Lord while in the belly of hell; Ananias and Sapphira could not keep back part of the price, nor can we unless the Lord changes his way of dealing with those that would attempt to rob him. In buying the truth we get the truth. We may buy in nature and be tricked; and we might claim to be spiritual and try to trick the Lord, but no, not that, my God not that. We pay, we buy, and we continue in the thing bought, which is a fabric of truth that does not have any frayed selvages, mispricks, dropped stitches, mismatched woof or warp. It is the whole truth without a mixture of lies. There was not any unsoundness in what Job and Jeremiah and Jonah and Peter preached **after** they bought the truth, but there was not any soundness in what they intended to palm off on the saints **before** they bought the truth.

"Greet one another with an holy kiss." If this means what I am told that it means, then each time that it is obeyed another charge of Paul is disobeyed. If it means that we are to kiss each other every time that we come together, it also means that we have the liberty

to indulge in doing things that appear to be evil. If I kiss every one that I meet, I can hear the cries that would arise because of my indiscretion and the appearance of evil in my actions. A kiss can be holy; but kisses that discriminate between the saints is not holy. I am arraigned before a tribunal of elders because that I do not beat around the bush about this inflammatory practice, while they practice widespread indiscrimination in greeting the saints — some are greeted that way, some are given a handshake.

There is not a scene on earth that compares favorably with God's people coming together and greeting one another. That many use different ways of expressing their love, is granted, and that it is not intended to throw reflections on any individual when I call in question this view of the matter. But there must be harmony in any view that we take; it can not conflict with another commandment. To kiss every one that comes in our midst, is to make an appearance of evil. Until some scriptural way is found to remove this difficulty, God willing, I will not adopt this view nor practice it.

Now **who** do we greet the brethren in? If I am not mistaken, dear brethren, we greet one another in the name of the Lord Jesus Christ. Now is that true? If so, this is indeed a holy kiss greeting. "Righteousness and peace have kissed each other" and there is not a theme on earth like unto this. If there is any other theme, or any other name, or any other greeting for the people of God I do not know it. My hope for this life, my only hope in the hour and ordeal of death, my only hope in bringing poor sinners home to glory, is in Jesus and his righteousness and in peace that he gives us here and hereafter.

"All the saints salute you." Not like military men salute one another, for their salute is predicated upon what each of them are, but the saints salute one another for what they are in Christ. We salute or bless each other in the merits of Christ.

"The grace of the Lord Jesus Christ,

and the love of God, and the communion of the Holy Ghost, be with you all." This is enough to bid one farewell in, and this is enough fare for one and all to fare well in. God is Triune and these three terms could well be said to be attributes of God. We can not have one without having the others. If grace was given us in Christ to the salvation of us in time, and we had not had the eternal love of God bestowed upon us in eternity, in no manner of reasoning could we find consistency and harmony in the two. It has been said that God is equal in all his ways. (Ezek. 18:29) If he is, then where the love of God is, the grace of Jesus Christ is there; if these two are there, then the communion of the Holy Ghost is there.

As we go back in retrospect for a place to prop our hand while holding the other hand as a shield from the glaring and deceitful light of Satan, let us, by the grace of God, light upon the promise, embrace it as ours, confess that without it we would be forever lost. As we buy this truth without money and without price (that is, acceptable money and an acceptable price), giving up all earthly possessions, and natural talents, all family ties and training, we will, as did our writer, in each letter, salute the brethren in that grace and love and peace that comes from God; and then commends them to the grace of God, and prays for them over and over that they be blessed with that grace. God called the apostle by grace. The gift of calling was as certain as was the treasuring of that grace in Christ. When men talk about works (of the creature) they evidently are not acquainted with the grace of Jesus Christ. It is saving grace. I have asked kindly for one scripture that talks about a grace that fails or that does not save. I have had gainsayers come with their miserable comforting (Job 16: 2), and I have replied in common by challenging them for one instance wherein God gave us a conditional grace. I have had my name castigated, and, but for this saving grace, thrown out of Israel's camp, because I have challenged such ungodly

doctrines, but none of it has moved me; and as of now, I will continue to kindly ask the living and challenge the dead (in sin) for one instance of conditional grace.

If there is one blessing that Paul received by his works then why ask these people at Corinth, "What hast thou that thou didst not receive?" If there was one thing in Paul's relationship with the life of Christ that was not by grace, why did he say, What I am it is by the grace of God. Why did he not elucidate on his statement? Why did he not remove the superfluity from his language, or, if not any, why did he not add an exception to his reason for being what he was in the kingdom of heaven. I am certain that there is not a conditional grace in the Lord Jesus Christ. If there was, then grace is not the bestowal of blessings on an unmerited creature. We must have a rerun about the definition of grace. We must rewrite our dictionaries, we must change the meaning of many scriptural words, we must change our preaching about saving grace and preach about saving works. This we will never do.

I always desire to bid each congregation adieu with this prayer of Paul. I always desire to commend my readers to the grace of God that builds up (Acts 20: 32). Whatever Paul said about the grace of Jesus Christ I desire to say it. Whatever was said about this saving grace was equally said about the love of God and the communion of the Holy Ghost. There is not a condition in the work of either. The love of God is stronger than all the motions and emotions of Satan and all his cohorts; the communion of the Holy Ghost is not a conditional communion. It does not wait for the co-operation of the communion of Satan. If this could be proved, then at that time, I would have nothing to bid you and you farewell in this life as we are separated from each other here, nor would I have anything to preach to you about your fare here — your faring well.

As I close this editorial, I close it without fear that such will ever be

the case. It was grace that brought my roving feet to tread this high and heavenly road; my brethren have been along this way. It was by grace that Noah tread this; read Gen. 6:8; it was by grace that Moses and the children of Israel saw and felt and enjoyed the favors of God (Ex. 33); it was by grace that Ruth enjoyed the field and the harvest of Boaz (Ruth); it was by grace that Esther found favor in the eyes of the king (Es. 2:17); it was by grace that the apostle was called, qualified, sent forth, kept and saved in heaven, and it is in the pleasant surroundings of grace that I write to you and you, and I go backwards to the communion between these, to wit, the Father, the Son, and the Holy Ghost in the making of man (Gen. 1:26), and I declare to you without equivocation that the grace and love and communion were all there and that their presense was equal; and I refer briefly to the baptism being in the name of the Father and the Son and the Holy Ghost, and that this grace and love and communion is efficaciously displayed in every gospel baptism; and I add this final thought, to wit, This grace and love and communion will bring every child of God home to glory.

Written by request of North Carolina hearers.

W. D. G.

### VOICES OF THE PAST

**"He being dead yet speaketh"**

*The Warwick Old School Baptist Association, in session with the Warwick Church, June 10th, 11th and 12th, 1908, to the churches of which this meeting is composed, sends greeting with love in the Lord.*

Dear Brethren:—We now follow our usual custom of addressing you in a Circular Letter, which procedure is of no value to the church of Jesus if adhered to simply because it is customary. Some spiritual motive must exercise us in

bearing and fulfilling every church relation if our service to one another is to be profitable alike to servant and served. Following custom for custom's sake, form for form's sake and such like is an abomination in the sight of God, who because thereof caused the first heaven and the first earth (legal covenant) to pass away, and established through the mediatorial work of Jesus a new heaven and a new earth (gospel church). In this new heaven and new earth dwells righteousness, and here are they who worship God in spirit and in truth, not in forms, ceremonies, rituals, bloody altars or holy days. With this service God is well pleased, and accepts it, for he is a Spirit. (See Heb. 10:5-9; Rev. 21:1; Isaiah 65:17; John 4:23, 24.)

In addressing you in this letter, should our desire be simply to follow a custom and adhere to a form, we may as well desist. Unless there is spirit and truth in it there is no gospel service, and if our service be legality, barrenness is its reward. Because of their love for and interest in the churches the apostles frequently wrote them letters of encouragement, instruction, reproof and exhortation, so we hope and trust that our motive in now writing you may spring from the same love and fellowship as theirs, and that we may, by the grace of God, impart unto you some spiritual gift, to the end we all may be established, and that we may be comforted together by the mutual faith which we have in our Lord Jesus Christ. (Romans 1:11, 12.)

The true church to-day, as always, is set up a monument of God's mercy in the midst of an ungodly world drunken with the wine of the fornications of the mother or harlots. Respect for godliness and sobriety is on the wane; love of wealth and sensuality is increasing. One who wills to live soberly, righteously and godly in this present world will reap from the world ridicule and opposition, and the discomfort of the church in this particular is not likely to abate, for "all that will live godly in Christ Jesus shall suffer persecution."—2 Tim. 3:12. Corruption in the family life of the country

is attested by the never ceasing activity of the divorce courts; corruption in government, by the predominance of wealth over principle; corruption in business by the mad rush to get rich regardless of means used to that end; and corruption in religion is fast revealing all man-made creeds in their true light, which is infidelity. We live in an age of "higher criticism of the Bible," which scouts divine inspiration, calls miracles fairy tales, denies revelation, and declares the Christ to have been but a high type of morality with no divinely conceived being. Evil men and seducers are waxing worse and worse, deceiving and being deceived. It is a shame even to speak of many things uttered by professed preachers of Christ under the guise of gospel truth. They have a form of godliness, (and what a form) yet deny the power thereof. (2 Tim. 3:5.)

Much of this false teaching is so easily distinguished from truth that even the simplest child taught of God can detect it. Such teaching being self-evidently false, is not so dangerous to us as that which so closely counterfeits the truth as to lead excellent brethren astray and damage their standing ere they are scarcely aware of its delusion. This evil usually arises from among our ourselves, for of our ourselves do men arise, speaking perverse things to draw away disciples after them. (Acts 20:30.) Those who desire to keep the unity of the Spirit in the bond of peace should jealously seek to guard the churches from this subtle danger, being quick to detect and swift to warn the sheep against error, without fear of or favor to the enemy. This danger usually puts itself forward under the semblance of friendship and brotherly love, professing to desire the welfare and comfort of the church. Personal attraction and seeming sincerity enable its advocate to gain a following among those who either pity, sympathize or believe.

What a blessing it is to have a God-fearing ministry, not afraid of men nor currying their favor, who will instruct in

sound doctrine, exhort to sound practice and warn of error and its accompanying evils. Knowing full well that what God has ordained shall surely come to pass whether man will let or hinder, does not prevent a faithful ministry from warning the flock of their care of any errors in doctrine or in practice that threaten them. The Babylonian captivity was a preordained event on the part of God, yet he raised up prophets whose burden it was to warn Israel of the approaching danger and to plead with them to repent lest God smite them. That they did not heed the prophets is a fact, but nevertheless the messenger had delivered what God had commanded him, whether men heeded it or not. Every true minister knows that his preaching will effect nothing unless God spiritualizes it to the hearts of his people, yet he cannot cease from preaching simply because his words are unheeded. Jeremiah made an attempt to stop, but the effort nearly ruined him. (Jer. 20:9.)

Probably never before were our ranks so serried with isms contrary to Bible teaching. The apostles foretold that this very condition should come to pass, and our being witnesses to the fulfillment of their words should encourage us (who abide steadfast) to believe that we are walking in their doctrine and fellowship. (Matt. 24:11, 12.) Could we but have at all times an eye single to the glory of God, and to the welfare of the church, we would bring every utterance of every man that comes in the name of the Lord to the test of the Scriptures and the heart-experience of God's people, and our bidding them Godspeed would depend upon their having a "Thus saith the Lord" for all their views. (Isaiah 8:20; Acts 17:11.) It is not agreeable to have one's feelings hurt, nor to hurt those of anyone else, but when we must decide between offending one person and offending the whole church, there is but one right course to pursue. Should a brother in the ministry be holding and promulgating views contrary to Scripture without himself being aware of his error, they who are spiritual should in

brotherly love and kindness meekly labor to show him his wrong, and should he acknowledge it no necessity will exist for displaying his weakness to the whole church. (Gal. 6: 1.) But if after such faithfulness on the part of brethren he persists in preaching what is contrary to Bible truth, he is dangerous, not only to himself, but to others as well, and our duty lies in faithfully warning the church or churches of such an one. This should not be done in ridicule, sarcasm, irony, anger nor personalities, but in an honest, God-fearing, simple exposition of the Scriptures, proving the falsity of such an one's position. Thus do we study to show ourselves approved unto God, workmen that need not be ashamed, rightly dividing the word of truth. (II Tim. 2: 15.)

Exhortation and warning are not only justifiable in opposing false doctrine, but as well in reproving false practice. It would be wonderful indeed, since we are all partakers of flesh and blood, if some of the corruption which fills every walk of life in the world should not invade our own ranks and allure into captivity. The love of ease and pleasure, the selfishness of greed which is so visible in worldlings, does indeed have its effect upon us. We are admonished not to forsake the assembling of ourselves together as the manner of some is, but to exhort one another.

(Heb. 10: 12.) And again, to present our bodies a living sacrifice, holy, acceptable unto God, which is our reasonable service. (Romans 12: 1.) Fifty years ago it took some unsurmountable obstacle to keep our people away from their church privileges, but to-day some stay away for trivialities, such as bad weather, bad roads, slight indispositions, entertaining friends or visiting them. Such practice is evil, and contrary to Bible teaching. So also is indulgence in worldly amusements, which infatuates and leads to more ungodliness. The visible church of Jesus Christ is distinguished from the world not only in doctrine and in order, but in practice and deportment as well. (Philippians

4: 8; 2 Cor. 6: 17; Titus 2: 11, 12; I Tim. 3: 15.)

Surely we need to be kept alive to the preciousness of our church relations, and through the indwelling of godly charity bear one another's burdens in love, and so fulfill the law of Christ, upholding the weak hands and confirming the feeble knees. Certainly we all, both pastors and flocks, need guidance and sustaining grace, not every hour, but every moment. The need always is, Lord, save, I perish. The danger is in not realizing our need, but in thinking we are rich and needing nothing, when in reality we are poor and naked. If our God will by the indwelling of his Spirit constantly make us sensible of our need and infirmities, we shall not go wrong, for in sensibly realizing our need there is prayer and asking in faith, which God always hears, yea, and answers before we call. (Isaiah 65: 24.) And if, by the grace of God, we are all in this life that we ought to be, as regards doctrine and practice, what shall we say? That we are deserving of the highest seats in heaven and a starry crown? No, but we are unprofitable servants, for we have done but our duty, (Luke 17: 10,) and that only by reason of the Word made flesh. Unto us, at no time, is any glory due. If we have aught of the knowledge of the glory of God in the face of Jesus we possess it in an earthen vessel, so that the excellency of the power is of God, and not of us. Every good gift and every perfect gift cometh from the Father of lights. Faithful pastors, able preachers, wise teachers, hearing ears, seeing eyes and understanding hearts are all gifts of God. May he be pleased for his mercy's sake to quicken us according to his word and to enlarge our heart, then shall we run the way of his commandments. (Psalms 119: 25, 32; 2 Cor. 4: 6, 7; James 1: 17.)

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and

majesty, dominion and power, both now and ever. Amen."—Jude 24, 25.

H. C. Ker, Moderator  
John McConnell, Clerk

(Written by Elder H. H. Lefferts.)

## OBITUARIES

### BROTHER JACK L. AWTRY

Brother Awtry was the son of Brother and Sister J. A. Awtry (Sanders). He was born Sept. 22, 1888, in Tuscaloosa County Alabama, and departed this life November 14, 1967. He married Miss Nanette Brundige, of Searcy, Arkansas. She died some years ago.

Brother Awtry joined Mt. Zion Primitive Baptist Church on the 4th Sunday in December, 1964, and was very faithful and a devoted member until his death. He loved the doctrine of salvation by the grace of our Lord Jesus Christ, which was all his hope. Although he was a member for only about two years, yet he was known far and wide over the south, and will be missed by all his brethren. He is survived by three brothers, Herbert A., of Birmingham, Alabama; George N., of Salt Lake City, Utah; and Henry B., of Cleveland, Alabama; four sisters, Mrs. Florence Pate, Mrs. Effie Cowart, Mrs. Ella Shoemaker, all of Birmingham, and Mrs. Myrtle Foster, of Hattiesburg, Miss.; and many other relatives and a host of friends.

His funeral was conducted by the writer and his pastor, Elder H. C. Moon, at the Primitive Baptist church near Birmingham, graveside services by Elder W. D. Griffin and Elder R. W. Rhodes, at the Zion church, near Gordo, Alabama.

Written by the request of the family.

(Elder) Claude Hand

### JOHN ARTHUR TURNER

John Arthur Turner was born November 5, 1891, at Gainesville, Texas, the son of Mr. and Mrs. S. S. Turner. He departed this life May 4, 1967. He was married to Ruth Anna Schmidt December 31, 1924. To this union were born four children. He is survived by his widow, Mrs. Ruth A. Turner; three sons; John A., Jr., and Richard L. of Broken Arrow, Oklahoma; and Charles S. of Dallas, Texas; and one daughter, Mrs. Maradell Richardson of Mulvane, Kansas; twelve grandchildren; and one brother, G. G. Turner of Amarillo, Texas.

He united with the Little Flock Primitive Baptist Church of Altus, Oklahoma in 1936.

His occupation during his working years was as a farmer and an electrician. He lived in the community of Mulvane, Kansas, the last seven years of his life.

Brother Turner was faithful in the Doctrine and attended every meeting unless sickness prevented. Once, while in the act of closing a gate, he was afflicted with a stroke, and this scripture came to him: "O Lord, I know that the way of man is not in himself, it is not in man that walketh to direct his steps." Jer. 11:23. He quoted this scripture many times and seemed resigned to the will of the Almighty God in all things. He was not in any way limited in his belief of predestination of all things.

Brother Turner left behind many loved ones who were not left without hope, so their sorrow is not as those who have no hope that God is able of these stones to raise up children unto Abraham. "And Jesus said unto them, Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the throne of His glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel."

May God bless the bereaved and be their shield and comforter in this vale of tears, that they might always trust in the only wise God our Savior. The service was conducted by the writer, and the love for Brother Turner was manifested by the many friends and flowers present at his funeral.

May all of you who have lost loved ones have the faith that God has instilled in Sister Turner who awaits the world to come in loneliness but with the blessed assurance that her Maker directs and guides all things after the council of His own will and is the same God at death that He is during life.

Elder W. A. Winfrey  
Pleasant Valley Church  
Kingman, Kansas

### J. F. BRADSHAW

The subject of this sketch was born in Coffee County, Alabama, and died in Samson at 81 years of age. He was a noted Sacred Harp singer, and attendant of Primitive Baptist meetings.

His funeral was conducted at Tabernacle Church October 19, 1967, by Mr. J. P. Davis and Elder J. J. Collins, with interment in the local cemetery beside his wife, who preceded him many years.

He is survived by two sisters, Mrs. Maggie Beasley and Serenia Holley, and five brothers: A. B., D. D., C. A., J. J. and C. C. Bradshaw.

He was an outstanding citizen of Geneva County, Alabama.

and

HENRY C. KELLY

Mr. Kelly died in the hospital at Geneva, Ala. after an illness of several months. He was 80 years of age, and a native of Hartford, Ala. but had lived in Coffee Springs for many years.

Funeral services were conducted by J. J. Collins at Mt. Gilead Primitive Baptist Church October 31, 1967, with interment beside his mother. The writer used, "The spirit returns unto God who gave it," from Ecclesiastes, as a text. He was a Primitive Baptist in belief.

He is survived by a daughter, Wilma; a son, James V. Kelly, of Texas; a sister, Mrs. Leona Cumbie, of Coffee Springs; and three half-brothers, Alfred, Tillis and Robert McLaney.

J. J. Collins

DELLA S. SUMNER

Mrs. Della S. Sumner departed this life January 16, 1968. She was born June 18, 1877, making her age over ninety years. She united with Pigg River Church, Franklin County, Virginia, in March, 1899. She was married to Elder David Sumner May 14, 1916, who died August 21, 1934.

Surviving is one sister, Mrs. Bertha Troup; one step-son, Marion C. Sumner; one step-daughter, Laura Sumner; and a number of nieces and nephews, and a host of friends.

Her funeral was conducted at Oakey's Chapel, Salem, Va., by Elder Julius Boccock; and her body laid to rest in Sherwood Burial Park, Salem, Va.

Submitted by one who loved her,

Jessie Minnix

RESOLUTION OF RESPECT

SISTER MARTHA AMANDA WHITE

In submission to the request of the members composing the Spring Green Primitive Baptist Church, I will, with I trust the manifestation of the guiding spirit of our Lord, endeavor to pen a few lines in memory of Sister Martha Amanda Roebuck White. Sister White entered this life on July 4, 1885, and was called from our midst on October 13, 1967, thus making her stay on this earth 82 years, 3 months, and 9 days. She was the daughter of the late Roderick and Martha Roebuck.

Sister White united with the church at Spring Green in the year, 1922, thus was a member 45 years. It was the writer's privilege to hear our beloved sister express several

times her hope in the surety of the precious and sweet promises of God to his unworthy children — a true manifestation of the strong faith that was anchored in her heart and soul; a gift that comes only from God. She was a firm believer in salvation by grace, and was abiding in the hope of being taken on the wings of God's love to that celestial city, eternal in the heavens, whose builder and maker is God. She was blessed to stand fast in this faith until the end, although due to afflictions, she was unable to attend her meetings regularly in the last few years.

Sister White was the widow of the late James Edward White who died in 1954. Surviving are 4 sons, 3 daughters, 13 grandchildren, 9 great grandchildren, 1 brother, and 1 sister. To the family we extend our heart felt sympathy in their bereaved moments. May you be comforted by God's love, and words of comfort is our prayer.

Her funeral was conducted in the Spring Green Primitive Baptist Church. Interment was in the Spring Green Church Cemetery beneath a mound of beautiful flowers; truly an evidence of the esteem in which she was held by her many friends.

RESOLVED: That a copy be placed on the church record, a copy be sent to the family, and a copy be sent to *Zion's Landmark*, the *Old Faith Contender*, and *Signs of the Times* for publication.

Done by order of conference the fourth Saturday in December, 1967.

Elder W. E. Grimes, Moderator  
 Johnny Ray Gardner, Committee

SISTER BEATRICE HARRELL

On October 15, 1967, our Heavenly Father called from our midst one of our most true, loyal and devoted members.

Sister Harrell was born in Wilson County, N. C., March 1, 1895, making her stay on earth seventy-two years and seven months. Her beloved husband Men Greely Harrell preceded her in death in the year of 1937.

The Lord brought her before the Town Creek Primitive Baptist Church asking for a home, and she remained a faithful member until 1933, when she moved her membership to the Wilson church at Wilson, North Carolina.

The life our dear Sister lived was a wonderful testimony of God. She was always thankful for the many blessings he had bestowed upon her. In her trials and afflictions she remained cheerful and was always glad for the brethren and friends to visit her and talk about the goodness and mercy of our Saviour. The love she had for her church

and friends will never be forgotten. Usually she would mention her church in a conversation, and her light shone so others could see it.

May God's blessing be upon all who mourn her departure. She fought a good fight and had finished her course and is now sweetly at rest, awaiting to be made like unto her precious Saviour and to be gathered home, where she will see her Lord and Saviour Jesus Christ, and be like him; where sickness, sorrow and death will be no more.

The large congregation and beautiful flowers were evidence enough to show the love her many friends had for her. Her funeral was conducted by her pastor Elder D. B. Stokes at the Wilson Primitive Baptist Church and laid to rest in the Town Creek Cemetery.

RESOLVED, That a copy of this be sent to the *Signs of the Times*, a copy to the family, and one kept for the church records.

Done by order of the church in conference November 11, 1967.

Elder D. B. Stokes, Moderator  
Preston Gay, Clerk  
Written by Sister Betty Richardson,  
Treasurer

#### MEMORIAL

#### ALLIE DANIELS DAVIS

WHEREAS, Bethel Church feels deeply the loss of Allie Davis, wife of Brother Tom B. Davis, who labored behind the scenes for the good welfare of Bethel Church and cemetery. Allie worked quietly, unselfishly, and devotedly, performing without informing others of what she had done, and —

WHEREAS, Bethel members are convinced more since her death of the noble characteristics which she possessed than they were before —

THEREFORE BE IT RESOLVED: 1st. We thank God for the sweet companionship and inspiration that has been ours to enjoy through the kindness and humility that God's Spirit alone could give us through Allie Davis. 2nd. We express our sincere sympathy and our prayerful concern to and for Thomas B. Davis because of the loss of his devoted and loving wife. Our hearts also embrace her surviving brother, D. A. Daniels of Smackover, and especially her nine nieces and three nephews upon whom she lavished motherly affections proven by her deeds and counsel in their behalf. 3rd. BE it recorded that she was the daughter of William Nathan and Zelia Murphy Daniels. Allie was born Sept. 11, 1893. She died at the age of 72, Feb. 28, 1966, having lived all of her full life N. E. of Eldorado, Arkansas, Rte. 3, Box 185F.

BE IT FURTHER RESOLVED, — a copy of this MEMORIAL be filed with our minutes, a copy be given Bro. Tom Davis, and a copy be sent to the *Signs of the Times* for publication.

This by order of Bethel Church, Union Co., Arkansas in regular conference.

Elder E. J. Lambert, Moderator  
Jean Burns, Church Clerk

#### RESOLUTIONS OF RESPECT

Brother William J. (Jake) Reese was born April 15, 1899, and was called from this time world December 25, 1967, making his stay on earth 68 years. He leaves to mourn: his wife Armanda Childress; two stepsons: Albert and W. L. Stobaugh of San Antonio, Texas; four sisters: Mrs. Ella Culpepper and Mrs. Maude Frick of San Antonio, Mrs. Bess Wood, Albany, Texas, and Mrs. Cora Keeling, Bellville, Texas; four grandchildren and five great grandchildren.

Brother Reese joined the Mt. Olive Primitive Baptist Church in June, 1956, and was baptized in August by Elder H. L. Ballard. He was a faithful member in attending his church and looked after the church building and yard. He always looked out for the needs of other members who lived in Stockdale. Brother Reese had many trials, tribulations, and afflictions during his life, which he bore with patience, as he knew that God would not put more on him than he was able to bear. The Apostle Paul was told, and Brother Reese knew that God's grace was sufficient for him. He was indeed a very humble man. He believed in an allwise God that took counsel with no one, but does His own will and pleasure. A God who chose His people before the foundation of the world, who sent His only Son to pay the price for their sins, and to redeem them out of this time world. His hope was in salvation by grace and grace alone.

His funeral was conducted at the Myers Funeral Chapel at Stockdale by his pastor, Elder Gerald D. Shipman. His body was laid to rest in the City Cemetery, to await the coming of the Lord.

THEREFORE, BE IT RESOLVED, That we bow in humble submission to the will of our Heavenly Father; and may God give grace to his family to say His will be done. May we extend our love and sympathy to each loved one, and may God bless and comfort each one of you. A copy of this will be sent to the family, a copy put on our church records, and a copy be sent to the *Signs of the Times* for publication.

Done by the church while in conference.

Elder Gerald D. Shipman, Moderator  
Sister Lela Culpepper, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 136

DANVILLE, VA., JUNE, 1968

NO. 6

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 6/68  
IT EXPIRES WITH THIS ISSUE

A JOY TO HEAR FROM BRETHREN

Duanesburg, New York 12056

Dear Elder Slauson;

Your most appreciated letter at hand, I will attempt to write you a few lines. It is a joy to hear from you and the other brethren. It strengthens our hope and renews our faith. It is like the gentle rain upon the new grass. It strengthens our spiritual life.

God is a wonderful, all powerful, gracious and merciful God. We must be very thankful that it was His good pleasure to bestow His unmerited (on our part) grace on such poor sinners as we. We can do nothing ourselves or think a good thought. Have you ever tried to wipe all unclean thoughts from your mind and even while you are thinking thus some evil thought will flash through your mind? We are not our own keeper.

When I think of the days past, I feel I must walk softly before God as it is only by the grace of God that I have come this far. If God had not been with me I should have perished. I pray that He will strengthen me to endure to the end. "... but he that shall endure to the end, the same shall be saved." (Mark 13: 13)

I feel we would do well to ponder the "Signs of the Times". God provided the Bible as a guide book and comfort for us in this journey. In the beginning God spoke to his people thru the prophets, but in the latter days thru his Son. All

these things were witnessed by the law and the prophets. In Thessalonians we read that these things shall not be, except there first come a falling away. But God has a remnant. God told Abraham that, though thy seed shall be as the sand of the sea, a remnant shall be saved.

Satan was at work in the garden of Eden. He told Eve, that if she ate of the forbidden fruit "thou shall not surely die." (Genesis 3-4) Satan is saying the same thing today when you hear some one say all roads lead up, that there is no difference and all churches are the same. (I tend to agree that all worldly churches are the same, but not the true church, the Bride of our Lord and Saviour.) With God there is no change or variableness or shadow of turning. Right is still right, wrong is still wrong, truth is still truth, and error still error.

We must trust in God, praying that He will give us wisdom and strengthen our weak hands and feeble knees.

"O That the Lord would guide my ways  
To keep his statutes still!

O that my God would grant me grace  
To know and do his will!"

Hope it is the Lord's will that we may have meeting 5th Sunday in March. Hope you are well.

In hope and trust in God,  
Woodrow W. Bellinger

ONLY SOURCE  
OF COMMUNICATION

Rt. 1, Box 118,  
Globe, Ariz. 85001

Dear Editors:

I am late in sending my renewal, which I regret. I have been out of work

for months because of the copper strike in Arizona.

The **Signs of the Times** have been my only source of communication with the people who believe in a covenant keeping God, and salvation by grace and grace alone. Our God still rules in the armies of heaven and among the inhabitants of the world.

I enclose \$1.00 for the Indigent Fund. I am anxious for the conclusion of Elder Poole's sermon. It was full of good things and enlightening to a poor sinner like me.

Yours in hope of better things to come.

Jack Lindsey

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#### "HE WAS A SAMARITAN"

Sometime ago I read an article in the *Signs* on this same subject, and I thought it was a good piece; and I don't want to cast any reflections or criticise it in anyway. But with Elihu in Job 32:10, "I also will shew my opinion."

First, let us recall some history: according to sacred and other history, Solomon's kingdom was divided after his death. The scriptures says that the Israelites moved to Samaria, and the Jews remained at Jerusalem. There they lived as two distinct kingdoms and under several kings. The tribes under Jeroboam were known as Samaritans. Later they were captured by the Assyrians and carried away, and are known today as the ten lost tribes of Israel.

After they were taken away, this country was filled with Gentile people, and were known as Samaritans. These were the people who were living there at the time of Christ.

Now to the subject, "And it came to pass as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off. (Luke 17: 11)

Dear reader, can you imagine a more deplorable condition than these men were in? They were afflicted with this

loathsome disease, for which there was no cure; and worst of all, every one was afraid of them to the extent that they were driven out to suffer and die in the open country without any aid or sympathy from men.

Now verses 13 to 18, "And they lifted up their voices and said, Master have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."

We know that the priest had no power to cleanse the leprosy. His duty was to pronounce one clean or unclean. (Leviticus 13: 46) All the days wherein the plague shall be in him, he shall be defiled; he is unclean: he shall dwell alone; without the camp shall his habitation be."

Now we come to the question that Jesus asked: why only one returned to give glory to God. The nine that did not return, did exactly what Jesus told them to do: Go show yourselves to the priest. These nine were Jews. The other one was a stranger — he was a Samaritan. The Jews had no dealings with the Samaritans, as Jesus was told by the woman at the well. (John 4:9) These nine Jews could go to the priest and be pronounced clean, and return to their families and friends to live a normal life. The poor Samaritan had no priest to go to: he was a stranger — he only had Jesus to whom he could go.

I believe that as long as we have father, mother, or anything else we can go to, we will never go to God to give him praise as we should. This explains to me the scripture, Luke 14: 26, "If any man comes to me and hateth not his father or mother, . . . he cannot be my disciple." We know that He did not teach us to hate our natural parents,

for we are commanded to honor our father and mother. But you must not put your trust in them for salvation. Also, the man that said, First let me bury my father, and Jesus said, "Let the dead bury the dead." To me this man's father was not sick at the time, nor dead. He was old, and his son wanted to fulfill his obligation to his father before he followed Jesus. Also, He that puts his hand to the plow and looks back to worldly affairs, cannot serve the Master.

But when we are stripped from every earthly thing that separates us from God, we return to give him praise. Then we can say, as the apostle did when Jesus asked would they turn back also, "Lord, to whom shall we go; thou hast the words of eternal life."

Dear Editors, the Signs have been coming to our home for more than fifty years. I am now seventy-eight years old, and this is the first time I have written a piece. Look it over, and if you think it is worthy of space, use it as you see fit. I have penned this with fear in my heart. Elder Lambert is our pastor.

In hope of eternal life,  
J. M. Proffitt,  
Rt. 4, Box 219,  
Camden, Arkansas 71701

SUBSCRIBES FOR HIS SONS

Rt. 6, Box 282,  
Eldorado, Ark. 71730

Dear Brethren:

Enclosed find check for ten dollars for which send two of my sons the Signs for one year, and use the balance as you wish. I have another son and a daughter who live with us who can read mine if they wish.

I think the Signs still contends for the faith once delivered to the saints, — a faith which seems very scarce these days, — and I enjoy the letters of all the writers. They give me much comfort for I feel sweet fellowship for these who have traveled the same path that I have, and can say with the poet, "Its a mighty rocky road."

I am convinced however that my travails in this life are about over, and I am so glad that I have a little hope which I trust is sure and steadfast, and is an anchor to the soul. If I am not deceived, I have this hope, and would not exchange it for all the world's riches.

I feel that my church life has been unprofitable, but feel in some degree that I have fought a good fight, and have kept the faith, and am longing for the crown of righteousness that I hope is laid up for me in heaven.

I know that my course is almost finished since I am in my seventy-second year and my walking is poor, but I have no desire to stay here longer than the good Lord wills.

Yours in hope,  
C. B. Britt

FEELS THE SIGNS A BLESSING

Rt. 3, 14778 Springdale,  
Middlefield, Ohio 44062

Dear Editors:

I would like to say that I have received manifold spiritual blessings from the good paper. There are so many good articles in it we can't begin to mention them all. Elder Stanley Phillip's sermon was wonderful to me, and Elder Ruston's article on, "I will make the place of my feet glorious." How true! and what a wonderful place. Our feet are also glorious if so be they have been placed upon the Rock Christ Jesus by Jehovah, for men cannot put them there. Then Elder Ruston on "The Anointed Ones." Any one of these is worth the price for a year, and much more.

Also there are many more I have read and re-read from Elders Spangler, Wood, Lambert, and many others. May the God of all grace enable them to write on. I would love so much to listen to all of you preach the Word by the power of God.

Here is \$5.00 to help a little in carrying on the wonderful work. God bless each one of you and your families.

Pray for my wife and me, and for all our children, and especially for our two oldest sons, Bernard, 46, and Claude, Jr., 44, both have had heart attacks, but are better now. We are both seventy now and can't be like young folks. But praise God from whom all blessings flow we really love the gospel of salvation by grace, and thank God for his Sovereign Grace, — for that is this poor unworthy sinner's only hope.

I have belonged to the Primitive Baptists for sixty years, or will be this coming November. God bless you.

Yours in Christ,  
Mr. and Mrs. Claude Thomas

---

#### WE ARE NEVER ALONE

Rt. 2, Box 134,  
Meadows of Dan, Va. 24120

Dear Kindred in Christ Jesus:

Tonight while at home alone this beautiful hymn came to me:

"Thy mercy, my God, is the theme of my song,  
The joy of my heart, and the boast of my tongue;  
Thy free grace alone, from the first to the last,  
Hath won my affections, and bound my soul fast." etc.

(See your hymn book for the other verses — Ed.)

No one will be able to sing this with understanding without the spirit of God.

Without thy sweet mercy, Oh! I could not live here, and he that first made me still keeps me alive; so dissolved by thy goodness, I fall to the ground, and weep and weep and weep. How true it is that no sinner shall ever be sent back empty! For the cry of the sinner is, Be merciful to me for I am helpless. Oh, will Jesus own a sinner like me. I have a little hope that when he died upon the tree he opened the channel of mercy for me. The Covenant that was made before man was placed on the earth shall stand forever. The Covenant was that Jesus should die to save his people from their sins. I have no doubt it was sealed with Jesus' blood, and shall extend to every subject of grace.

Men may class you with the heathen or unbelievers, but remember that if God has chosen you in Christ Jesus before man was made, their classification will not stand. There are pulpits that do not allow predestination of all things to be preached. I have read it in a church record book, but I do not care to go hear such, for I desire to hear the whole counsel of God declared. Elder Curry, Poole, Hudson, Wood, and several more writers in the Signs declare the whole counsel of God; and I love to read it.

I mentioned being alone tonight, but God is everywhere present and no where absent, and I hope he has visited me once again with his grace and mercy and lifted my drooping heart. My companion is in a hospital at Roanoke, Va., tonight, and has gone through an eye operation to remove a cataract, and God has blessed him with some vision as of now. We desire your prayers when at the throne of grace.

I would like to speak a few words concerning the passing of my father-in-law, Elder Lee Spencer. Many pages could not tell you how we miss him. He and I spent many lovely hours together. He was blind for a long time, and I read the Bible and the Signs to him when he visited in our home. He was gifted in prayer as well as speaking. I loved him for Christ's sake. We miss his wise counsel, for he had deep understanding of the Scriptures and was greatly taught of the Lord. God gives and God takes away, blessed be his Holy Name forever. I have received an encouraging note from Sister Mattie Underwood, stating to me, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

Love to you dear ones through the Signs, your sweet letters have encouraged me in the sore trials which I have endured lately. The brethren who pass this way are welcome to visit our home. We feel to be less than the least, and with Paul can say that we are yet sinners by nature, but hope not to trust in the flesh but to be enabled to endure all

afflictions for Christ's sake.

Please renew our Signs for two years, as our subscription expires with this issue. Trusting in the free mercy and grace of our Lord Jesus Christ, I remain

Mrs. Lewis C. (Pauline) Spencer

### SEEKING THOSE THINGS WHICH ARE ABOVE

*"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." (Col. 3:1-3)*

We read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (2 Tim. 3: 16) Now, the writer was inspired to write the above text for a purpose. God had a purpose in this text, He has a purpose in all Scripture. No Scripture is written to fill up space.

If the Brethren at Colosse (as well as brethren at other places) were always seeking those things above, then there would not be any need for this Scripture. Therefore we believe this text was given as a form of reproof, as well as other points mentioned later. It is given to inspire God's people to set their affection on things above, and not upon things of this earth. Now, God may do this directly by His Spirit to a person or to a church as a whole; or He may use a minister as an instrument to accomplish this purpose. This is God's business and it behoves us to follow the impression of the Lord. Oh! what a temptation it is to only speak "smooth things," (Isaiah 30: 10) and withhold part of God's word, such as exhortations, reproofs or rebukes, etc. Those only with a head knowledge may feed upon doctrine in the head but not in the heart, and cannot feed upon the love of God, and cannot bear it when their "toes are stepped upon."

In the text, we believe that God in-

spired the Apostle Paul to reprove the Brethren, and may the Lord enable us to take heed and consider our own case. Remember, none of us live above sin. We know that the Canaanites who were left in the land, were thorns in the sides of the children of Israel. (Numbers 33: 35) In the same situation, we know that we still have this old Adam nature. A change was wrought in Canaan, in that the Children of Israel destroyed the people, except a few who were made "drawers of water and hewers of wood." (Joshua 9: 21-27) These few Canaanites were thorns in the sides of the Children of Israel.

A change is wrought in regeneration. "When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils." (Luke 11: 21-22)

When one has been quickened by the Spirit of God, he has a new principle within him. The old principle is to run after that which is evil, or run after darkness. The new principle is to walk in the footsteps of Jesus, or run after the light. The old man is subdued by the new man.

If the old nature were changed, one would not have this warfare that Paul mentioned. "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 you would." (Gal. 5: 17) Dear one, you find this warfare grievous, do you not?

One who has been taught by God desires to do that which is right, yet he finds that sin dwells with him as long as he is in this body. "And sin, when it is finished, bringeth forth death." (James 1: 15)

One of the commandments that God gave Moses was: "Thou shall have no other gods before me." (Exodus 20: 3) God is a jealous God, and He will not divide his glory with another. When Moses was up in the mountain, the Children of Israel made a molten calf and worshipped it. They forgot their God

who led them out of Egypt. When they forgot God, they worshipped an idol. Think of this type. Remember, we do not live above the natural Children of Israel.

When we forget about God, we worship an idol, and it does not have to be a little image that we fall down and worship as the Children of Israel did worship the molten calf, and other images they made later on. Some worshipped the type and could not see the anti-type. Some worshipped the altars, temples, etc. and could not steadfastly look to the end of that which is abolished. (see 2 Cor. 3: 13-15) The veil is still upon the heart of Israel when Moses is read.

"The dearest idol I have known,  
Whatever that idol be,  
Help me to tear it from thy throne,  
And worship only thee."

In connection with this, think of the text: "Seek those things which are above, not on things on the earth." Whatever idol we worship is earthly, and when one is worshipping an idol, he is not setting his affection on things above.

What is the idol? It may be a number of things; and whatever it is, it is a weight that troubles you. If we worship the gift, and not the giver of the gift, we make an idol of the gift. We may make idols of our natural vocations, the pleasures of this world, different seasons — such as Christmas time, the material things of this life, those dear to us in the flesh, and even our own selves. Jesus said, "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33) May this be our main theme: "Seek those things which are above."

"... let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." (Heb. 12: 1-2)

Jesus said, "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me, is not worthy of me." (Matt. 10:37) Also, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." (Luke 14: 26) Now, we have the natural affection for those dear to us in the flesh, but take heed lest we worship them. Would we throw down our belief for those dear to us in the flesh? **Do we let those dear to us in the flesh hinder us from going to meetings?** "Not forsaking the assembling of yourselves together." (Heb. 10:25)

We have known cases where some would not take up the cross, or would not bear witness to Jesus's name because of conflicting doctrines in their family. This reminds me of this Scripture: "... among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God." (John 12: 42-43)

If we let those dear to us in the flesh hinder us from assembling together and worshipping God, then we are making idols of them, and putting them ahead of God. In this case, our children, wife, or parents come first, and God comes second. Yet, the Scriptures teaches that God comes first. Again, we quote, "He that loveth father or mother, son or daughter more than me is not worthy of me."

We make idols of our feelings or giving away to our feelings. If we fail to assemble together just because we do not have a mind, then we make an idol of "giving away to our feelings;" and that being true, we should beware lest we start worshipping ourselves, not considering the feelings of others. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." (Matt. 10: 39)

"While we look not at the things which are seen, but at the things which

are not seen: for the things which are seen are temporal: but the things which are not seen are eternal." (2 Cor. 4: 18) This Scripture is in sweet connection with the text, and here we find that the text is not only profitable for reproof, but that it is also profitable for doctrine and for correction, and for instruction in righteousness. "Seek those things which are above." The things that we see with these natural eyes shall fade away, and the things we see not are eternal.

Time is passing on, and our life here is but a fleeting moment. While we are here upon this earth, we are traveling as though we are traveling through a wilderness, and we are journeying through this wilderness of sin. So often we find that the wiles of Satan harrass us, and we find these thorns are hurtful to us. These doubts and fears trouble us, yet bring us down to the feet of Jesus and cause us to pray for these things to be shown to us again. We need reassurance, do we not?

We also see another obstacle and that is the "sleepy state." "Woe to them that are at ease in Zion . . ." (Amos 6: 1) In this sleepy state, there is a spirit of unconcern. Oh! May the Lord awaken us and cause us to hunger and thirst after righteousness.

The situation is really pitiful if the watchman is asleep along with those in the city. Yet, even though the watchman is awake, he learns his sorrow that he cannot awaken those that are asleep. The meaning is that the watchman cannot keep the city by his own strength. "Except the Lord build the house they labour in vain that build it: **except the Lord keep the city, the watchman waketh but in vain.**" (Psalm 127: 1)

We also find comfort in the text, "Seek those things which are above." Even though you may be experiencing a heavy trial, enduring tribulations, traveling through much affliction, and finding the path very dark, it is comforting to know it is but for a moment compared to that everlasting glory. "For our light affliction, which is but for a moment, worketh for us a far more ex-

ceeding and eternal weight of glory." (2 Cor. 4: 17) As we are blessed to mediate upon this wonderful glory, we find our burden becomes light. These meditations give us fresh strength to press on for that wonderful prize. We want to love him more and more. We want to know more about Jesus and His wonderful works. When we are in this spirit, we see how foolish we were to worship those idols which are earthly and shall fade away.

That glory is something we are looking for, is it not? Are you waiting for something that you do not see now? "But now we see not yet all things put under him." (Heb. 2: 8) "We are waiting for the adoption, to wit, the redemption of this body." (see Rom. 8:23)

We find to our sorrow that we cannot praise him as we would like. We cannot see our title clear. So often there are clouds of unbelief, darkness, carnalness, etc. that come in our way, and we wonder if we are traveling the path that leads to life. We have a veil that darkens our view. We only see through a glass darkly. All our sweetest meditations are but in part. This knowledge which we treasure very highly is but in part. (see 1 Cor. 13:9) The light that we see in Zion is but in part. "Out of Zion the perfection of beauty, God hath shined." (Psalm 50: 2)

We cannot bear to look at him in his glory now. Therefore we have a veil and we can only see this glory in part, and this veil is the flesh. "When I saw him, I fell to his feet as dead." (Rev. 1: 17) We are looking for that wonderful change, and that is the redemption of this body. "As we have born the image of the earthly, we shall also bear the image of the heavenly." (1 Cor. 15: 49) The Spirit of Christ shall quicken these mortal bodies. This body shall die and shall see corruption. The sowing takes place at death. This body is sown in weakness and it is raised in power. It is sown in corruption, and it is raised in incorruption. (see 1 Cor. 15: 42-44)

When that wonderful change takes place, we shall be fashioned like unto the glorious body of Jesus. (see Phil. 3:

21) Then, the bodies of the Saints shall be glorified. Oh! how we do yearn for this, and at times our hearts leap within us. It is though we are strangers here traveling through a desert land and a wilderness way, and seeking the way to Zion. "In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten." (Jer. 50: 4-5)

At times we can see the city of God and meditate upon the beauty, and at other times there are things that get in our way. Those clouds dim the view of that beautiful light. How we do love the fellowship of the brethren, and we trust this is the love of God that flows from heart to heart. At times we meet together and have a sweet taste of heaven, and how our hearts do ache within us when we are brought down back to the earth. My friends, we all see this in part here, and this is but a "sample" of that wonderful glory which shall be revealed in us.

In feasting upon Jesus here, we find that in a sense we feast upon him with bitter herbs. Many times we experience our sweetest meditations during dark hours of sorrow. The Children of Israel feasted upon the paschal lamb with bitter herbs. (see Exodus 12: 8) This is a type of feasting upon Jesus with bitter herbs. These bitter herbs may be trials, tribulations, sorrows, afflictions, etc. Yet, we do see the necessity of the bitter herbs. ". . . **we glory in tribulations** also: knowing that **tribulation worketh patience**; and patience, experience; and experience, hope, and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." (Romans 5: 3-5) James mentioned that the trying of your faith worketh patience. (James 1: 3) The overall answer is mentioned in Romans 8:28.

Oh! may the Lord give us fresh

strength to press on in this wilderness way. May we pray for the peace of Jerusalem (Psalms 122: 6) May the Lord bless us to consider these things, and set our affection upon things above and not upon things on this earth. May the Lord enable us to walk in love and manifest an humble spirit, and watch over one another for good and not for evil, and to esteem others higher than ourselves.

May the Lord bless these thoughts for the edification of the readers.

(Elder) W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

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MT. ZION  
OLD SCHOOL BAPTIST CHURCH  
LOUDOUN COUNTY, VIRGINIA

Mt. Zion Old School Baptist Church, Loudoun County, Virginia, became a separate organization in order to escape the innovations in doctrines and practices which entered the Baptist ranks before the beginning of the nineteenth century, and onward.

Because they were dissatisfied with conditions pertaining to doctrine and order in the Little River Baptist Church, the following fourteen persons withdrew from them and met with Elder Robert Leachman and Elder Samuel Trott in September, 1850, for the purpose of constituting an organization upon the original principles held by Baptists: Matthew P. Lee, Robert A. Ish, Wm. B. Marshall, Robert P. Hutchison, George Gulick, Elizabeth Hutchison, Elizabeth Rogers, Sarah Horsman, Abigale Foley, Ann Matthew, Jerucia Natose, Pamela Lynn, Sarah Gulick, and Ann Gulick.

Their Minutes state that Elder Trott was their Moderator and Elder Leachman, their Clerk. They adopted Articles of Faith and Rules of Discipline in line with the original Articles held by Baptists, and constituted themselves upon these principles. Some of those mentioned are, "The just condemnation and total depravity of all mankind by the fall of



our first parents; eternal and unconditional election; the proper divinity of the Lord Jesus Christ; justification by the imputed righteousness of Christ alone; the effectual calling and preservation of the saints; believers baptism by immersion only; the divine inspiration of the Scriptures of the Old and New Testaments, as the complete and infallible rule of faith and practice."

They required of a person desirous of becoming a member, "to give a satisfactory declaration of his experience, and to be baptized." And, "Should any member depart from the Articles of Faith expressed in this Constitution, he shall be excommunicated after the first and second admonition." In addition, they declared themselves in full fellowship with the Old School Baptists in their non-fellowshipping all humanly devised institutions which had developed among the churches.

The first officers of the church were, Elder Leachman, Pastor; Robert Ish, Clerk; William Marshall, Treasurer; with George Gulick and Matthew P. Lee, Deacons. The Committee to erect a house of worship, was composed of W. S. Hutchison, George Gulick, Robert Ish, and Matthew Lee. The first Trustees were, Matthew Lee, William Marshall, Robert Hutchison, and Robert Ish.

The deed to the property was executed in December, 1850, by Charles Riticor, Malinda Riticor, Zelphy Riticor, and Margaret Riticor; and provided in part, ". . . that the said trustees shall hold land and the improvements which may be made thereon, for the sole and separate use of that denomination of Christians calling themselves and known as Old School Predestinarian Baptists, as a place of worship."

The present brick building was erected in 1851, and has been used continuously except for a period during the Civil War, when it was used sometimes by the Confederate and sometimes by the Federal Armies as a hospital. Considerable damage was done by the soldiers, and the Federal Government compensated for it in 1910. The stone wall

enclosing the cemetery was built in 1853.

Mt. Zion was for a year a member of the Kectoia Association, but soon became a member of the Virginia Corresponding Meeting, agreeing with its doctrine and order.

The following have been pastors of Mt. Zion Church: Elder Robert Leachman, 1850 to 1869; Elder J. L. Purrington, 1869 to 1874; Elder J. N. Badger, 1876 to 1915; Elder H. H. Lefferts, 1917 to 1949; Elder J. D. Wood, 1950 to (at present).

The following are the present Trustees, C. W. Norman, Frank Riticor, and H. F. Triplett; and C. W. Norman is their Deacon.

Mt. Zion Church continues in the same principles on which she was founded in 1850, holding her meetings the 4th Sunday in each month. The Virginia Corresponding Meeting convenes for two days in October each year, in the Mt. Zion Meeting House.

John D. Wood — March, 1968

Please Note: In our account of the New Valley Baptist Church we inadvertently omitted the names of the present Trustees of that church. They are, Leslie D. Duke, Silas D. Phillips, and Ray Hawling; and Leslie D. Duke is their Deacon. — J. D. W.

(The above was prepared at the request of a local newspaper, and we think will be interesting to the readers of the Signs — J. D. W.)

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#### GLAD THAT THE DOCTRINE IS BELIEVED AND PREACHED

Newark, Del.

Dear Brother Wood:

I received the tape I requested, and enjoyed the sermons a lot. Thanks so much.

Brother Wood, I rejoice in the fact that God has given us men like you, men who proclaim the truth as it is in Christ Jesus without fear of men, or the hope of being rewarded of God. As you stated the brother said, "If you believe this

doctrine, thank God that you do," I thank God daily that I believe this doctrine, and I thank him that you and others believe and preach it.

It seems so plain to us, that we find ourselves wondering why all men do not believe it — and yet we know why. I have a neighbor who is eighty, and about half blind. He once said to me. Doesn't the Bible say that the way is so plain that a wayfaring man, though a fool shall not err therein? I said, "Yes, it does." And he asked why is it, then, that these highly educated men can't understand it? My reply was, because they are in neither category.

He said that he did not understand what I meant. I then sang a stanza of, "I am a poor, wayfaring stranger, while journeying through this world below." And I then said that they were not fools, they are intelligent, educated men; neither are they wayfaring men. And he replied, "Oh, I see what you mean." I once played a taped sermon for him. He listened intently, and when it was finished, he said, "I guess I have been a Primitive Baptist all my life, and didn't know it."

When I began writing I had no thought of publication, but if you think it might cheer some poor, wayfaring stranger along the way, you are at liberty to publish it.

In hope,  
Roy S. Thomas

#### IS CHEERED ON HER WAY

Dear Elder and Sister Spangler:

I am sending a little gift for the Fund. I aimed to send it earlier, but did not get to, as I am in a wheel chair. I would not have much to do if I did not have the good **Signs of the Times** to read. They cheer me on my way and are food and drink to my poor sin sick soul.

Thanks to you and the other dear Elders for sending me the good old

**Signs.** I do not feel worthy of such a heavenly gift, as I have never done anything to help with the good work, (she forgets her contributions to the Fund and notes of encouragement — Ed.) but they are such blessings to a poor needy one like me.

I rejoice in reading the pretty experiences of others, and feel I have been brought in the same way. May the good Lord bless and keep all the household of faith. I am a sinner saved by grace, if saved at all.

A sister in Christ I hope,  
Eliza Turner

#### HONORS OUR GOD AND HIS SON JESUS CHRIST"

Collinsville, Va.

Dear Editors:

Enclosed is \$5.00 to help on extra cost of printing the **Signs**. It was given to me, and I don't know of any greater pleasure than sending it to you to help in publishing such a dear paper, which honors our God and his Son Jesus Christ.

His words are, "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out." (John 6: 37) We hear it preached in the world that God wants people to be saved, and they won't let him — which denies his word and power, and is dishonoring to God and his Son. We read in John 5: 22, 23, "For the Father judgeth no man, but hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent him."

In Hebrews 8: 10, we read, "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 mind, and write them in their hearts: and I will be unto them a God, and they shall be unto 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." The Apostle honored God after he was brought to the knowledge of the truth. In I Corinthians he said, ". . . the foolishness of God is wiser than men; and the weakness of God is stronger than men." And he said, in Corinthians also, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and power: that your faith should not stand in the wisdom of men, but in the power of God.

"And what agreement hath the temple of God with idols? For ye are the temple of the living God; and God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be to me a people. Therefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters saith the Lord Almighty." wrote the Apostle in the 6th chapter of 2nd Corinthians.

Yours in Christian fellowship,  
 Mattie Underwood

UNION NOTICE

The next session of the Original White Oak Union is appointed to be held with Cypress Creek Church, Duplin County, N. C. The church is located about 9 miles southeast of Chinquapin, N. C. on rural paved road number 1828.

All lovers of the truth are invited to meet with us.

L. H. Southerland, Clerk  
 Chinquapin, N. C.

Danville, Virginia June, 1968

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BUSINESS OFFICE

R. F. D. 1, Box 539, Beechwood Lane  
 Danville, Va.

EDITORS

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane  
 Danville, Va. 24541

Elder John D. Wood

P. O. Box 186, Manassas, Va. 22110

ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road,  
 Newark, Delaware 19711

Elder E. J. Lambert

306 Richardson St.,  
 Winnsboro, Texas 75494

Elder George Ruston

Dutton, Ontario, Canada

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

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### EDITORIAL

#### ELDER H. M. CURRY'S MEMORY AND INFLUENCE REMAINS

When re-publishing articles by the late Elder H. M. Curry, we have sometimes stated our singular interest in his writings. This was not only because of his adeptness in expressing his thoughts, and his extensive knowledge of secular things, but more especially for his gift to understand, believe and contend for the truth as it is in our Lord Jesus Christ.

We speak of the latter as a gift, recognizing it as such with the Apostle Paul: "Whereof I was made a minister, according to the gift of God given unto me by the effectual working of his power." (Ephesians 3: 7) The gift of the Apostle was such as is recorded of him in establishing the churches upon the principles of the doctrine of God our Saviour. Nothing will enable one to stand squarely upon these things other than this gift. Observation shows that without it men invariably follow those things which seem right to unregenerate thinking.

Few men indeed have had extensive learning in the things of the "spirit of man" and also in the things of the Spirit

of God. The uncommon ability to excite the feelings and hold the attention of his readers which Elder Curry displayed in his writings, as he unfolded the design and power of God in all his creation, coupled with his bringing to view the object for which all these things exist, — God's glory and the salvation of His people, — undoubtedly shows that Elder Curry was taught of the Spirit to understand the realness of things which are often thought of as mythical and of little importance.

His articles on scriptural subjects show him an humble servant in the mysteries of godliness, and we value them as bold and explicit expositions of those things. We expect to re-publish more of his writings as they come to our attention.

The accounts we have of his singular qualifications also as a teacher, and the abiding influence he imparted to his students, prompts us to feel that our readers will be greatly interested in the following:

A few weeks ago we were favored with a copy of a manuscript prepared for the *Pike County Historical Society*, of Alabama. The subject was *Elder H. M. Curry At Rodgers School* by Eric Rodgers, Ph. D. and *Mr. Curry as Remembered* by Sara Marie Davis, Ph. D., of the University of Alabama.

We found this article so interesting and descriptive of Elder Curry's singularity as a teacher, that it is difficult to quote portions of it without losing much in the delightful sequence of their accounts. They wrote from personal acquaintance with Elder Curry and in gratitude of having a teacher of his wisdom and inspiring ability.

We quote first from Dr. Rodgers:

"When word got out that Elder H. M. Curry, a Primitive Baptist preacher, was coming to Rodgers School as principal in the fall of 1923, the students had considerable misgivings. They expected a solemn, dull, uninteresting individual. When school opened, they quickly saw how wrong they had been. Mr. Curry turned out to be a person with radiant personality, with the great-

est enthusiasm for learning, and with the politest manner they had ever seen in a teacher. He treated every student with the utmost respect and addressed them as "Mr." or "Miss." They were immediately impressed with his tremendous knowledge and soon found themselves interested in learning as never before. For the first time they found themselves studying hard just for the sake of learning. The enthusiasm of the students overflowed to the community and beyond, with the result that the school had lots of visitors who came just to observe. One topic that he never mentioned was his religion, and students from homes of all denominations felt equally close to him.

"Mr Curry's coming to Rodgers to teach was considered to be a deep mystery by many people, but the reasons for it were simple. He had been a college professor for years in Ohio. He was for many years on the faculty of National Normal University at Lebanon, Ohio, where he had studied as an undergraduate under Alfred Holbrook. Later he was president of a small college, also in Ohio. He made a number of trips to Alabama while still a young man and was well known among his church people as a very able minister. He liked the winter climate in Alabama, and especially preferred it to the cold winters in Ohio. He therefore retired from the college position and chose to spend winters in Alabama. With his large amount of energy, he would have never been satisfied with a life of idleness. He therefore took an Alabama State Teacher's examination and got a teacher's certificate. He held four college degrees but did not have a teacher's certificate. He taught for a time in Montgomery County and one year in Covington County. He was then persuaded to come to Rodgers.

"Mr. Curry went to the home of my parents to board, which he was to do each fall for an eleven-year period. I spent weekends at home and was greatly impressed with Mr. Curry. I was so impressed that I went back to Rodgers School in the fall of 1924 and studied

under him until March of 1925, when Mary L. Carter and I entered Troy Normal School by examination.

"During the years I was teaching, I was at home almost every week-end and spent hundreds of hours with Mr. Curry. I probably got to know him better than anyone in Alabama. I was always amazed at the breadth and depth of his knowledge of so many things. I found that he could talk understandingly about practically everything that I had studied in college all the way to my master's degree. I went home once with a German book that I was using in fourth-semester German at the University. This book had many short poems in it written in German. I found that he was not only fluent with the German language, but that he could recite practically all the poems in the book from memory. On another occasion I found him to be almost as fluent in French . . .

"On another occasion I had my college literature book at home and was studying some poems of Robert Burns. I again was astonished to find that he could recite from memory most of the poems in their entirety, including *Tam O'Shanter* which was of considerable length. Mr. Curry was undoubtedly a great Bible scholar. On one occasion he was in the congregation when a well-known preacher quoted a passage of scripture. Both of them went to the same home for lunch. As they gathered in the living room after lunch, Mr. Curry asked the other preacher the location in the Bible of the scripture that he had quoted. The preacher spent most of the afternoon trying to find it, while, in his words, 'Mr. Curry sat quietly and smoked his pipe.' He finally concluded what he says Mr. Curry already knew: he had made up some scripture that was not in the Bible.

"Mr. Curry was very much interested in flowers and seemed to know the names of all that could be found growing in the surrounding country. He played the piano well and seemed to be quite talented in music. He certainly was a most unusual man, whose influence on my life during my years in

school was greater than that of any other person."

The following is quoted from Dr. Davis:

"It was during the latter years of his tenure as a teacher at Rodgers School that I was privileged to have Mr. Curry as a teacher. That first day I walked with awe, apprehension, and anticipation into what I, as a very young student, had come to look upon as a sort of magical land of "Mr. Curry's Room" — awe not from fear but from high respect produced by the dignity, wisdom, and superiority of the man; apprehension as to my own ability to do some of the fascinating and "mysterious" things that happened in that room; an anticipation that, if I could "measure up," I too could participate in that wonderful world of learning. These feelings had been gradually building up for a long time, for I had been hearing about the man and his teaching before my entry into first grade.

"It was soon evident that there was no need for fear of Mr. Curry or of my own inadequacies, for he was an understanding person who soon conveyed to each young person that there was something in that wonderful world of learning for everyone, and that he did not expect all to get the same from it. As I look back over the years in "Mr. Curry's Room." I first recall certain episodes and experiences which seem almost as real today as then. . . In reading classics in literature, "We were never asked to tear this beauty of expression apart and analyze it before we learned to appreciate it. Rather, Mr. Curry presented the total setting in such a way that the true history of the times came alive and we, in turn, "lived" the literature.'

"I remember also the informal talks we had when we discussed everyday happenings, current events in the world, the weather, crops, the economy, diets, and, quite often, the values of education to man's fulfillment. I can still visualize clearly Mr. Curry on more than one occasion as he said, 'An educated man is the best man in the world, but a

schooled fool can be the biggest fool in the world. It is education and not mere schooling that counts.'

"The only disciplinary measure I remember Mr. Curry ever taking — and this was rare indeed — was the pulling of his glasses down on the end of his nose and looking out over them at the culprit who seemed to be forgetting about his own responsibility for conduct befitting the respect which had been accorded him. Invariably the lapse of memory was short lived.

"I remember the times we stood around the piano and sang while Mr. Curry played and led the singing; the baseball and basketball games we had at "recess time;" the spring walks into the nearby woods to gather wild flowers; the jump ropes we made from grape vines and used so effectively; the lunch periods on rainy days when my sisters and I were allowed to eat box lunches at school instead of going home for lunch. School was fun! Learning was fascinating!

"He helped students make their education a way of life rather than mere preparation for life. Education for them became more important for the enrichment it brought to their lives than for the material advantages it might afford them. He was able to guide and motivate students so that learning "made sense" to them.

"I am also able to look back on the priceless experience of having been one of Mr. Curry's students from the vantage point of one trained in professional education, and the appreciation I feel for his contribution to my life and the lives of many others is multiplied. He was putting into practice at that time many techniques and principles which many contemporary "researchers" in education are finding to have value in improving the quality of education.

"Mr. Curry was a truly great teacher whose influence on the lives of many people was profound and far-reaching during the years he taught at this rural school.

"It can be said that he truly kindled a quest for knowledge in those privi-

leged to have had him as a teacher."

One more quotation from Dr. Davis: "I can still see Mr. Curry on a few occasions when he wrote Bible verses on the Writing Board and asked us to read the verses because state law required daily Bible reading without interpretation, and he could not read it without interpreting it."

Our thanks to Dr. Rodgers and Dr. Davis for a most interesting account of Elder Curry as a teacher whose influence yet remains.

We have heard from others who were also students of Elder Curry, or heard him preach in Ohio and Alabama, and we feel that these will have nostalgic interest in the above, and with others appreciate his gift in spiritual as well as natural things.

J. D. W.

#### EDITORIAL

*"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."*

How wonderful are the words of prophecy, wonderful because they are the words of God, God before whom past, present and the future are one eternal now. Isaiah rejoiced to see Christ's day, he saw it and was glad, so could say, "For unto us a child is born." This child was the holy child Jesus, born of the virgin Mary, for this same prophet declared, Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel, which being interpreted is God with us, and wise men from the east came to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and are come to worship him. He was born not only a child, but a king.

"Unto us a son is given." And here we have to note a distinction which is of great value. The child is born, but the son is GIVEN. "God so loved the

world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. This Son is the eternal Son who comes from the bosom of the Father, of whom the poet sings,

"Without beginning or decline,  
Object of faith, and not of sense;  
Eternal ages saw him shine,  
He shines eternal ages hence."

This Son is coequal and coeternal with the Father. In the creation of the worlds, this Son was there, and the worlds were made by him, and he was also appointed heir of all things. He was there when God said, "Let us make man in our image, after our likeness," and though the child had no preexistence before the virgin's womb, the Son was with the Father down through the ages and his delights were with the sons of men. Often in holy writ he is referred to as the Lord of Hosts, and we believe it was he who appeared to Joshua and announced himself as captain of the host of the Lord, and Joshua worshipped him, calling him Lord. It was he who also appeared to Moses in the burning bush, and he is spoken of as the Angel of the Lord. It was he who walked in the furnace, "a fourth like unto the Son of God." It was he who bore Israel, and carried her all the days of old. He brought Israel up out of Egypt. He had, as it were, the strength of an unicorn, concerning which Balaam declares, "The Lord his God is with him, and the shout of a king is among them." David spoke of him when he said in Psalms cx. 1, "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." This Son was given, and he abhorred not the Virgin's womb, but came in the likeness of sinful flesh, yet even then he was worshipped by angels, for Paul saith, Hebrews 1: 6, "When he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him." Thus our Lord in the nativity is very God and very man, as man to suffer, as the Son of God to save. As man he must suffer on the cross, as

the Son of God he is our great Melchisedec, without beginning of days or end of life.

At the birth of this child, Herod, the chief priests and scribes were troubled, and searching the Scriptures they found in Micah 5: 2, "But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler of Israel; whose goings forth have been from of old, from everlasting." "And the government shall be upon his shoulder." We have said he bore Israel and carried her all the days of old. They could therefore sing, Psalms 89: 18, 19, "For the Lord is our defence; and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty," and that mighty One always upheld all things by the word of his power. "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." Thus it is our Lord Jesus Christ who holds up and sustains all things. Not only has he given the word of the gospel, even as it is written, "The Lord gave the word," but it is also his power that sustains it, as the great company publishes it. The satisfaction of divine justice and the complete redemption of the body, the church, rested upon him, upon his shoulder. Of the people there was none with him, and to destroy him would mean the destruction forever of those that were his.

It seems to us, in this subject we have undertaken to write upon, that we have a consideration of the tabernacle that God pitched, and not man, and it shall be our endeavor to set Jesus Christ forth as he is revealed in the word. The tabernacle of old (Exodus 27) had an entrance to those things which are spoken of as shadows of better things to come, and Jesus said of himself, I am the way, the truth and the life. It was through this gate the offerer and the offering must go. The offerer, or priest, must be thirty years of age. At thirty

Jesus began his ministry. He must be perfect, having no blemish, so Jesus was; and if it be a lamb to be offered, it must be the firstling of the flock, without spot or blemish. Jesus also was the Lamb, and without spot or blemish. He had clean hands and a pure heart, and had not lifted up his soul unto vanity. In this gate of the outer court we find four posts, upon which the priests hung a curtain, or vail, made of four materials: blue, purple, scarlet and fine twined linen. Thus he who is our High Priest has made himself known in the testimony of Matthew, Mark, Luke and John, as it were, four posts set there to display himself. First, we will mention the blue as setting forth heaven, unveiling itself in this who is almighty God. The scarlet of dignity was manifest in him, who, though equal with God, made himself of no reputation; he became a worm, so humble and lowly, yet with what grace and meekness he walked as he stooped so low. Then there is the purple of the King, who is also the King of grace and glory, of whom it is written, "His glory covered the heavens, and the earth was full of his praise." Wise men said, "Where is he that was born king of the Jews?" "King of the Jews" was fastened over his cross, and, as he gave his commission to his disciples (Matt. 28.), he declared, "All power is given unto me in heaven and earth."

**Fine twined linen** sets forth Christ's righteousness, woven by him to cover his body, the church. Those four materials were in the vail, and these glorious things which they set forth shone in Christ; and those four writers, like the four posts, declared what they had witnessed of him. not only did the four posts support the vail, but the four posts were set in brass sockets, brass which sets forth the power to endure the suffering of God's wrath because of sin, manifest by Christ in his life and death. Thus the posts stood upon the merit of his suffering as they proclaim Christ, the gate.

"And his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of



Peace." We have above spoken of the outer court having a gate with four posts. The preaching of Jesus went out through all the world, as in parables of the sower and the tares and wheat. The son of man sowing the seed, did not make the ground stony or good, but it made manifest in the results what the ground was. The ground did not change itself, but it was proven to be, after the seed was sown, just what it was before it was sown, and the good ground brought forth fruit. The field was the world, the wheat was the children of the kingdom, and the tares the children of the the evil one. In the **world** these were to grow together until the harvest. Jesus did not look for grace in any one, but where he had placed it and where his Holy Spirit had prepared the heart, there would be found results. The Spirit must take of the things of Jesus and reveal them into us. Thus through the Gate not only the priest and the various offerings, but the people, came. It was within they witnessed the slaying of the victim, the priest washing himself and parts of the victim in the laver. It was before the people that Jesus lived, and he died in their sight. So that, whether it be the gate, or the altar, or the laver in the outer court, Jesus is set forth in his sufferings. The outer court had a gate which signified judgment, and Jesus said, "For judgment am I come into the world," etc. Jesus in Mark had said, "Go ye into all the world," and Paul tells us in Colossians, the gospel was preached to every creature which is under heaven. Now while all the people had access to the outer court, but few understood, only those who had faith given them; so it is to-day.

Let us consider the inner court, or tabernacle. This had a door, but it had five posts, and through this door, only the priest could enter. Within was the table of shewbread, the golden candlestick and the golden altar of incense, and these set forth those things that we, who are made kings and priests of God, see in the church of God. Now just as there were five posts to this door, so there were five writers of the epistles to

the church of God: James, Jude, John, Paul and Peter, and their testimony is a testimony of separation; it is not to the world, but to the church, the household of faith. They preached not themselves, but Christ Jesus the Lord, and while the four gospels tell most of what Jesus did while on earth, these five writers, while upholding that testimony, present Jesus risen and enthroned, not only in grace, but glory. In their testimony of him we have five unshakable pillars of truth, clearly outlined in Romans 8. Foreknowledge, predestination, calling, justification and glorification, all in and through our Lord Jesus Christ. While we mention the five writers of the epistles and the five pillars of truth they declare, yet we do not feel to present any of these writers as posts of the inner door. In the outer gate the four writers of the gospels stand with their living testimony; in this inner door, Jesus, our great High Priest, must be considered. This tabernacle had a covering of rams' skins, the one constantly seen by those in the tabernacle representing Christ's sorrow and suffering unto death, and the other representing the concealment and denial of his divine glory while he suffered the offense of the cross. Thus was need of a center post to support the ridge of that covering. The center post we will therefore mention as the third name of our Lord given in our text: "The Mighty God." Our Savior is truly Almighty God, which truth gives strength to the church of God. Again it is socketed in brass, setting forth the endurance of suffering in Jesus, so that Paul could say to the elders of the church, "Feed the flock of God which he hath purchased with his own blood."

After his sufferings were over, it is spoken of him, in another place, that his feet were as polished brass. Jesus Christ, as the Saviour of sinners, was not just a creature. The work of a creature can never save a soul from hell. "It is the work of God that ye believe on him whom he hath sent." We find the five names, or posts, in this one door, and if we truly believe in Jesus

his name to us is Wonderful, because he endured the cross and despised the shame, and this for traitors and foes. His name is wonderful, for it takes away our reproach, and has ever filled with wonder those who have seen what he has done. In the next, Counsellor, again is displayed what Jesus alone is to his people. He is God, the only wise, who, knowing our case, puts words into our mouths that stop Satan's assaults and forever silences the enemies of our souls. To the seven churches in Revelation, it is he, whose eyes are as a flame of fire, that reproves and counsels them aright, and he, to all who enter heaven, is the counsellor. We have mentioned the third post, but we must linger here a little longer, for it makes the heart burn to even think of him, who loved us and gave himself for us, being none other than the mighty God, who, made perfect through suffering, carries the whole structure, sustaining the church against every blast and every wind of doctrine. It is he who folds them in his arms and carries them in his bosom.

The fourth, "The everlasting Father." Here we have a relation that is not natural, yet it must exist between Christ and those that are his. By nature we are sons and daughters of Adam's fallen race, none good, no, not one, and just as the Spirit reveals him as Wonderful, Counsellor, The mighty God, so it must witness with our spirits that we are the sons of God, who has predestinated us unto the adoption of children by Jesus Christ to himself. The life of a child of God is not from Adam, but Christ, in a union as between father and children. Adam had us all in his loins in the transgression, and in Adam we died, for we were all transgressors in Adam. The life of all of God's chosen is in Christ, their eternal Head, and they are perfected forever in and through him, and they shall live forever.

The fifth post is the Prince of Peace. The peace of God's children is as strong and lasting as the glorious One who sustains it, and under his sway nations learn war no more. It is he who is our peace that makes the lion to lie down

with the kid. When he says peace, none can make trouble, and his peace is not for a day, or a year, but for ever and ever. All this is set forth concerning him in the epistles as in the gospels. In the outer gate we find the vail was twenty cubits wide by five cubits high, showing that the requirements of the five books of the law were met by Jesus. As God he was above all law, and over all things, yet he humbled himself, stooped low as a servant, met the requirements of the law in every part, so that IT IS FINISHED could be written in all four of the gospels, or posts, thus covering the twenty cubits. Thus we find an hundred square cubits in the outer vail, the same as there were in the inner vail, for that was ten wide and ten high; so it is the same Jesus set forth in the gospels as in the epistles, not, as some say, Paul pressed down on predestination, and James on works. It is not Paul or James, it is Jesus only. Thus the outer gate shows Jesus, the vail humbled under the law with a width of redemption that embraces every one that is his to the four quarters of the globe, while in the vail of the tabernacle we see the same Jesus made perfect through suffering, exalted as a Prince and a Savior, no more pressed down under the law, but one who is almighty. Within this vail of of the tabernacle, there was the golden candlestick, and John saw one like the son of man in the midst of the seven golden candlesticks. There was also the golden altar of incense that sweetens the service of the church before heaven's high throne. There was also the table, and the bread is there prepared for the Israel of God. Then there was the vail that separated between the holy place and holy of holies. It is the same Jesus set forth, but now to the church. We find cherubims upon it, setting forth the angels of God ascending and descending on the son of man. It is this vail that was rent in twain when Jesus died upon the cross, for it set forth his body rent from head to foot for us, that we through the rent vail might enter heaven itself, "By a new and living way, consecrated unto us through the vail,

that is to say, his flesh." It was within that vail the ark was kept, and in heaven itself Jesus is, and because he lives we live also. We at times hear the bells of his gospel and smell the fragrance of the pomegranate. It is the same Jesus, whom the four gospels declare, that has entered heaven for us, and there he stands made of God unto us, wisdom, righteousness, sanctification and redemption, four posts again, socketed this time in silver, meaning complete redemption, that if any man glory, let him glory in the Lord.

These things that we have presented have set forth but a part of what there is hidden away in that wonderful tabernacle. The half has never been told.

(Editorial by Elder Ruston February, 1938.)

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

**THE JUDGMENT SEAT OF CHRIST**

*Falcon, Ark., April 28, 1877*

*Elder G. Beebe: — Will you be so kind as to give me your views through the Signs of the Times on 2 Cor. v. 10? and oblige yours,*  
*W. D.*

**R E P L Y .**

Such views as we have we do not feel at liberty to withhold from any who are seriously inquiring after the truth; for we have no secrets in religious matters. Our views on this text, however, may conflict with the cherished views of some learned and popular commentators, and possibly fail to accord with those of some of our brethren, with whom we would be sorry to differ.

The text proposed for elucidation reads thus: "For we must all appear before the judgment seat of Christ: that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Three important points are presented for our consideration. First, the judgment seat of Christ — what and where is it? Second, who must appear before

it? Third, for what purpose must they so appear? By the judgment seat of Christ we understand the throne on which he as the sovereign and righteous Judge is seated. This is not spoken of as a seat or place of judgment in a far distant world, or in some other state of being than the present. God has already seated his King upon his holy hill of Zion.—Psa. 2: 6. And unto his Son God has said, "Thy throne, O God, is forever and ever." — Psa. 45: 6, 7; Heb. 8. Firmly established upon his Mediatorial throne in Zion, all judgment is committed to his hands as the Son of God. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all should honor the Son, even as they honor the Father."—John 5: 22, 23. When in the days of his flesh, as the Son of man, he humbled himself; and "Though he were a Son," and thought it not robbery to be equal with God, yet learned he obedience by the things which he suffered." — Heb. 5: 8, and Phil. 2: 6-11. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," in the triumphant resurrection of Christ from the dead. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."—Acts 2: 36.

It was for the joy that was set before him, he endured the cross. He has risen from under the power and dominion of the law, and is now exalted to that glory which he had with the Father before the world began, and has now sat down

on the right hand of God. He has ascended his Mediatorial throne, the place of his power and dominion, where he sits in judgment. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with JUDGMENT and with justice from henceforth, even forever."—Isa. 9: 7. In the regeneration of his church which was buried with him into death, when he in their flesh died for them all, and being buried with him by baptism into death, were reproduced from the dead in his resurrection, when he by the exceeding greatness of God's mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly (spiritual, in distinction from the legal) places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all.—Ephesians 1: 20-23. From these, with many other scriptures, we think it not difficult to perceive that the judgment seat of Christ is his church—his holy hill Zion, where he has forever sat down, until all enemies are or shall be put under his feet, and then the kingdom shall be delivered up to the Father, and the Son shall also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. 15: 24-28.

That the throne of God in Zion is the judgment seat of Christ is clearly established by the words and works of Christ, as declared by himself in his reply to Peter, Matt. 19: 28, compared with the parable Matt. 25: 31-46. "In the regeneration, when the Son of Man shall sit in the throne of his glory, ye (the apostles who had forsaken all and followed him) also shall sit upon twelve thrones, judging the twelve tribes of Israel." And, "When the Son of Man shall come in his glory, and all the holy angels (or ministers, apostles, princes, &c.) with

him, then shall he sit upon the throne of his glory." And then should he proceed to judge the world in righteousness; "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." We are aware that many suppose that this judgment has not yet began, and that it will never take place in this world. But could the Son of Man empower the apostles to sit with him to rule in judgment, before he himself exercised that power? Did he not enter into his glory, and the joy that was set before him, immediately after he had endured the cross, and when he was made both Lord and Christ? Did he not in breaking down the middle wall of partition which had excluded the Gentile nations from the Jews, assemble before him all the nations of mankind? Was he not invested then with power over all flesh, to give eternal life to as many as the Father had given him? And has he not been separating his sheep from the goats, from his ascension to his throne till now? Is he not now setting his sheep on his right hand, and calling them by his Spirit, and saying to them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? And is he not now saying to those on his left hand, Depart from me, ye cursed?

Many of the dear children of God have been greatly worried by the traditional impressions made by those who teach that Christ now occupies only his mercy-seat, and that he will vacate that seat and ascend his seat of judgment after the resurrection of the last day, and then, but not till then, it shall be finally decided who are and who are not his people. They have been taught to believe that all mankind are in this life in a state of probation, and they look for a judgment day, when the great Judge shall hold a court of investigation, when every one of Adam's race shall be accepted or rejected, as their merits or demerits shall be found. In support of this heart-sickening theory no scripture can be found. All the judg-

ments that will ever be executed on saints or sinners are already adjudicated and pronounced by the eternal Judge, and every sentence which he has pronounced is irrevokable. The foundation of God already stands fast, and has this seal, "The Lord knoweth them that are his." Enoch, Elijah, Abraham, Isaac and Jacob are now in heaven, and all the saints who have finished their course on earth. Nor are they prematurely there, with a liability to be cast out. The sins of all the sons of God have already been weighed in a righteous balance, and the crushing weight has been exacted at the hands of our precious Savior; and God has solemnly said, covenanted and sworn, that their sins and iniquities he will remember no more. How then can they be called up again for investigation or for judgment, when like a thick cloud God himself has blotted them out?

There is indeed a day that God has appointed in which he will judge the world, by that man whom he hath appointed; but that will be the execution of all the judgments already entered and recorded in the books of Moses and the prophets, when all whose names are not in the book of life of the Lamb shall be consigned to that condemnation which already rests upon them.

Finally we give, as our understanding, that the judgment day began with the coronation of our risen Savior, that it is now progressing, and that our exalted Savior now sits upon the seat and throne of judgment. He is now dividing the nations, and bringing the heirs of God into the inheritance of that kingdom which was prepared for them from the foundation of the world. He is himself the monarch of that kingdom, and the glory of it.

**Secondly,** Who are they that must appear before this judgment seat? While all the power of heaven and earth is given into his hands, and he has a name written upon his vesture and upon his thigh, King of kings and Lord of lords, with authority to judge among the heathen, and to rebuke strong nations for the sake of his saints, his seat of judgment in Zion we understand to

be especially devoted to the judgment of the spiritual subjects of his power and grace. While in his universal providential government he is the Prince over all the kings of the earth, for he is exalted far above all principality and power, over all thrones and dominions, and above every name that is named in this world or in the world to come, there is a peculiar sense in which it is said, "he shall judge his people," which applies to them exclusively, and not to the world at large.

In our text the words, "For we must all appear before the judgment seat of Christ," are applicable alone to those whom the apostle identifies with himself, who know that they have a building of God, a house not made with hands, eternal in the heavens. A people who in the earthly house of their tabernacle do groan, and earnestly desire to be clothed upon with their house which is from heaven, and who have an assurance that God has wrought them for this self-same thing, and who are always confident, knowing that whilst they are at home in the body, they are absent from the Lord. They are a people who walk by faith, not by sight, and who are willing rather to be absent from the body, and present with the Lord. These are in a special, peculiar and exclusive sense under the discipline of their blessed Lord and Master. As their Lawgiver and their Judge, their Shepherd and their Bishop, their Prophet, Priest and King, they are under his Mediatorial charge, and they must all, every one of them, appear before his judgment seat. To the people of God who are led and taught by the Spirit, a consciousness that the Lord is their Judge, and that all the things which are done in the body, the church, over which he is in all things the Head, is manifest to him, as expressed in the next verse, and subject to his judgment and decision, will lead them to invoke the scrutiny of his all-seeing eye, "Search me, O God, and know my heart, try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."—Psalm 139: 23, 24.

Aliens may flatter themselves that they may do what seems good in their own eyes, and that their sincerity of purpose will be as acceptable to God as an exact conformity to his word; but those who know the terror of the Lord, that "Our God is a consuming fire," will desire to "have grace whereby they may serve God acceptably, with reverence and godly fear." They know that for every idle word they are held to a strict account at the judgment seat of their Lord and Master. And they love his judgments; for his **rod** as well as his **staff** is a comfort to them.

The reason why **every one** of the members of the **body must** appear before the judgment seat of Christ, is that all that is done in the body by the several members, whether good or bad, may be submitted to him who is alone competent to judge righteously, and that each may receive at the hand of the righteous Judge according to that he hath done, (as a member of the body, in the body,) whether good or bad. All that is done in the body, the church, is approved or condemned by him: whether in doctrine or practice, in words, thoughts or deeds. He is the Judge, the church is his judgment seat, and to his laws and ordinances all his members must submit. They who have transgressed his laws will be reprov'd, rebuked, and chastised according to the nature and magnitude of their offenses. He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes; but he who has erred through ignorance, without any design to disobey, shall be more tenderly dealt with. But all shall from the righteous Judge receive according to that he hath done, whether it be good or bad. None but Christ is competent to judge the things done in the body, the church, or in the bodies of the individual members, who are included in his body. He alone is able to discriminate between what God has wrought in the body, and what has been wrought by the church or her members. All that is good, and approved by the Judge, is what God has wrought; for "it is God that worketh in us, both

to will and to do of his good pleasure." But all in us that God has not wrought will be detected, and all the saints shall, at his judgment seat, receive the things wrought in the body, according to that they have done. For what God has wrought in them shall be made to appear by their godly walk and conversation; while all their own imperfect works shall be removed.

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

## OBITUARIES

### SISTER LOU PARNELL

We, the members of Liberty Primitive Baptist Church, bow in humble submission to the will of our holy God in taking by death our dear Sister Lou Parnell. She was the daughter of the late Brother and Sister William A. Jones and Sarah Parnell Jones. She was born in Harnett County, N. C. March 2, 1889, and died September 20, 1967, making her stay on earth more than seventy-eight years.

She and her husband joined Bethesady Primitive Baptist Church in the early thirties. She moved her membership to Liberty August 9, 1967. She married Eddy (Edd) Parnell December 9, 1905, and to this union eight children were born. One died a little over one year old. Surviving are: Loyd, Ernest and Aulcy, Dunn, N. C.; Leslie, Benson, N. C.; Atlas, Raleigh, N. C.; Mrs. Sarah Jernigan, Benson; Mrs. Adna Stanley, Dunn, N. C. Also surviving are eighteen grandchildren and five great grandchildren.

We would say to these children and a host of friends, weep not as those who have no hope. She in excellency filled her place in the family, the church and the community. She was a firm believer in salvation by the grace of God.

Her funeral was held at Bethesady Church by her pastor Elder Lester E. Lee, assisted by Elder Nowles and Scott Lee Mears; and she was laid to rest in the church cemetery to await the resurrection to be with God's saints around his throne.

WE RESOLVE, That copies of this be made for the church record; one for the family; and one sent to the *Signs of the Times* for publication.

Done by order of conference at our October meeting.

James B. Young  
Mollie Tart  
Lovie Young  
Committee

MARY LEE HOPPER GAMMON

Sister Mary Lee Hopper Gammon was born in Rockingham County, N. C. May 11, 1890, and departed this life December 27, 1967.

She was united in marriage to Silas Lester Gammon who died October 26, 1960. To this union were born twelve children. Six survive: four daughters, Myrtle Myers and Elnora Harris of Route #2, Ruffin, N. C.; Ellen McBride of Danville, Va. and Ruth Howell of Reidsville, N. C.; two sons, Claude Gammon, Route #2, Ruffin, N. C. and Leon Gammon, Reidsville, N. C. Also surviving are twenty-eight grandchildren and fifteen great grandchildren.

Sister Gammon was received into the fellowship of Dan River Primitive Baptist Church over forty years ago, and was faithful to attend as long as her health permitted. We who knew her well, desire to bow in humble submission to the will of our eternal God, knowing He doeth all things well.

In the absence of her pastor, funeral services were conducted by Elder Haywood W. Wray, in Dan River Primitive Baptist Church, and her remains were laid to rest in the Gammon family cemetery.

Written by request of the church while in conference.

Lucy H. Davis

IN MEMORY OF BETTY BRYANT

Sister Betty Moran Bryant was born February 1, 1868, and was called from this life November 23, 1967, making her stay on earth almost one hundred years. She was the daughter of John Jefferson and Xonie Ann Thompson Moran of Patrick County. She was married to William P. Bryant on November 25, 1885, by Elder William R. Radford, Patrick County, Va. To their union were born 13 children.

She leaves to mourn her passing, four daughters: Mrs. W. J. Ross of Roanoke, Virginia; Dr. Lillian B. Ingram of Martinsville, Virginia; Mrs. Albert B. Stone of Bassett, Virginia; Mrs. J. W. Dollyhigh of Fieldale, Virginia; forty-two grandchildren; ninety-five great grandchildren and twenty great great grandchildren. Her husband died in 1915.

Sister Bryant died at the home of her daughter, Mrs. Albert Stone, where she made her home for twenty-six years. She faithfully attended her church as long as she was able. She was surely one of those dear and wonderful Mothers in Israel. She had a great understanding of the scriptures. All who knew her, loved her. She had a gentle and very pleasant disposition. She possessed a great gift to entertain the old Baptist children and friends.

She united with Union Church, Patrick County, Va. October 21, 1911, and was baptized by Elder P. A. Cahill.

Her funeral was conducted at Union Primitive Baptist Church, Patrick County, by her pastor Elder Leonard Brammer in the presence of a great audience of people to pay their respect to one they loved. Her body was laid to rest in the Church cemetery beneath a mound of beautiful flowers, to await the coming of the Lord in the glorious resurrection. We extend our heart-felt sympathy to the family and bow in humble submission to the will of God.

Written by a sister in hope,  
Rada Rakes

BROTHER OLLIE DALTON

It has pleased our Heavenly Father to remove from our midst by death our beloved brother Ollie D. Dalton on February 1, 1968. Brother Dalton was born September 10, 1891, making his stay on earth 76 years. He joined Springfield Church August 12, 1962. He was faithful to the church and filled his place as long as he was able, he was a firm believer in salvation by Grace. Springfield Church bows in humble submission to the just and holy will of our Lord knowing that He doeth all things well. We feel our loss is his eternal gain.

Brother Dalton is survived by his wife, Sister Rosa Dalton; three daughters: Mrs. Walter Gatewood of Danville, Va.; Mrs. A. D. Woodson of Lynchburg and Miss Jerelene Dalton of Gretna, Va. Four sons: Roy, Clifton and Melvin all of Gretna, and Lester Dalton of Hurt, Virginia. Two brothers: Cleveland Dalton of Motley, Virginia, and Petros Dalton of Chatham; three sisters: Mrs. Sallie Pickrel of Motley; Mrs. Walden of Altavista and Mrs. Laura Farmer of Blairs, 16 grandchildren and four great grandchildren.

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

Written by L. R. Willis

MAUDIE H. NICHOLS

Sister Maudie H. Nichols was born January 19, 1890, in Patrick County, Virginia, and was called from this world November 10, 1967, at the age of 77 years. She was the daughter of Gus Hopkins and Martha Via Hopkins, and was married to S. Adie Nichols.

To this union thirteen children were born:

Mrs. Lillie Cox, Mrs. Daisy Mitchell, Mrs. Minnie Wright, Mrs. Addie Stroop, Mrs. Grace Wright, Mrs. Ora Griffith, Mrs. Maggie Harris, Mrs. Bertha Langford, Mrs. Viola Smith, and Ewell and Cody Nichols. Two died in infancy. Surviving also are three sisters, Mrs. Thenie Hall, Bedford, Va.; Mrs. Bedie Craddock, Stuart, Va.; and Mrs. P. J. Rakes, Martinsville, Va.; and one brother, James Hopkins, Lynchburg, Va.; forty-two grandchildren and twenty-six great grandchildren.

Sister Nichols was received into the fellowship of Union Primitive Baptist Church September 4, 1918, and was baptized by Elder Zander Cahill. She filled her seat as long as she was able. She had a sweet hope in the resurrection when the Lord shall come in clouds of glory.

Her funeral was held at Goodwill Baptist Church November 12, 1967, by Elders Leonard Brammer and Albert Doss; and she was laid to rest in the Nichol's family cemetery. In her passing we believe she died in the triumph of faith which God gave her many years ago.

Written by a sister in hope,

Elsie Nolen Jamison

#### RESOLUTION OF RESPECT FOR SISTER LARCIE WYNNE

We, the members composing the Skewarky Primitive Baptist meeting house and we hope the church of our Lord and Savior, Jesus Christ, desire to bow in humble submission to the will of our eternal heavenly father who has called from our midst our beloved sister, Larcie Gertrude Waters Ambrose Wynne. Wynne.

Sister Wynne was born on September 11, 1887, the daughter of the late Franklin and Mary Radcliff Waters. She departed this life October 26, 1967, making her journey upon this earth more than 80 years.

Sister Wynne united with the church at Concord in 1913, and for convenience transferred by letter to White Plains Church in 1917. Locating in Martin County, Sister Wynne again for convenience transferred by letter to Skewarky Church in 1932; thus she held membership among the Primitive Baptists for a period of 54 years.

It was indeed a privilege to have known this dear sister and an inspiration to have observed the manifestations of God's love within her heart and soul as she was so ably blessed to express in her conversation and everyday walk in life. We are grateful that we can say with much confidence that our sister was a faithful mother to her children, a faithful grandmother, and a kind, tender, and loving

friend to all who knew her. Most comforting to us is that she was bestowed with a gift of devoted faithfulness to her God, her brethren and sisters, and church. She was firm believer in salvation by grace and professed a hope in the all wise, powerful, and merciful God to whom she desired to ascribe all honor and praise. We trust our loss is our sister's eternal gain.

Surviving are 2 sons, 3 daughters, 27 grandchildren, and 33 great grandchildren. Also surviving are 3 sisters. To the family we extend our heartfelt sympathy in your distressful moments. May you be comforted by God's love and words of comfort is our prayer.

Her funeral was conducted in the Skewarky meeting house by her pastor, Elder E. C. Harrison and Elder D. B. Stokes. Interment was in the Skewarky Church Cemetery beneath a mound of beautiful flowers, a token of the esteem in which she was held.

RESOLVED, That a copy be placed on the church record, a copy be sent to the family, and a copy be sent to *Zion's Landmark, Old Faith Contender*, and *Signs of the Times* for publication.

Done by order of conference on November 11, 1967.

Elder E. C. Harrison, Moderator  
Johnny Ray Gardner, Committee

#### SUDIE J. BRINSON

Sister Sudie J. Brinson was born June 28, 1877, and died September 30, 1967, making her stay on earth more than 90 years.

In May, 1916, she asked for a home with the Primitive Baptist Church at Muddy Creek, and she was baptized by Elder Bryan. In December, 1931, she and her husband came to Sand Hill Church by letter and she lived a devoted member as long as she was able to go. She often attended when it seemed she was not able. She loved the doctrine of salvation by the grace of God.

We feel that the passing of Sister Brinson is our loss but is her gain. She is now awaiting the time when the dead in Christ shall be raised in his likeness, to praise him forever.

She leaves three sons and one daughter, and a host of relatives and friends to mourn her passing.

Done by order of the Sand Hill Primitive Baptist Church in conference the 9th day of March, 1968.

L. L. Yopp, Moderator  
Brantley Kennedy, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., JULY, 1968

NO. 7

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 7/68  
IT EXPIRES WITH THIS ISSUE

HAS READ SIGNS  
FOR FIFTY YEARS

Newton, Ala.

Dear Elder Wood:

... We are most anxious to have the *Signs* continue, and may the Lord most gloriously bless each of you in the Master's vineyard.

We were so glad to hear both you and Elder Spangler preach the unsearchable riches of Christ at the Pigg River Association last August. It was a pleasure indeed to see you all again, and to hear Elders Brammer, Ingram, Hollingsworth, Brown, Godwin, and others preach. We were so courteously treated in the home of Elder and Sister Brammer.

It has been our privilege to read the dear old *Signs* for some fifty years; and we have heard in person nearly all the Editors during the present century. May all be endowed with the Holy Spirit to continue this wondrous work.

We were blessed to attend eight different associations in 1967, and to hear some able preaching by Elders C. C. Hand, Jas. W. Johnson, Loyd Wall, J. L. Smith, Sam Dean, Warren King, W. S. Barefoot, Paul Stott, and others. It was so good to be back with the brethren.

May the *Signs* continue on for many years to uphold the principles preached by Peter at Pentecost, and Paul in his own hired house in Rome.

(Elder) J. J. Collins

THOUGHT WOULD FIND  
REST HERE

612 South Avenue,  
Tarboro, N. C.

Dear Cousin Martha:

I have your letter and clipping of comfort. I ask your indulgence at my not writing sooner, what with all the associations and trying to get settled in moving.

My mind has had for sometime many thoughts concerning experiences of what we hope to be. After all the preaching, and much of it the best I think I ever heard, I was able to carry very little of it home with me. Brother Taylor in his concluding sermon after dinner, preached on the work of Jesus; and you know it was the work of Christ upon poor sinners. It took me away from now, and where I was, but in the end I could not find myself anything but a sinner begging for mercy. Grace changes us, but we must have our daily portion from Him to live. I had thought we would get to the place of rest here, but we must "push on for the prize of the high calling as it is in Christ Jesus."

If I have an experience of grace, it has been a continuous work of our Lord upon a poor sinner. I have been chased from the time of about eight years by the evil one because of my sins, and my first recollection was of going to my mother, hoping for relief from my sins; but a greater one had to come and fix the bounds of the devil so he could come just so far and no farther. I followed this course for nearly sixty years, ever conscious of the walls that bound me in and the devil out.

If not deceived, I had seen the church on the opposite side of the stream but was never able to cross over without help. The arm of Jesus finally came, and

it was neither too short nor too weak. While I felt, if not deceived, that the church was fixed, I had other matters in the final and last day to harass and worry me.

I missed "Cin" in the end for we both fought against baptism, and this had to be cleared before I could go to church. So far I feel I have made a failure, as I am still doubtful that this is an experience. I have felt and do feel the hand of the Lord has been with me in many causes, and kept me from falling in many instances in the fight for things I needed to do but did not. Since I am sure of making a mess of this, I might try later to relate the objects in the way every time I saw the water.

I want to continue to have your prayers and also your fellowship, because I feel you know the truth and the trials that beset us in our journey here. Every travel, while it may be on the same road and lead to the same destination, is not the same to each traveler. We all weaken on the way and need the arm of Jesus to help over rough places; and we also need each other's prayers, fellowship, and love to finish the course we run.

In answer to your questions concerning "Cins" folks, Yes, Martha is still living, but in poor health. She is deprived of most preaching by being unable to go. Ella is really better off than she was a year ago. . .

One thing is outstanding and will be a beacon when the world is on fire, God knows best for them that are his; and his sheep know his voice. I enjoyed the poem for it fits nicely in one's everyday trials. Wish you could come and stay with us some . . .

J. K. Turner

(The above was sent in by Sister Martha Womble of Raleigh, N. C. It shows Brother Turner's many trials before coming to the church, and his continual need of God's grace. — J. D. W.)

## THE RESURRECTION OF THE BODY

The resurrection of the body is a fun-

damental doctrine of Holy Writ that has been strongly defended by able ministers of the New Testament as well as by others since the days of the Apostles. However, it was flatly denied by the Sadducees, "which say that there is no resurrection. . ." (Matt. 22: 23) So opposition to the plain teachings of the Scriptures concerning a cardinal principle of the Christian religion is nothing new in this day. In Tim. 2: 18, we read of Hy-me--nae-us and Phi-le-tus; "Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some." Of course, the faith of God's elect cannot be overthrown. In verse 19 of the same chapter, we also read: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And he will raise their very dust at the last day. "And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6: 39) There were some among the Church at Corinth that denied the resurrection of the dead, just as there are some among the churches today that likewise deny it. In I Cor. 15: 12, it is asked: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?" In reasoning with those holding erroneous views concerning the resurrection, the Apostle Paul said: "But some man will say, How are the dead raised up? and with what body do they come?" (verse 35) It is conceivable that such questions might be asked by a vain philosopher in derision or by way of ridiculing or making light of the resurrection of the body, as if it were something contrary to all sense and reason. But to the carnal objector the answer is: "Thou fool, that which thou sowest is not quickened except it die: And that which thou sowest, thou sowest not that body that shall be, but bare grain, it may chance of wheat or some other grain: But God giveth it a body as it hath pleased him, and to every seed his own body." (Verses 36-38) No, there

is a different body as to form, but it is essentially the same body. The seed sown germinates in the soil under proper conditions and springs forth with new beauties. The same seed sown develops into a higher form after its own kind, and is, therefore, given its own body and not another.

The Apostle in making use of the sowing of seeds, their dying, being quickened, and springing up again, very aptly illustrates the resurrection of the body, showing clearly and conclusively that it is the same body that comes forth that is laid in the grave or buried in the sea. That is, it is the same as to substance but with different qualities. If it were not the same body the term resurrection could not properly be used, for there would be a creation instead. The very word resurrection imports the rising again of the same thing. The Scriptures are silent on the creation of new bodies for the souls of the saints when Christ comes the second time without sin unto salvation. They do not support the Pythagorean idea of the transmigration of souls into other bodies, or anything like it. So let us adhere to Divine revelation, setting aside the doctrines and notions of those who would wrest the Scriptures from their true meaning because they are not in accord with carnal reason. In verses 42, 43, and 44, the resurrection of the body is declared in unmistakable terms: "So also (after the manner of the springing up of seeds sown) is the resurrection of the dead. It is sown in corruption; it (the very same body) is raised in incorruption: It is sown in dishonor; it is raised in glory: It is sown in weakness; it is raised in power: It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

So it is seen that the IT that is sown with certain qualities is the self-same IT that is raised with different qualities. "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (Verse 49) This indicates a change in the body from natural to spiritual, and this is absolutely neces-

sary for "flesh and blood cannot inherit the kingdom of God; neither doth corruption." (Verse 50) The human body as now constituted with its frailties and corruptions could not bear the exceeding weight of eternal glory reserved in heaven for the righteous. It must be fitted for the inheritance incorruptible that fadeth not away but endureth forever, for the heavenly glory that awaits the redeemed in the realms of ineffable light. "For this corruptible must put on incorruption, and this mortal must put on immortality." It is imperative that the bodies of the saints at the last day, whether dead or alive, undergo a glorious change, as mentioned in verses 51 and 52, that they be clothed with heavenly glory and the shining robes of immortality. From my own personal experience in a vision of the night, I delight to think of the saints being clothed, body and soul, with the robe of Christ's righteousness at the marriage supper of the Lamb. "As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness." (Psalm 17: 15) With the redemption of the body the saints will enter into consummate bliss. Nothing then will be lacking.

As further proof of the resurrection of the identical body interred in the earth, I quote this Scripture: "Who shall change our vile body, that it may be fashioned like unto his glorious body . . ." (Phil. 3: 21) And all that are in the graves shall come forth according to the word of God. Surely this refers to the same bodies deposited in the graves. It could not refer to aerial, celestial bodies for such are not buried. "And the graves were opened; and many bodies of the saints which slept arose, And came out of their graves after his resurrection, and went into the holy city, and appeared unto many." (Matt. 27: 52, 53) They slept in Jesus and literally arose with Him. His resurrection assured their resurrection, as well as that of the saints that shall rise in the general resurrection, for He became the firstfruits of them that slept. (Verse 20) "Thy dead men shall live, together

with my dead body shall they arise." (Isa. 26: 19) From the scriptural account of the translation of Enoch and Elijah they must be in heaven in their own bodies as changed, and I am bound to believe that all the rest of the saints will finally be housed in heaven in their own glorified bodies. It can hardly be assumed that after time shall be no more only a part of the ransomed will have spiritual bodies while the rest are bodiless. All will be like Christ, hence all will be found in their own incorruptible, perfect, and holy bodies, which will shine as the sun in the firmament. They are His mystical body, "the fulness of him that filleth all in all. (Eph. 1: 23)

Now I come to the testimony of Job concerning the resurrection. And it has been said by an ancient writer that no one since Christ speaks so plainly of the resurrection as this man did before Christ. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another. . . ." (Job 19: 25-27) This is the very strongest proof of the resurrection of the body. How can Job see his dear Redeemer with his own bodily eyes in his own (spiritualized) flesh unless his own natural body is resurrected a spiritual body? I do not doubt that he, in his risen, glorified body, will behold his Redeemer. I do not consider it incredible that God should raise his sleeping dust, for with Him all things are possible. He formed man out of the dust of the earth and He can just as easily raise the same and fashion it like unto His own glorious body. Just as sure as one is given to Christ to be redeemed, just that sure will that one come forth from the grave "unto the resurrection of life." Not one will be overlooked. All of the elect belong to Christ by choice, by gift, and by purchase, and it is His will that they be with Him where He is in spirit, soul and body.

King Agrippa thought it incredible that God should raise the dead, but this

did not move Paul, who consistently defended the raising of same against bold gainsayers. Going back to the Old Testament, we read in Daniel 12: 2 these words: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." If this does not have reference to the mortal remains of those of the Adamic race to what does it refer? The soul does not sleep in the dust of the earth, so it evidently refers to what remains when the soul is separated from the body, which separation is death. This is the only reasonable conclusion to be arrived at. "Now that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of the dead, but of the living: for all live unto him." (Luke 20: 37, 38) These are the words of our Lord, adducing the language of Moses by way of proof of the resurrection of the body, and not the soul. Some take the position that the only resurrection of the redeemed is that from death in trespasses and sins, but I can't see that.

"As in Adam all die, even so in Christ shall all be made alive." Of course, this means that all that Christ is the covenant Head and Representative of will be made alive in the resurrection of the body, for the Apostle is treating of that resurrection, and not the resurrection of the soul from death in trespasses and sins. This is a sweet passage of Scripture to me. It is the sweet hope of many. Take this from them and you take everything and leave them "most miserable." They cherish a good hope through grace that the bodies of them which sleep in Jesus will be raised by virtue of union with the Lamb and reunited with their souls, which He will bring with Him when he descends from heaven in His glorified body at the last day to judge the quick and the dead and take the ransomed home, to those mansions of glory He went to heaven to prepare for them by His presence and intercession there, as one has well said.

"When I can read my title clear  
To mansions in the skies,  
I'll bid farewell to every fear  
And wipe my weeping eyes."

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. 4:13,14) A number of other passages of Scripture could be cited as proof texts in the premises, but I will conclude with those found in verses 16 to 18 of the chapter just mentioned: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words."

Submitted in hope of  
a glorious resurrection,

C. W. Vass  
409 New York Avenue  
Elizabeth City, N. C. 27909

(We rejoice in believing the doctrine of the resurrection of the body, for without the resurrection and our mortality putting on immortality all our experiences and our hope of eternal life are valueless. The subject is profound, and the Apostle said concerning it, "Behold I shew you a mystery," so it must be very carefully considered in light of scriptural expressions. We have been inquiring concerning "the body", "the soul", and "the spirit, for many years, and confess that we need to know more about each before we can be at ease on their proper application. — J. D. W.)

Rt. 1, Box 86A  
Smackover, Ark. 71762

Dear Editors:

Our subscription has expired . . . my husband meant to renew when we were blessed to have Elder Spangler with us at Bethel Church. Thanks for not stopping the wonderful and marvelous good news. I have had to spend lots of time

lately in bed, and I cannot express how comforting the **Signs** with all the able ministers and writers who are thoroughly furnished of God to write comforting and strengthening food for the ones like I feel to be: so weak and unlearned. May God in his tender love and mercy watch over us in Christ.

I awoke this morning at four o'clock with the power of God on my mind; and I wanted to try and read, hoping that I have been made to know a little about this great power of God; and desiring to be submissive to his will. In this day when things of this earth seem so politically minded, miserable and misleading, isn't it sweet to meditate on the wonderful power of God? How consoling this power is to the trembling child of God. We read, Let every soul be subject unto the higher powers; for there is no power but of God. In the Psalm referred to the writer says, "Come, behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the ends of the earth. He breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still and know that I am God: I will be exalted among the heathen, I will be exalted in the earth." I believe that we must see desolation before we can stand still.

I did not mean to write like this, but it seems good to try to tell how I feel this morning. How I would love to hear some of our ministers talk on this wonderful subject.

I wish I knew how to thank God for most able editors and ministers. I desire your prayers.

Mrs. Helen Murphy

MUCH DECEPTION IN THE WORLD

Rt. 1, Box 305,  
Magnolia, Texas 77355

Dear Elder Spangler:

. . . If not deceived the **Signs** means a great deal to me. I know the Lord can keep us without magazines, meetings, etc., but what a wonderful God who

condescends to our weakness. We long for physical touches and evidences, and a place to rest amid the troubles and deceptions of this old world; and He so graciously provides us with writers and preachers whereby we are filled, nourished and relieved.

Satan is waging, I believe, the greatest campaign of deception in history. The world tells us that we must embrace every religion, that Mohammed, Buddha and Christ mean the same. The atheistic evolution theory tells us that the Bible is a cleverly written fairy tale. The Houston council of churches sponsors a woman on television who says she can reconcile the Bible and reincarnation after death of the soul into another's body, where it tries to make up for the life it led in its first body.

What cannot be explained by science is credited to E. S. P., the "fourth dimension" or spiritualism. How badly we need the Signs and other writings to tell the truth in these perilous times.

May God enable you to continue.

With much love, I hope, in the Lord,  
Mrs. Kelsay Swain

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#### GRATEFUL FOR THE PLAIN PRINT

2247 Tutwiler Ave.,  
Memphis, Tenn.

Dear Editors of the Signs:

I enclose \$7.00 to bring my subscription up to date. It is so good to receive such writings each month. We are also grateful for the plain print as our eyes are growing dim, and we find it still easy to read.

We pass through many experiences as we travel down life's rugged way, and often feel weary, and wonder about many things. But how consoling it is to still feel the sweet hope within our hearts, for we realize if that should fail, there is no other way. I have passed through many dark seasons which made me feel I was mistaken in it all; but at last relief would come filled with sweetness which was sufficient if I were called to die. Through the many years I

find the confidence in my Lord is still in my heart; but still I am weak and fearful.

The condition of the world today is a sad and trying thing, but our God has promised never to leave nor forsake us. We are few in numbers here in this great city, but we hope to be kept by God's grace ready to be revealed in the last time.

Hope the Lord will put it in your minds to visit us sometime. We all love so much to have visitors come our way.

Yours in a precious hope,  
Carrie M. Campbell

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#### HAS READ THE SIGNS SIXTY-SEVEN YEARS

Rt. 2, Box 23,  
Weslaco, Texas

Dear Brethren:

Enclosed is a check for the extension of my subscription. I have been reading the Signs for 67 years. Sixty-six years ago my mother was sick in bed, and I brought the mail in and she said "Well, son, take care of them, maybe some day some of you will want to read them."

I did not tell her that I was slipping them in my shirt and taking them out into the woods and reading them. What a lost sinner I felt to be in those days.

I often think of the experience a minister had back in the horse and buggy days near Stockdale, Texas. He got so discouraged that he put his family into the wagon and left the country, and traveled three days. Late in the evening on the third day he found a nice place to camp over night; so he went up to a house and asked if they could camp over night in the pasture. The man agreed, and then said that they were going to have a meeting there tonight and would be glad for them to come up. He came back and told his family about it, and said that we are strangers and do not know what kind of religion they have, but let's go up.

The crowd gathered but their preacher did not show up, and they were so

disappointed. Finally the man of the house said to this party, "Won't you lead us in prayer?" The man fell down on his knees and offered prayer. It was so good and uplifting that he was asked to talk for them; and the Lord blessed him to preach a wonderful sermon, and all rejoiced in what the Lord had done for them.

The next morning he told his family that there was no use trying to run away from the Lord, "Let's go back home." The Lord had him to travel three days to get there to preach to some Old Baptists. The Lord works in a mysterious way to bring about His way.

I will be 80 April 29th this year, but am thankful that the Lord has blessed us to take care of three of his little ones without coming under state regulations. Some have come here on a mattress and in about three weeks be up and about. It is a great pleasure to see what the Lord can do for his little ones who are sick.

Remember a poor sinner in your prayers.

(Elder) E. B. Ault

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### THE LORD'S PEOPLE RECEIVE GIFTS

ElDorado, Ark. 71730

Dear Editors of the Signs:

I would like, the Lord willing, to write a few lines concerning the writing of David, "For thou art my lamp, O Lord: and the Lord will lighten my darkness." (2 Samuel 22:29) When he spoke these words David's heart was enlightened by the power of his Lord in a way he had not been blessed before. It seems that he had gone about fulfilling his adulterous and murderous ways, and the enjoyment he had in these sinful things caused him to despise the commandments of his God; but now he said unto Nathan, "I have sinned against the Lord."

We find that David grieved for the child that the wife of Uriah bore him, and he fasted and wept for the child

while he was yet alive; but after the child died he said, "Wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me."

The Lord had dwelt marvelously with David, and he realized that the Lord had lightened his darkness. The great light had shined in his heart the day he was delivered out of the hands of his enemies; and he said that the Lord was his Rock and his Fortress and Deliverer. "The God of my rock; in him will I trust: he is my shield, and the horn of my salvation, my high tower, and my refuge, my saviour; thou savest me from violence." (2 Samuel 22:23)

That is the way it is with the poor, trembling child of God. A broken and contrite heart the Lord will not despise. They seek and pray unto him to be merciful, and cry unto him for deliverance from their burdens of ungodliness and sinful lusts; and trust that he will be their lamp and lighten their darkness. They hope it is his will that the light will shine in their hearts that they may be made mindful day by day of his never dying love and tender mercy. We read in Jeremiah 31:3, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee."

In spite of all the sins he had committed, the Lord loved David and drew him to himself by his loving kindness. The Lord's people are recipients of gifts from their God: he not only loves them but gives them everything they possess in this world, and in the world to come. If it required a pat of the foot or a flip of the finger, it would not be a gift.

The arminianism of this world would have us to believe that something has to be done by the individual in order to receive the gifts. But David was made to wait for his God to deliver him. The light was so intense in his heart that he exclaimed, "God is my strength and power: and he maketh my way perfect." (2 Samuel 22:33) The Lord delivered him from the power of his enemies, and put the light in his heart.

May we close with this hope, that the Lord will see fit to bless us to share with David the glorious understanding of the power of our God; and say with him, "Have mercy upon me, O Lord: for I am weak: O Lord, heal me; for my bones are vexed. My soul is also sore vexed: but thou, O Lord, how long?" (Psalm 6:2,3) And, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer." (Psalm 19:14)

Yours in hope,  
J. J. Davis

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IMPRESSED TO WRITE  
HIS BELIEF

1741 Davis Road,  
Rt. 1,  
Mainville, Ohio 45039

Dear Brethren:

When I awoke this morning I had a desire to write some of the things I believe. There were many thoughts which passed through my mind concerning the doctrine which is preached from modern pulpits: I heard a man say in his sermon that when he got to heaven he would meet boys and girls on the street, and they would say, "Lord if it had not been for Brother S. I would not have been here: he preached to me and got me saved." If such doctrine is true, then I am an infidel; for such dishonors God from start to finish.

I am a finite being and a weak worm of the dust, and am not able to describe God as I see him and as my heart feels him. But I will try to tell you about the God of all things, a sovereign God who does his will in the army of heaven and among the inhabitants of the earth; and none can stay his hand. There are precious brethren who can write and say things which mean so much to me.

The doctrine of Election, Foreknowledge, Predestination and Salvation by Grace, is what I believe; and Christ the Lord of the Universe is the foundation of this doctrine. Men and devils would

put it out of existence if they could; but it is here to stay until God says time shall be no more. The events of time are the fruits of Wisdom. Our God swears saying, As I have thought so shall it come to pass, and as I have purposed so shall it stand. This is just as sure as God is — it cannot be changed.

Some people will say to me, What about these wars and wicked powers that are ruling. My answer is that there is no power but of God: "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities or powers: all things were created by him, and for him: and he is before all things, and by him all things consist." (1 Col. 1:16,17) I most surely believe that his work will fulfill his purpose.

The eternal destiny of man is sealed by the sovereign God: "Having this seal, the Lord knows them that are his." This seal is by the blood of Christ your Saviour when he was on the cross. He came down from heaven to do a will, and that will was written in the counsel of God before the world was. In Christ's preaching he said, "I came down from heaven, not to do my will but the will of him that sent me; and this is the Father's will which hath sent me; that of all which he hath given me I should lose nothing, but should raise it up again at the last day." (John 6:38,39)

I cannot see any conditions in these scriptures. The Angel of God declared that "He shall save his people from their sins." No condition there. Christ said I came down from heaven to seek and to save that which was lost. No condition. I am glad I am with the people who are preaching that Christ fulfilled his Father's will. Brethren, when Christ was on the cross, and the face of the sun was darkened, and at his bitter groans all nature shook; and he cried out, "It is finished," your eternal salvation was finished. He paid the entire debt and obtained eternal redemption for you, and entered into the holy



of holies and is there making intercession for you.

The sun will never cease to shine, brethren, until every one He died for will be brought to the knowledge that Christ is their Saviour and heaven is their home; and they won't be called by some preacher, but will hear the sweet voice of the one who died for them. God pity a man that claims he is the cause of some poor sinner finding the Lord. The Lord finds them all in the wilderness wandering from the fold of God. He said He laid down his life for the sheep, and not one of them will be lost.

We understand that the calling of God's people was just as much predestinated as their eternal salvation was. I love to think about the God who was before all things. He had no man to help him in his creation — no one to instruct him; and I verily believe He made everything just like he wanted it. He was not ignorant of the events of time.

I have heard men preach about the fall of man, that God made him able to stand but liable to fall. The Bible says that the law entered that the offence might abound, but where sin abounded, grace did much more abound. Christ was set for the fall. I don't believe He was set for the fall just in case there should be a fall. It was all known of God beforehand; and Christ stood in the eternal counsel as a Lamb that had already been slain — and the Son of God fulfilled his Father's will before he went back to his Father.

People tell me that if they believed the doctrine I believe, they would not care how they lived. I want to say that I do not believe that a changed person will try to hide behind the precious doctrine of Predestination, to cover up his wrongs. I know that I desire to live right, and I believe that desire was planted in my heart by the sovereign God. I believe He set my bounds, and at his appointed time he called me, and made me to hate the sins that caused my mourning. He gave me a love for his people: he works the will and do in his people, else I would still be in the

wilderness.

I want to speak and write that which is honoring to God's name. When a man preaches the works of man in the salvation of God's people, and I mean time or eternal salvation, he is preaching a God dishonoring doctrine.

I love Zion the old church. I want to live at the feet of my brethren and sisters. Some sweet day we are going home — will hear that sweet voice say, Come home. Without God's people I would not have anything to live for.

May God bless you all, is my prayer; and I ask that when at the throne of grace you remember me in your prayers.

In hope of eternal life,  
Garrett Wilson

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#### A LETTER FROM ELDER SLAUSON

46 Cedar Street,  
Kingston, N. Y. 12401

Very Dear Brother and Sister Ruston,

Beloved in the Lord:

You are often in my mind though our bodies are far apart; still we are joined in heart we humbly trust, with the love with which Christ unites his little children. What a wonderful gift the love of God is! yes a gift, for we are told if we love God it is because he first loved us: the same as a parent always loves the natural child first. John said he knew he had passed from death unto life because he loved the brethren. We cannot think of anything stronger, or as strong, as love: love has both life and power in it. We cannot handle love, but love handles us.

The love of God, as we understand it, has brought us exactly where we are. We cannot promote the love of God, neither can we hinder it. Is it not true that the more we feel a love for God, the more we want to praise him? and the more we want to put the world and the flesh under our feet? The more we feel the presence of God's love, the more we are able to do this. Is it not true that the love of God causes us to enter into

our closet (our heart) and meditate in thought and spirit, and try to converse with the blessed Lord?

From time to time I just feel to try to breathe out to God and turn away from the things that perish, and live in that love for him. How wonderful it is when we have the Love of God, and God given faith! When we have the two, what an unspeakable gift! Can we have the love of God and not the faith of God also? We don't think so: we feel the two always go together. While riding on the bus recently, (I think I was asleep) something said to me, "Christ lives in his people." It refreshed my mind. We do not understand that there is any religion except where Christ lives; and where he lives you may be sure there will be love, for the Father sent him to be an husband with love for his bride. We are told by Paul that His people are married to another, even to Christ.

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price." (Isaiah 55: 1) Isaiah said it long before Christ came, but we understand or feel that this statement is pointing toward the gospel day, telling God's people what to do and where to go when they are thirsty, just as He told them in the gospel day what to do and where to go when they were laboring and heavy laden. We notice it mentions here for every one to come, but it is only to those who thirst, so we feel it is speaking only to the living; for the dead neither hunger nor thirst.

God has always furnished his children with something for their thirst and hunger, even in the wilderness; so now says to this servant of God, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat." Not only is there something for thirst, but it also says, "buy and eat," so, is it not true that the gospel of the Lord Jesus Christ contains plenty for the thirst and the hunger? In Matthew 5:6, it says, "Blessed are they which do hunger and thirst after

righteousness: for they shall be filled." So when we come to the gospel waters, we find both milk and wine of the New Testament freely given to us; yes, dear ones, no money needed, nothing needed from the little helpless child. The arrangements are already made for His little children. It is for everyone that is in this condition. None are left out who have become hungry and thirsty; who have weak hands and feeble knees, and have nothing to offer for what they need in their helpless condition.

O, thanks to God of rich mercy, you do not need to give anything. It is free; it is an unspeakable gift from God. Yes, the gift of his Son to be one with His people and for His people. Jesus says, "I will give unto him that is athirst of the fountain of the water of life freely." (Revelation 21:6)

Love,  
Brother A. J. Slauson (Elder)

---

#### LOVES TO READ THE WRITINGS

Fairfax, Oklahoma 74637

Dear Elders Spangler and Wood:

I have just received my **Signs of the Times** and have read all of it, and did enjoy it so much.

I love to read the good news God's children write. I do not get to go to church often. I live 139 miles from my church, and am 81 years old. I live alone and am under a doctor's care all the time. I would love to write some about the 17th chapter of Revelation, and the 18th chapter of Leviticus. I often wonder why God's ministers don't preach from them. I was brought up by a father who was raised and taught to be a priest, and believe me, he told me about those things. And I thank God I had a father who did teach me about them. My father died a Primitive Baptist minister. I remember when he joined the church; I was about eight years old.

Please forgive me, I should not be trying to write. But I do hope I love my

God and his dear children. May God bless all and enable the **Signs of the Times** to continue with the good news.

Mary E. Hendricks

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OFTEN MADE TO  
EXAMINE HERSELF

Rt. 2, Box 518,  
Bassett, Va. 23055

Dear Editors:

I want to tell you and the dear ones who are blessed so wonderfully to write to the **Signs**, that I have read the wonderful letter over and over again that Elder Lefferts wrote to Mr. Davis, and which was republished lately, and it has been sweet to my troubled soul. The subject was, "Let a man Examine Himself."

I have often been made to examine myself while seated with the dear and precious saints of God, and also at other times, and they look so humble and good to me that I often wonder if such a vile sinner as I am should take the Lord's Supper with them. On one of the many times I have been with them on communion day, I did not feel worthy to even walk into the meeting house. O how good they all looked to me. It seemed I could see a light shining from the Lord on them, and my very breathing was, "O Lord, don't let me a vile sinner commune with these thy dear children unless it is thy divine will. Keep me from it, O Lord, if I am not one of thy chosen little ones."

Elder C. E. Turner prayed the sweetest prayer; and Elder L. J. Brammer preached the blessed truth as it is in Jesus. It seemed I could see that the prayer and the gospel these two elders spoke, was coming from God's storehouse of love; and my poor hungry soul was fed to running over. How I longed to sincerely thank my great Redeemer Lord for his soul cheering love to me, who am not worthy of his notice. Our worthiness is all in Jesus and not in our vile selves.

My daughter to whom I am sending the **Signs**, said she is so pleased to get it. She loves the dear Old Baptists, and enjoys hearing them sing, pray and preach so much. I am enclosing a moneyorder for another two year's subscription as shown.

May the Lord continue to bless you with enabling grace to continue sending out this dear truth in the **Signs**, as he has in the past. Please pray for me that the blessed Lord may keep me at the feet of his little ones in tender love and mercy. I know that unless I am kept I am gone.

Your least sister, if one,  
Callie Clark

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ASSOCIATION AT  
MOSSYROCK, WASHINGTON

The **Bethel Primitive Baptist Church** at Mossyrock, Washington, holds its association meeting the third Sunday, and Friday and Saturday before in August; and extend an invitation to those of our faith, and to our many friends.

Elder Ernest Attebury, Pastor  
Mrs. Opal Huntting, Clerk  
Silver Spring, Washington

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BLACK CREEK UNION

The next session of the **Black Creek Union** will convene with the church at Scott's, the Lord willing, the fifth Sunday and Saturday before in June, 1968.

The church is located about three miles west of Lucama, N. C., Wilson County. All who have a mind to attend are cordially invited.

Eli T. Smith, Clerk

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CONTENTNEA UNION

The next session of the **Contentnea Union** is to be held, the Lord willing, with Bethel Church, Pamlico County, N. C., the 29th and 30th of June. The church is located just out of Grantsboro, N. C.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk  
Rt. 3, Tarboro, N. C.

Danville, Virginia

July, 1968

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**BUSINESS OFFICE**R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va.**EDITORS**

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood

P. O. Box 186, Manassas, Va. 22110

**ASSOCIATE EDITORS**

Elder W. D. Griffin

39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert

306 Richardson St.,  
Winnsboro, Texas 75494

Elder George Ruston

Dutton, Ontario, Canada

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**MEETING AT SLATE HILL**

The plans are for the usual all-day meeting at Slate Hill the first Saturday in August, August 3, 1968. Lunch will be served.

All lovers of the truth are invited to meet with us.

Elder A. J. Slauson

**EDITORIAL****BELIEVERS BAPTISM**

*"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:16)*

Article 9 of **Signs of the Times'** "PROSPECTUS" says: "That the church of Christ is composed exclusively of Baptized Believers — that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God."

The purpose of this Article 9 is to briefly state the position of the SIGNS relative to the members, ministers, and rule of the Church of Christ. We pray God to enable us to more fully define the term, BAPTIZED BELIEVERS, in this treatise. We are deeply impressed of the necessity of this endeavor because of so many varied and conflicting opinions confusing our people this day on the subject of VALID BAPTISM. Lack of information often causes misunderstanding. Misunderstanding begets confusion. Confusion leads to errors. Errors often result in strife. Strife breeds hatred. Hatred breeds malicious actions. Malicious actions cause divisions. Divisions in churches result in each faction declaring null and void all actions of others. For this cause the Lord removes candlesticks and spues churches and ministers out of His mouth. We desire to carefully examine this vital subject and consider prevalent questions.

Primitive Baptists are careful relative to the mode or manner of baptism; that is, the method in which the act is performed. Proper qualifications of the person receiving baptism is important. The administrator of the ordinance of bap-

tism must be properly authorized before the baptism could be considered valid. Proper ceremony connected with this act is worthy of consideration. Different elements are mentioned in the Scriptures in connection with baptism; so, we must ascertain when water is the element under consideration. We want to reconcile the expressions: "One baptism", in Ephesians 4:5, and "The doctrine of baptisms", in Hebrews 6:2. We shall define the word, **baptism**.

The shortest and most comprehensive definition of the word from which baptism is derived is: **To dip**. This **dipping** includes casting down, submerging, and raising up. When this process is followed it is rightly called **baptism**. The administrator puts his subject into the element, causes this element to completely engross, and then raise the subject up. There is always a change in status by the subjects being baptized with the baptisms spoken of in the Scriptures. We shall now take up the baptisms which are administered by the Holy Ghost in face of this definition.

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" To sum this up, it means that we were baptized into the **death** of Jesus Christ, being chosen in Him. It means that we who were chosen in Him, were in Him, while He was dying, engrossed in death, and raised up in Him from death. The changed status was that Jesus having been cast down and engulfed in suffering and death arose to die no more. The changed status of His people who were in Him was; — the dying, the death, and the raising of Jesus from death, made certain eternal life for all who were in Him. No man can perform this baptism of which Paul speaks. Yet, Paul uses this baptism to show what water baptism portrays. Paul speaks of the baptism in Jesus' **death**, which was two thousand years ago, to preface a baptism of the present day. Paul further reasons: "Therefore we are buried with him by baptism into death: that like as Christ was raised up from death by the glory of the Father, even so we also

should walk in newness of life." Water baptism is the "Likeness" of the death, burial, and resurrection of Jesus Christ. Paul emphasizes that this baptism is but **ONCE**. Then he adds: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (v. 11) When you obey from the heart that **form** of doctrine you become free from sin to become the servants of righteousness. The carnal man is a servant of lust. This man has no knowledge of the law, and is alive without it. God causes His holy law to be written in the mind and heart of this carnal man. This servant of carnality has been thus brought under the dominion of the law, consequently he tries to be a **servant of the law**. His failure in every attempt to serve the law makes him to know that he is in every case a **servant of sin** because he has disobeyed the holy law. This **servant of sin** despairs of life to such extent that his soul faints. (What a terrible death!) Sin has reigned unto death. The spirit of grace and truth raises this servant of sin from death to become a **servant of our Lord Jesus Christ** who accomplished the law for us, and died for us! The killing and making alive is a baptism God administers.

God administers the **baptism of repentance of heart**. Repentance means turning. If we were immersed in repentance and left there, we would forever be turning in a circle. The godly sorrow that worketh repentance unto salvation need not to be repented of according to 2 Cor. 7:10. There is a turning from error to truth, from darkness to light, from law to Gospel; from which there is no need of further turning.

John preached the baptism of repentance, and baptized in water all who gave evidence that they had been given repentance by the Lord. He would not baptize those who came to him for baptism unless they brought forth the evidence that they had repented. See Luke 3:7-8. John was a qualified judge of the ones worthy of water baptism. The administrator is the Spirit — not man — in the expression: "For by one Spirit

are we all baptized into one body. . .” (1 Cor. 12:13) These baptisms that God, the Father, the Son, and the Holy Ghost performs are essential unto eternal Life. Water baptism is the only baptism that is to be performed by man as the administrator. This baptism is essential unto obedience as it is **the** answer to a **good** conscience toward God. Scriptural water baptism changes the classification of the one baptized. Before baptism one is classed with those who “walked according to this world”. After baptism one is classed with “fellowcitizens with the saints, and of the household of God.” (Eph. 2) Paul was told to, “Purify thyself with them.” (Acts 21:24) This was necessary because of so many mis-representations concerning Paul which had caused the Jews to be very angry with him. The actions and explanations of Paul in response to this request did not make him more pure to himself or God; but it did make him more pure in the sight of the Jews. The sins they had against him were washed away. While in the process of telling his experience in order to abate the anger of the Jews, Paul quoted Ananias: “Arise and be baptized, and wash away thy sins, calling on the name of the Lord.” The water baptism **purified** Paul in the sight of the brethren whom he had before persecuted. Before baptism he persecuted Jesus Christ. It took baptism to wash away the accusation of persecution of Jesus Christ and bring him into a new status as a proclaimer of Jesus Christ.

John, the Baptist, and Jesus, the Saviour, were both named by the angel Gabriel. Both had miraculous births in that one was born of a virgin; the other was born to a barren woman well stricken in years. John was filled with the Holy Ghost even from his mother’s womb. John was termed by Jesus as “More than a prophet.” John had the authority from Heaven to baptize with water. Jesus was sent to baptize with the Holy Ghost and with fire. John instituted water baptism and had no authority to baptize with the Holy Ghost and with fire. Jesus did not baptize with water but submitted to baptism of John

in water, making manifest that John had this special authority. John was the first preacher in the gospel dispensation.

Facing the fact that a great majority of professed Christians of this age consider that a little water sprinkled or poured upon a person constitute baptism, it becomes necessary to point out a few expressions of Scripture that prove otherwise. One who has never heard of baptism can take the New Testament, begin reading, soon simple language will convince the reader of proper mode. The first chapter in which baptism is mentioned is 3rd. chapter of Matthew. Verse 16 says: “And Jesus, when he was baptized, went up straightway out of the water.” This statement would simply prove that Jesus himself was **in the water** when He was baptized. The reader will find in the second book of the New Testament, Mark 1:5, “. . . and were all baptized of him in the river of Jordan, confessing their sins.” The simple expression, **In the river of Jordan**, convinces the reader that the baptism was performed in the river, not by a little water taken from the river. Mark says, “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.” This shows simply that the baptism was **in Jordan**, the river, and that He came up out of the water. John 3:23 says, “And John also was baptizing in Aenon near Salem, because there was much water there, and they came and were baptized.” Why the necessity of **much water**? The unprejudiced reader would by now know that the ones John baptized were in the river at a place in the river where there was more water than at other places of the same river. According to these expressions much water is necessary to perform baptism. As Philip and the eunuch were riding along in the chariot, “they came unto a certain water.” This must have been a place where there was **much water**. Enough water for both of them, Philip and the eunuch, to go down into

the water, Philip to baptize the eunuch, and both of them to come up out of the water."

Let us quote Acts 8:38-39: "And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. We have already quoted Romans 6:4 elsewhere in this treatise which shows baptism to include **burial**. The person uninformed of the meaning of the word **baptize**, would gather the meaning of it by the time he read the New Testament to include the 6th chapter of Romans. We now understand that baptism in water means that the one doing the baptizing takes the one to be baptized down into much water, buries him in water, raises him up out of the watery grave, and brings him completely out of it by bringing him to the shore. Sprinkling or pouring a little water upon a subject is not Scriptural Baptism. The administrator really baptizes part of his finger, or hand, by dipping it into the water. He does not baptize the subject upon whom the water is sprinkled or poured. Burying one in water is not baptism until the one buried is raised up. Baptism pictures the death, burial, and resurrection of Jesus Christ. We shall next consider the question, Who is qualified to be baptized?

Scriptures plainly show that John baptized persons who confessed their sins, brought forth evidence worthy of repentance, and professed belief in Jesus Christ the Saviour. The same qualifications are necessary now. Last Sunday afternoon I led a brother down into the water and baptized him. My ceremony was something like this: "Upon confession of your sins and your admission that you cannot save yourself from this condition in any sense by your own merit; and, upon confession of your faith in Jesus Christ being the complete and perfect Saviour of His people; and upon the evidence of your trust in Jesus

Christ, your perfect Saviour; and, upon expression of your desire to follow the commandments of Jesus Christ, — depending upon Him for imputed strength and, in obedience to the command of our Lord and Saviour, Jesus Christ: — I baptize you, Brother P——, in the name of the Father, and of the Son, and of the Holy Ghost." As I raised him up I concluded the ceremony with, "Amen". This is the longest baptismal ceremony I have ever spoken. This is not a model ceremony but it does give in essence the requirements of one qualified for baptism.

We next refer to Acts, 2nd. chapter, 37th verse, to show that those who were qualified to be baptized were first, "Pricked in their heart." They were undoubtedly terribly upset by these pricking sensations caused by the working of the Holy Ghost. Peter's sermon had brought condemnation to their hearts. The last words of Peter's sermon must have pierced them sharply. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." (Acts 2:36) I have wondered if their thoughts were: I crucified Him! I crucified Him!!" What guilt! No wonder they said, "Men and brethren, what shall we do?" They had undergone such remorse in their hearts toward themselves for having part in such terrible crime! It did not take an altar call to entice them to respond. The Holy Ghost pricking their hearts with condemnation and guilt of the crucifixion of Jesus was enough to make them ask the question: What shall we do? "Then Peter said unto them, Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Scholarly men fed by pride have argued over the term, **for the remission of sins**, used in this expression which **greatly** confuses the readers and hearers. Let us look to Matthew 27:24: "When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am

innocent of the blood of this just person: see ye to it." He washed his hands in the presence of the people there to prove his abhorrence of the crucifixion of Jesus. This act of washing his hands in water in the presence of this people with the expression, "I am innocent of the blood of this just person," cleared Pilate in the sight of the people. The people responded, ". . . His blood be on us, and on our children." (v. 25) These people who were pricked in heart on the day of Pentecost, as well as all of us who feel that our sins crucified this Jesus, are, and were, willing to **do anything** to prove our sorrow for such crime. They, as well as we, respond to that command: Repent, be baptized, save yourselves from this untoward generation: calling upon the Lord.

First, these were pricked in heart by the Holy Ghost. Next, their cases were presented before men and brethren. Thirdly, they wished to know what to do. Next, they received special instructions consisting of definite commands, promises of gracious gifts of God, the Father, the Son, and Holy Ghost; testimonies, exhortations of many words: all added up to:—"Save yourselves from this untoward generation." Fifthly: "They that gladly received his word were baptized." Sixthly, they were added to the Church. This is the order of procedure which is given in the 2nd. chapter of Acts. This proves that one must be a **Baptized Believer** before becoming a member of the Church. We have no Scriptural evidence that this order has ever been changed. We next consider: **Who is a Believer?**

"And when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." (Acts 8: 12) We ask, What was Philip's subject on this occasion? We read Acts 8:5: "Then Philip went down to the city of Samaria and preached CHRIST unto them. We read again in the same chapter of Philip preaching to the eunuch: "Then Philip opened his mouth, and began at the same scripture, and preached unto him

Jesus" (v. 35) When the eunuch asked, "See, here is water; what doth hinder me to be baptized? Philip said, If thou believest with all thine heart, thou mayest." the eunuch answered, **I believe that Jesus Christ is the Son of God**" This testimony was sufficient to satisfy Philip that the eunuch was a **believer**. It was enough to prove that he was a proper subject for baptism. The case of the eunuch's baptism gives proof that the baptism may be administered before taking the matter up with the church. Of course the church must be consulted before one could become a member of a certain church. He must be baptized before a church could consider him as a member. According to the scriptures we have no precept given which necessitates one subscribing to a list of doctrinal theological ideas before one could be baptized. A true believer in Jesus Christ the Saviour, plus a desire to be baptized is sufficient. A proper administrator who is properly ordained and set apart by a presbytery, is qualified to preach the gospel and baptize believers. If one is not qualified to properly judge who the true believers in Jesus Christ the Saviour are he should not be **set apart** by a presbytery to preach the gospel and baptize believers. We shall quote a portion of **Church Covenant** as recorded in Hassell's History of the Church of God, page 695: "Forasmuch as Almighty God by His grace, has been pleased to call us (whose names are underneath subscribed) out of darkness into His marvelous light, and all of us have been regularly baptized upon profession of our faith in Christ Jesus, and have given up ourselves to the Lord, and to one another. . ." This quotation shows that in the 18th century that **the baptism was based upon profession of their faith in Christ Jesus**. It shows that they were baptized before constituting themselves into a church by covenant. These were already baptized when they composed this covenant. The specifics in this covenant was by the mutual consent of the members. Mutual agreement is necessary on many things in order that brethren may agreeably walk together



in church capacity. Because of the many and varied opinions expressed by professed Christians relative to **faith in Christ Jesus**; it need be that we clarify our position upon this.

A mere assent to the fact that they believe Jesus Christ is the Son of God is not sufficient proof that they believe in him. I must first be convinced that an inquirer does not have faith in himself to save himself from his sins confessed. My reasoning is that the person who thinks he can merit salvation does not actually feel the need of salvation. Next, I must be convinced of his vehement desire for salvation. Then, I want to know whether or not he has been made to trust in Jesus Christ only for salvation from his sins. I want to be further persuaded that his desire is to keep the commandments of Jesus Christ. I want to be convinced that he looks only to Jesus Christ to strengthen him to perform works of righteousness. Lastly, I want evidence that he has the God-given, God pleasing faith without which it is impossible to please God, to wit: "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Heb. 11:6) Upon satisfactory evidence of these facts, I gladly baptize anyone in the name of the Father, and of the Son, and of the Holy Ghost; and leave it to the judgment of the church concerning their membership. We shall conclude this installment on Believer's Baptism by quoting the last paragraph of the last **editorial** prepared by Elder Gilbert Beebe as recorded on page 941 of Hassell's Church History.

"In more than three score years of our labors in the gospel ministry we have never demanded or required of any candidate for baptism that they should sign any pledge to adhere to any other standard of faith or practice than that which is given in the Scriptures. We have said to them, 'If thou believest in the Lord Jesus Christ with all thy heart, thou mayest.' After hearing from them a satisfactory relation of what we be-

lieve to be a genuine experience of the new birth, we have usually asked them if they believe the doctrine and order held and preached by the Old or Primitive Baptists, so far as they understand it, and if their experience is in harmony with it. Upon receiving an affirmative reply, we bid them welcome to the ordinance, and hold ourselves ready, if need be in the same hour of the night or of the day, to administer that sacred ordinance. We know of no divine authority for delaying the administration for a more convenient season, or to first bury a father, or take leave of those we are to leave behind us. As every one who is born from above, and who loves the precious Saviour, is commanded to take his yoke, bear his cross and follow Him, and as baptism is the first act of obedience of the Heaven-born child, no other duty or religious privilege can be in order until this is performed. But upon this subject of baptism we may hereafter write, If the Lord shall so permit."

Eld. Beebe's sons added, "As this is the last editorial left by our father, and written but a few days before he was called home, the one contemplated in the last sentence was not written. May not this fact imply a reproof to those who love and hope for salvation through our Lord Jesus, yet wait for something more than His plain command to urge them to obey Him in following His great example?" (See Hassell's Church History, Page 941)

We believe that what we have written is in accord with Elder Beebe's last paragraph of his last editorial written. However, we had not read this until we had finished our writing in this treatise. It is in such accord with our convictions that we have added it. We expect, God willing to write an editorial soon on **Problems of Valid Baptism**. We shall consider questions and attempt a scriptural solution to each question. May the Lord bless this attempt to your edification. Amen.

E. J. L.

## VOICES OF THE PAST

### "He being dead yet speaketh"

*"If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us his Spirit."*

How sweetly this beloved disciple and apostle dwells upon the delightful theme of the love of God, and the indwelling of the love of God in his children. He gives repeated assurance to the saints that the possession and power of this love in the hearts of his saints is an incontestable evidence, not only that they are born of God, but also that we dwell in God, and that God also dwells in us.

We know of no evidence on which we may so implicitly rely as unmistakably demonstrative that we have passed from death unto life, as the possession and experience of the love of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Herein is love; not that we loved God," (it did not originate from us, for our carnal mind is enmity to God; not subject to the law of God; neither indeed can be,) "but that he loved us, and sent his Son to be the propitiation for our sins." Well does the inspired apostle very justly infer that, if God so loved us, we ought also to love one another. "No man hath seen God at any time." By searching, no man can find him out; for eye hath not seen, nor human minds, however brilliant, have been able to comprehend him, or to know any of the things of his blessed Spirit, only so far as it has been his gracious pleasure to reveal them by his Spirit. But we can and do see our brethren. "If a man say, I love God, and hateth his brother, he is a liar; for if he loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" And if no man hath seen God at any time, the manifestation and demonstration of its existence in us

is more sensibly realized by its outflowing to those who give us evidence that they, being also born of God, are our brethren and our kindred in Christ Jesus. For if we sincerely love him that begat, will we not also love them who are begotten of him, and who therefore bear his image?

An appreciating sense of this important truth must surely lead the saints to love one another with a pure heart fervently. For if we love God supremely, we shall certainly love the things which are approved of him. If it be truly the love of God bestowed upon us and shed abroad in our hearts by the Holy Ghost, it will center on the same objects as it rested on before it was felt in us. Heaven itself can afford no comfort or joy to those who do not love him, we must also love his people, his truth, and all his infinite perfections. Then, "If we have love one to another, God dwelleth in us, and his love is perfected in us." How inconceivably glorious is the thought that the eternal God whose glory covers the heavens, and whose greatness the heaven of heavens cannot contain, has chosen his abode in our poor hearts, and dwells in us! And it is equally stupendously great and glorious that we, who have been made to feel so sensibly that we were unworthy to dwell upon this polluted earth, which is his footstool, should be permitted to dwell in God!

Can we conceive of the amazing greatness of this astonishing display of the boundless goodness and grace of God? Is this not a mystery that angels may well desire to look into — that the tabernacle of God should be with men, that God, by his Spirit, should dwell in Zion, and even dwell with the rebellious? Wonder, ye heavens! be astonished, O earth! was ever love, mercy and grace like this? But while we so utterly fail in finding language in which to express the height and depth of the sacred mystery, let us, to the utmost extent of our limited capacity, contemplate the evidence and assurance given by the apostle whereby we know that we dwell in God, and he in us. This we know, because he hath given us of his Spirit.

It is only by his Spirit that we can know or be taught the things of the Spirit. This Spirit is called the Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him. It is also called the Comforter, the Holy Ghost, and is the Spirit which Jesus promised to send them, who should lead them into all truth. If any man have not this Spirit, whatever else he may have, he is none of his. But as many as are led by the spirit of God, they are the sons of God, and God dwelleth in them; for the life and nature of the parent always dwells in his children.

Should any inquire, How long has God been the dwelling place of his children? the psalmist replies, "Lord, thou hast been our dwelling place in all generations; before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." —Psa. xc. 1, 2.

It is truly wonderful to contemplate that before the mountains were brought forth, the earth formed, or the foundation of the world — before sin was born, or Adam's dust was fashioned to a man, even from everlasting, the church of God had her actual existence in God, and dwelt in the secret place of the Almighty, and abode under the shadow of the Most High, (Psa. 91: 1,) and her life was hid with Christ in God. This was not a mere prospective matter, a thing only anticipated, as some have supposed; for this life, in and by which every member of the body of Christ is and was fully identified, was recognized and written in the book of God, and his eyes did see the entire substance of that body, and in his book all the members of Christ were written, and in continuance perfectly fashioned before any of them were brought forth into manifestation in the order of time. (Psalm 139: 15, 16) Hence the beloved John testifies, saying, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us." —1 John 1:2. And in chapter five he declares to the saints

the record of the Father, the Word, and the Holy Ghost, borne in heaven, and witnessed by the Spirit, the water and the blood, agreeing in the One. "And this is the record," or testimony, namely, that God hath given us eternal life, and this life is in his Son, and so perfectly identified with his Sonship, that "He that hath the Son hath life, and he that hath not the son of God hath not life." Hence we are assured that the spiritual, eternal life of all the children of God is in the Sonship of Christ, as the only begotten Son of God, and that he is our life. Our spiritual life is therefore eternal; not **created**, but begotten of the Father in the Sonship of Christ, as the only begotten Son of God, and as such the Mediatorial Head and Life of the church, which is his body, and the fullness of him that filleth all in all.

This is what we understand to be the eternal, vital union of Christ and his church. It is **eternal**, because it was with the Father, and was manifested or emanated from him as the Father of lights, by which the saints were all begotten of the Father in Christ. It is **vital**, because life is vitality; and is a **union**, because Christ, who is our life, is One, and only one. "For there is one God, and one Mediator between God and men, the man Christ Jesus." (1 Tim. 2:5) And, "There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all," (all the members of that one body of which Christ is the Head.) — (Eph. 4: 4-6) "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, being many, are one body, so also is Christ." (1 Cor. 12:12) "For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." (Romans 12:4,5.) "And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." (Col. 3:15) "And hath put all things under his feet, and gave him, the Head over all to the church, which

is his body, the fullness of him that filleth all in all." — (Eph. 1:22,23.)

Now, if these scriptures do not prove beyond all successful contradiction the perfect unity or oneness of Christ and his church, as a Head and body, animated by one Spirit and unity of life, we must confess our utter incapacity to comprehend the meaning of words. If these plain, positive declarations do not prove an actual existence in and vital union of life begotten of God the Father, and given to all the members of Christ, as established by the eternal record of the Father, Word and Holy Ghost in heaven, and by the witness of the Spirit, the water and the blood in earth, then must we conclude that there was no action or act of God in begetting or giving to his people that eternal life which is in his Son, or in making them the members of his body, or of his existence actually, as the Head and Life of his church, before the mountains were brought forth, the earth formed, or the world was made.

If all this was only prospective with God, a mere prospect that it might at some subsequent period be so, then we have been mistaken in believing that God has actually been the dwelling place of his people even from everlasting to everlasting, or that the life which he has given them in his Son is, in the full sense of the word, eternal life; if it was not truly that life which was with the Father, coeval with the being of God, then it must have had a subsequent beginning. And if it be admitted, as the holy apostles have affirmed, and as Christ himself has declared, that Christ is the life of his people, to deny the eternity of this life is to deny the eternity of Christ himself.

We have too much confidence in those brethren who have denied the eternal union of life in the Head and body of the church of God, to believe they would cavil with or dispute the plain import of the scriptures upon this most important of all subjects; but they seem to confuse and confound the **actual** existence of the spiritual life of the saints, as dwelling in God, in Christ, as in the

secret place of the Most High, with its subsequent development in the personal individual members of Christ, as manifested when they are, while here in the flesh, called of God, quickened and born of the Spirit. We do not contend, nor do we believe, that our earthly nature ever existed until it was created and given to us in that Adam who is of the earth, earthy. The life which was given us in Adam was mortal, or subject to sin against God, and fell under the curse of the law. Of this earthly nature the children of God partook, being born of the flesh; but of their spiritual, eternal life, which was hid with Christ in God, they were ignorant, and destitute of spiritual life until Christ, who is their life, took part of the same, that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage.

Now, if our earthly nature had been in Christ before he came in the flesh, he would not have had need to take part of the same flesh and blood of which his children had partaken before his incarnation. But it was needful, as his people were partakers of the flesh and blood, and in their earthly, fleshly nature had sinned, and required to be redeemed, for him to take part of the same, in order that he might suffer for them in the flesh, and bear their sins in his own body on the tree. By being made of a woman, he took on him our nature, was found in fashion as a man; and in taking our flesh, he was made a little lower than the angels for the suffering of death. For thus it became him by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings. It was expedient for Christ to partake of our nature in which we had sinned, and stand in our law place, in order to meet the demands of the law, and so redeem us from its curse and from its dominion, that we as the redeemed sons of men might receive the adoption of sons, and receive the spirit of adoption, by which we are in our redeemed persons sealed unto the day of

redemption, when our vile bodies, which are now mortal, shall be changed from natural to spiritual bodies, from mortal to immortal, and from corruptible to incorruptible; until this death to which our mortal body is subject shall be conformed to and swallowed up of that eternal life which was with the Father, and was given up in Christ Jesus before the world began. Then shall the redeemed creature, which was created and sinned and died in Adam, be raised in incorruption, and put on immortality. "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. 8:21)

Only creation is required to constitute creatures; but to be related as children of God, we must be the development of that life which was with the Father, and which was given us in his Son. As sons of God we have a pure and holy nature, which is born of God, and which cannot sin, because it is born of God. But as creatures in the earthly nature, we are born of the flesh, as children of the earthly Adam, and as such, our earthly nature, the earthly house of this tabernacle, is held in the strong bondage of mortality, and it must be dissolved by death; but when it shall go down in death we have a building of God, a house not made with hands, eternal and in the heavens, and we shall not, if we are the children of God, be found naked, but be clothed upon with our house which is from heaven; and our vile body also, washed in the immaculate fountain of the blood of Christ, shall be delivered from the bondage of corruption, and enjoy the same liberty. Our bodies, when in the resurrection they shall be quickened by the Spirit of him that raised up Christ from the dead, shall then be fashioned like his glorious and now glorified body, and we shall then know that we dwell in God and he in us, and that "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

(Editorial by Elder Gilbert Beebe June 1, 1878)

## OBITUARIES

### LESTER W. MELLOTT

Lester W. Mellott of Needmore, Pa. was born June 1, 1898, and departed this life suddenly April 1, 1968. He was the son of Michael W. Mellott and Sarah E. Hess. On July 15, 1920, he was united in marriage to Lola R. DeShong, and to this union a son and a daughter were born: Kermit of Needmore and Mrs. Margaret G. Mellott of Warfordsburg, Pa., who survive. Surviving also are two brothers: Reed C. Mellott of Needmore and Russell D. Mellott of St. Thomas, Pa.; one sister, Mrs. Mollie I. Garland, McConnellsburg, Pa.; two grandsons, six granddaughters and one great grandson.

Though he did not unite with the church, he was a strong believer in the doctrine of salvation by grace; and was a constant attendant of the meetings of Old School Baptists for many years. He was always ready to do whatever he could for the benefit of the church and brethren. His death was sudden and unexpected, and was a great shock to his many neighbors and friends. We had spent the night with him and Sister Mellott on Saturday before he died on Monday morning. It was a most pleasant visit and our conversation was greatly enjoyed.

Funeral services were conducted at the Siding Hill Primitive Baptist Church, Fulton County, Pa., by the writer, and his body was laid to rest in the church cemetery, to await the coming of the Lord and the resurrection, when all the Lord's people shall be raised in the likeness of their Saviour, their mortality being swallowed up of life to ever be with Him in glory.

The many sorrowing friends who called at the funeral home and the many at the funeral services, together with the many flowers from them, testified of their love and respect for one who had gone a little before them.

May the Lord give reconciling grace to Sister Mellott and her family, that they may realize that He does all things well.

John D. Wood

### ELDER HARVEY JENNINGS BIRD

In the providence of our God and in sadness, I will attempt to fulfill my duty by request of Sister Bird and her children in sketching a brief account of the passing of our beloved brother and father in Israel, Elder Harvey Jennings Bird. His death occurred while working in his garden at home at Hurricane, West Virginia on March 8, 1968.

Elder Harvey J. Bird was born August 22, 1899, in Putman County, West Virginia. He

was the son of (Deacon) Creed M. Bird and Sarah Bird. On October 8, 1918, he was united in marriage to Bessie Wade Bird who survives. To this union were born six children: Ruby Plymale of Kenova, W. Va.; Gertrude Hoffman of Madison, Ohio; Lois Cottrell, Hurricane, W. Va.; Horace Bird, Hurricane, W. Va.; Ferrell Bird of Painesville, Ohio; and Isaac Bird of Huntington, W. Va.; who are left to mourn the loss of a good and faithful father. One sister, Lela Edwards of Hurricane, also survives.

Elder Bird received a sweet hope in the mercy of God early in life. His preaching reflected his deep convictions in the sovereignty of our God. He related his experience and was received by the Providence Primitive Baptist Church on June 20, 1920, and was baptized into the full fellowship of the church the following month on July 24, 1920, by Elder W. I. Wade. The church recognized his gift and gave him license to exercise it within the bounds of the church, October 26, 1929. He was ordained to full work of the gospel ministry on the 6th day of September 1930, which work he faithfully followed until the summons came that called him home.

On July 25, 1931, he was called to the pastoral care of the Providence Church, which church he served faithfully until his death. Surely his labors there were labors of love as he traveled over the rough road through heat and cold, storm or sunshine, not for hire or man's reward, but for the love of God and his people, thus fulfilling the command, "Feed My Sheep" and "Feed My Lambs." He also served other churches.

He was a notable man for his godly walk and his humble manner before his fellowmen; firm in his convictions and true to his ideals. To know him was to love him. His kind embrace in fellowship toward his many brethren was one that could dispel our doubts and fears.

Elder Bird served as the clerk of the Pocatlico Association for 36 years. He will be long remembered by those of us that were blessed to walk with him. Much could be said of his firm, steadfast adherence to the doctrine of God our Savior and to the precepts, examples, and admonitions as set forth in the Bible, and few were more familiar with the scriptures than he.

The funeral service was held at the Providence Church on Turkey Creek on Sunday, March 10, 1968, by Elders J. S. Hunnicutt, Roy Smith and V. B. Linn. A large crowd of people assembled to pay their last tribute of respect and love. Burial was in the Bird Cemetery on a hill a few miles from the church, there to await the resurrection, to which his faith looked.

We believe for him to die is a great gain,

but he will be missed; not only by his family, but by his many brethren far and near, his friends and neighbors, yet most of all by his dear wife and companion, Sister Bird. May the Lord comfort her and all the loved ones that mourn the passing of our precious brother.

V. B. Linn

#### IN MEMORY OF

#### ELDER HARVEY JENNINGS BIRD

The death Angel came, his precious life to claim,

Heartache and sorrow to all did reign;

Friends and loved ones, both far and near

Were sorely grieved for the one they loved so dear.

Oh, the emptiness within my lonely heart

I can only express in a little part;

At first such shock was in my breast,

Night or day I could not rest.

Though the ravages of time had taken its toll,

He murmured not at his timely role;

His body was stooped and filled with pain,

Yet he faltered not and didn't complain.

He met his fellows with out-stretched hand

And gave them the best at his command;

Earnestly living by the faith of God

Proclaiming his Master as his staff and rod.

When blessed with the spirit, he talked so sweet

About love and grace to those he would meet;

Praising His Master in word and deed,

Looking to Jesus for his every need.

He claimed no goodness of his own,

Yet grace and goodness in him hath shone;

He scattered flowers in the path he trod,

Humbly praising his Lord and God.

A humble servant at his brothers' feet,

Always pleasant to those he would meet;

He claimed no title, he sought no praise

As he worshipped his Lord day after day.

He put no trust in the flesh of man,

Begging for wisdom from his Father's hand;

In him, a good work was wrought from God

above,

Humbly seeking for Christ in everlasting love.

He had a God-given love for the church of his

choice

In gospel address he was humbly made to re-

joice;

The words that he spoke were from his Mas-

ter above

Seasoned with grace and spoken in love.

An unworthy nephew,

Bernard Oxley

#### LOLLIE MAY BUCKNER

Sister Lollie May Buckner was born January 9, 1888, to Mr. and Mrs. B. F. J. Davis,

in Salado, Texas, and passed this life February 7, 1968; making her stay on earth a little more than 80 years.

She came with her parents to Reed, Okla., in 1898, and there she married R. L. Buckner June 23, 1912. To this union were born four children, twin sons and two daughters. Brother and Sister Buckner moved to Mangum in 1934; and he preceded her in death on November 27, 1963.

Sister Buckner united with the church February 21, 1937, and was presently a member with the Little Flock Church, Altus, Oklahoma. She was a great gift to our little church. Oh what patience was manifested in her during her long illness! She was confined to her bed over two and one half years with a stroke. My faith was strengthened each time I visited her month after month. She often said, "I do not know why the Lord continue to keep me here, but he surely has a purpose in it." We believe she has gained the victory over death, and died in the triumph of a living faith. We at Little Flock Church will surely miss her, yet realizing that our loss is her gain.

She leaves to mourn her passing, two sons and two daughters: Sherman, Oklahoma City; Hermon, Sacramento, Calif.; Sister Modora Hager, Mangum; and Mrs. Ed Whisler, Chelsea, Okla. Also eight grandchildren, five great grandchildren; three sisters, one brother and a host of relatives and friends.

The funeral service was conducted by her pastor, and her body was laid to rest by her husband in the Riverside Cemetery, Mangum, Oklahoma, to await the call of her Master on resurrection morning.

(Elder) C. M. Haygood

#### MRS. THELMA J. SHOCKLEY

Sister Thelma J. Shockley was born October 13, 1913, in Henry County, Virginia. She was the daughter of A. Gabe Fulcher and Mendie Jane Jefferson. She was married three times. Her first husband, Curtis J. Johnson, deceased. To their union were born three children: Glen Johnson, Mrs. Barbara Watson and Mrs. Irene Draper.

Later she was married to Dr. E. N. Shockley, deceased. Then to H. M. Shockley, and he is her surviving husband. She united with the Primitive Baptist Church while in the Community Hospital in Roanoke, Virginia, and wanted her membership at Union Church. She united with the church, January 21, 1968.

She passed away February 10, 1968. In her passing we believe she died in triumph of the faith which God gave her.

Written by a sister in hope.

Mrs. Pearle Shelton, Clerk

#### KATIE HATCHER RAGAN

My mother, Mrs. Charlotte Louise Katherine Hatcher Ragan, was born November 4, 1878, in Humphreys County, Tennessee, near McEwen, the oldest daughter of Elder James R. and Mary Halbrook Hatcher. She departed this life on August 3, 1967, at the age of 88. She is survived by four sons, Floyd and Carl Ragan of Dickson, Tennessee; James R. of Pembroke, Ky., and Nathan E. of Houston, Texas; three daughters, Mrs. Valeria Greenwell and Mrs. Georgia Spradlin of McEwen, and Mrs. Elthia R. Johnson of Nashville, Tenn.; also a brother, Ernest R. Hatcher; two sisters, Mrs. Frances Hurt and Mrs. Maudie Greenwell; thirty grandchildren, forty-three great grandchildren and one great, great grandchild.

She was educated in the schools of Humphreys County and attended Edgewood College. She started teaching school in Dickson County, and soon thereafter married Nathan Ragan on February 9, 1898, who died on June 26, 1962.

She made her profession of Faith on September 30, 1911 and was baptized by Elder L. D. Seals on October 1, 1911 as a member of the Old Yellow Creek Primitive Baptist Church in Dickson County, Tennessee, finally moving her membership to the Bordeaux Church in 1965. She served as church clerk from about 1925 until 1965 and also clerk of the original West Tennessee Association until 1951.

Although she never received a degree as a Registered Nurse, she was truly a "Florence Nightingale" in the community where she lived, and elsewhere, attending the sick and comforting the bereaved at any hour of the day or night when she was summoned. She experienced much illness in her own immediate family and faced bravely the tragedy when her youngest daughter was severely burned at the age of four. She never complained at any trial and her hands were always busy.

She was strong in her convictions and never faltered in her Faith. She was faithful to the church, a staunch believer and defender in the doctrine of predestination of all things. She was happy about her work, singing the old hymns she loved so much, "Amazing Grace," "How Firm a Foundation," and others.

She was a devoted wife, a kind and loving mother, and we shall always miss her. We humbly bow to the Will of God who called her to her eternal home and who has promised to strengthen and uphold us by the right hand of his power.

Her funeral was conducted at the Dickson Funeral Home on August 5, 1967 by her pastor, Elder Ramer L. Biggs, assisted by Elder

Paul Poyner. Interment was in the VanLeer cemetery.

It is requested by her children that a copy of this be spread on the minutes of the Bordeaux Primitive Baptist Church and a copy sent to the *Signs of the Times* for publication.

Submitted by a daughter,  
Mrs. Elthia R. Johnson

#### BEULAH JAMERSON BRYANT

Sister Beulah Jamerson Bryant was born December 23, 1895, in Franklin County, Va., the daughter of James F. and Nancy J. Brammer Jamerson. She departed this life December 29, 1967.

She leaves her husband, Elisha F. Bryant of Fieldale; two sons, J. Nelson of Bassett and Roy Randolph Bryant, of Fieldale. Also four grandchildren; three sisters, Mrs. Lizzie Lackey, Bassett, Mrs. Emmett Turner, Martinsville, Mrs. Karleston Halverson, Baltimore, Md.; and three brothers, Posie Jamerson, Stuart, Va.; George and Gold Jamerson of Collinsville, Va.

She joined Riverside Primitive Baptist Church the first Sunday in July, 1946. She loved the church, and enjoyed going very much, and having the brothers and sisters visit in their home. During the time she was a member she and her husband visited twenty-one sessions of the Smith River Association. Though her health had been bad for some time, she attended church regularly until a short time before she died.

Her funeral was held at Collins Funeral Home by her pastor, Elder Leonard Brammer, assisted by Elder R. A. May, with a large crowd in attendance. She was laid to rest in Roselawn Burial Park, Martinsville, Va., beneath a mound covered with many flowers. May God bless and comfort her bereaved family is our prayer.

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

Done by order of Union Church while in conference Saturday before the 4th Sunday in February, 1968.

Fannie Thomas

#### N. A. DIXON

Brother N. A. Dixon was born June 4, 1881, and departed this life October 17, 1967, making his stay in this life 86 years. Brother Dixon was married three times: to Viola Hackney, Elizabeth Linebaugh, and to Ollie Patterson who survives him, along with one son Brother Bernard Dixon and one daughter Mrs. Ida Fobbs.

Brother Dixon professed a Hope and was baptized by Elder Gold more than fifty years

ago. He came to Moons Creek Church by letter many years ago and remained a faithful and loving member until his passing. He was sound in the doctrine and was well versed in the Scriptures. He loved the God of his faith and trusted in him in all things, believing that He who had begun a good work would perform it until the day of Jesus Christ.

Now as we bow in humble submission to God's will, we desire to thank Him for this meek and humble life and pray that God's grace might abound with his dear family and make real His promise to be a husband to the widow and a father to the fatherless.

Brother Dixon's funeral was conducted by his pastor Elder Kenneth R. Key and former pastor Elder Raymond Payne. His body was laid to rest in Moons Creek Church Cemetery, to await the Glorious Resurrection.

Written by Sister Emma Sartin and  
Brother Henry Sartin

#### CLARA SCARBOROUGH DANIELS

Sister Clara Scarborough Daniels of Elizabeth City, North Carolina, widow of the late William Judd Daniels and a member of Flatty Creek Primitive Baptist Church in Pasquotank County, North Carolina, passed away on November 13, 1967 at the age of 85. Her funeral was conducted by Elder I. S. Conner, and her mortal remains were interred in Gallop Cemetery in Currituck County, North Carolina, to await the second coming of the Lord and Saviour Jesus Christ. Sister Daniels first joined Elam Church, in Currituck County, and subsequently transferred her membership to Flatty Creek Church. She is survived by one nephew, Alton G. Scarborough of Virginia Beach, Virginia, and two nieces, Mrs. James Owens of Elizabeth City and Mrs. W. E. Fulton of Albuquerque, New Mexico.

Our departed sister was a steadfast believer in the glorious doctrine of predestination and election, and attended her meetings regularly when not providentially hindered from doing so. We believe that her spirit has entered into that rest that remaineth to the people of God, and that at the last day her mortal body will put on immortality, that it will be raised a spiritual body and reunited with her spirit which God will bring with him (I Thess. 4:14). We love to think of the last day, the great day of the Lord, when all them that love His appearing shall meet Him in the air; receive a crown of righteousness laid up for them (2 Tim. 4:8); and reign with Him forevermore in the mansions of glory, the title to which is the imputed righteousness of the dear Redeemer.

C. W. Vass



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 136

DANVILLE, VA., AUGUST, 1968

NO. 8

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 8/67  
IT EXPIRES WITH THIS ISSUE

### THE SIGNS OF THE TIMES (2 Tim. 3:1)

We're living in perilous times —  
Of strife among the races,  
"Of wars and rumors of wars" and  
"Earthquakes in divers places."

There are more storms than usual,  
On land and on the seas,  
And numerous homes are laid waste,  
While folks are ill at ease.

There's much Sabbath desecration,  
In this licentious day,  
And throughout this sinful nation,  
There's a falling away.

It's believed that we are living  
In the last days of time;  
The scriptures are being fulfilled  
With an orgy of crime.

A worldwide union of churches,  
Urged by the church of Rome,  
Portends persecution of saints  
On their pilgrimage home.

Christ the righteous judge is coming,  
The high and lofty One,  
And the rightness of his coming  
Will destroy Babylon.

He'll separate the sheep from goats,  
And take the former home  
To reign with him in realms of bliss,  
Where the latter cannot come.

To praise him will be their employ,  
In that bright world above,  
While beholding his glory there,  
Where all is peace and love.

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

### THE SIGNS THE SOURCE OF HER NEWS OF THE BRETHREN

27124 Perkins Road  
Madera, Calif. 93637

Dear Elder Spangler:

I see it is time to renew my subscription to that wonderful paper, the **Signs of the Times**. I have had the pleasure of having the **Signs** in my home for many years.

So many of the dear people's writings explain my experiences so perfectly. I was blessed to attend three associations, and one three days meeting in Dallas, Texas; and was blessed to hear you and Elders Lambert, Loyd Wall, W. W. Taylor, J. L. Smith, Prescott, Haygood and many others preach God's unsearchable riches, and the divine truth as I see it. It was indeed a blessing, for only God could bless the dear elders to deliver such wonderful messages as they did.

There is no church near here, so the **Signs** is the only news I get from the dear folks of the faith. I am very shakey and can't write what is on my mind. The Lord has often richly blessed me, and this sinner does not deserve to be so wonderfully blessed. In my sorrows He has always been near to rescue me from falling, and to place me on what I feel is the solid rock of his grace.

May God richly bless you dear ones in your work, and also your dear wife whom I love very dearly. Yours in hope of eternal life: saved by grace, if saved at all, for there is no good thing in me—of myself I can do nothing; but with God all things are possible. This gives me a little hope and faith to press on in this world of sin and sorrow, as God leads me.

A sister in hope,  
Mrs. R. E. McPherson

ALL ARE CONCERNED ABOUT  
THE SAME THING

Rt. 2,  
Kenly, N. C. 27542

Dear Editors:

Enclosed is my check for \$10.00 for two year's renewal, with the balance for the Indigent Fund.

The Signs are very comforting to me, and I believe they contend for the truth and the whole truth as declared from the foundation of the world. The thing that concerns me most, is whether the arrangement includes a poor sinner such as I am.

May the all wise God continue to direct the editors and writers to have the mind to send out such good articles as were in the May issue.

Yours in hope,  
Mrs. John Edd Pope

HE SUPPLIES THEIR NEEDS,  
WHETHER GROANINGS OR  
REJOICINGS

807 Pope Street,  
Memphis, Tenn. 38112

Dear Editors:

This may not be suitable for the Signs, but my subscription is due, and I have a strong impression to write, even if it goes to the waste basket.

I have been in such a dark, cold, empty state of mind for a few weeks; and in spite of the fact that I thought I knew how corrupt and sinful I am, I was shocked and horrified to see just what I am when the Holy Spirit is not working in me. Jesus said that without the Father he could do nothing. "My Father worketh hitherto and I work." Paul said that without Him we can do nothing, but that with him we can do all things through Christ which strengtheneth us.

How sweet and easy to do when the Spirit of love is working in us! Truly his yoke is easy and his burden light: peace flows like a river and you feel, "It is well with my soul." But the trial I

have just been through made me feel that surely I was one that would faint and fall by the wayside, and my brethren and sisters, my loved ones, would pass by and look sadly upon me. I so clearly saw what I was by nature, and what I desired to be by grace in the sight of God and man, and I was wretched. I felt to be torn, bleeding as though seven devils had been cast out of me.

I wondered, after thirty-eight years of hoping and trusting in the complete salvation by the grace and mercy of God alone, do I yet have confidence in this flesh? The only thing I can say is, if I was deceived into having any confidence in my flesh, I hope and pray the operation I have been through will heal, and never occur again.

I must confess that I have had a strong desire to walk worthy of the calling and quickening from which springs my hope — the hope which is now and has been so precious. I have had such a zeal, and hoped I would always be found ready to spend and be spent in the cause of Christ — ready to do whatever came to hand with all that was in me. My heart burns with love when I read Paul's words, "Beseeching them by the mercies of God that they present their bodies a living sacrifice . . ."

Yes, I long to keep the law written in my heart, I hope. I delight in the law of God when the Spirit is there: I meditate upon them in the late hours of night. But I find another law in my members, warring against the law of my mind. It brings me into captivity to the law of sin which is in my members. Have you ever been so void of any good spirit that it even made going to meetings or associations with your brethren and sisters seem a chore — so void of love that it makes one's duty so unclean? And finally fail miserably and shirk a responsibility that would have been a joy and privilege at another time. This is when you really see just what you are. O the shame of it! you feel as water poured out on the ground: nothing and less than nothing.

Then along comes the *Signs*. I enjoyed it so much. "Covetousness" under *Voices of the Past* was an eye opener. It made me wonder if it has been that I coveted vain glory among the people of God, and this was the cause of my desire to be faithful and true in all things. Do I want to appear a shining light before them, or before God?

The true answer to this is, Yes, I want to walk before them in such a way that they think kindly of me — I would hate for them to see and know the deceitfulness of my heart and the evil thoughts that come from indwelling sin. But the real fear, shame and grief is in knowing that God knows it all. My soul stands trembling at times before a holy and righteous God.

The glorious thing about the true Gospel is that Christ is made all things to his children — righteousness, wisdom, sanctification and redemption, which will house every one of them in heaven and immortal glory with him. I believe He is supplying their needs here, whether groaning and suffering over their sins, or rejoicing with joy unspeakable. There is a need and a cause for all these things being just as they are.

Brother Spangler, your two sermons were so rich in the spirit of love and power at the Ouichita Association. Elder Smith's sermon on the resurrection was, I believe the best I ever heard. He was to preach a funeral that afternoon, but I think he preached it there.

If there is an uncertain sound in this writing toss it aside.

Yours in hope,  
Mrs. J. E. Young

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#### FRYING PAN OLD SCHOOL BAPTIST CHURCH

The unusual name of "Frying Pan" for a church has prompted many inquiries as to its origin. In the early 1700's a frying pan was found at a spring on the present church property, and this gave the name to the spring

and the creek nearby, as well as to the community. (Sometime in 1880 the name of the community was changed to Floris.) It is said that the pan was left at the spring either by Indians or by copper prospectors employed by "King" Carter, who were working across the road from the present church property. While the miners were eating lunch at the spring their workings caved in, and the project was abandoned.

"King" Carter was a large landowner in Colonial Virginia by a land grant from the King of England. It was by his permission that the plot of land began to be used for Baptist meetings. This was about 1740. A house was erected and used for many years, until partially destroyed during the Revolutionary War. We are told that when the building was not in use for meetings for a time, it was used for the storage of tobacco, probably by the British as a toll house. The deed to the property was made some years later by descendants of "King" Carter.

In May, 1791, Frying Pan Spring Baptist Church was formally organized, and the building was re-built and enlarged; during which time meetings were held in the home of Elder Richard Major nearby.

The members of the church were in full accord with the Philadelphia Confession of Faith of 1742, and patterned their Covenant, Articles of Faith, and Rules of Discipline accordingly. Following are some of the points specifically noted:

The Old and New Testaments are the Word of God, and our only certain and infallible rule of faith and obedience containing everything needful for us to know, believe, or do; there is only one living and true God, the Almighty Creator, Preserver and Disposer of all things visible and invisible, in whom we live, move and have our being; there are three persons in the Godhead: the Father, Son, and Holy Ghost, the same in substance, power and eternity, therefore one God not to be divided in es-

sence, though distinguished by several peculiar properties and personal relations; that our Lord Jesus Christ, the second person in the Trinity, who was begotten by the Father, did in time take upon him a real human nature in which he fulfilled the law, and died to make atonement for the sins of his people; that such as are redeemed by Christ shall at last be saved by his grace, and justified by the application of his blood, and such shall obtain eternal happiness and enter into the kingdom of glory as are thus wrought upon, converted and changed in time; that Christ shall return from heaven, and by his power raise the dead both just and unjust, and will receive the righteous and reject the wicked forever.

Their Rules of Discipline were plainly spelled out, and included: Not to forsake the assembling of themselves together; to bear each one his part according to ability in defraying expenses absolutely necessary for maintaining the worship of God; not to divulge the infirmities of each other; not to remove their residence without informing the church; and not willingly live in the neglect of any known duty to God, our country, our neighbors, our brethren, or ourselves, but to endeavor to walk in all the commandments and ordinances of the Lord blameless.

In conclusion they stated that any member found disorderly in these things, was liable to censure, and in case of continuance, to be excluded from communion. These Articles and Rules they maintained, as shown in accounts of disciplinary actions taken against offenders in numerous cases.

Elder Richard Major was first pastor, serving from 1791 until 1797, and was succeeded by Elder Jeremiah Moore, 1797 to 1815; Elder Dagg, from 1815 to 1818; Elder John Johnson, during the year 1828; Elder Baker, during the year 1829; Elder William Gilmore, 1830 to 1833; Elder Samuel Trott, 1833 to 1866; Elder A. B. Francis, 1868 to

1870; Elder E. V. White, 1878 to 1907; Elder H. H. Lefferts, 1909 to 1949; Elder J. D. Wood, 1950 to (present). During the times when there were no stated pastors the following Elders were among those who preached for them: William Thrift, R. C. Leachman, Joseph Furr, William Smoot, and others.

During the last decades of the 18th century many ministers who could not conscientiously conform to the religious establishment then in power by law, were severely persecuted by fines, imprisonment, etc. The incidents of Patrick Henry defending them before the courts, is on record. The efforts of James Madison, Elder John Leland, and many others, led to the adoption of the First Amendment to the Constitution of the United States, which provides that, "Congress shall make no law respecting the establishing of religion, or prohibiting the free exercise thereof . . ." Elder Richard Major and Elder Jeremiah Moore were among those who were arrested for preaching the gospel "contrary to law."

The "Spring" in the name of the church was dropped for brevity. When the division among the Baptists occurred in 1832, the church remained upon her old principles, and with many other churches became known as Old School Baptists; to which she remains faithful. She was a member of the Ketchikan Association for some years, but came into the Virginia Corresponding Meeting soon after it was organized in 1836.

Frying Pan Church is located at Floris, Va., between Herndon and Chantilly, and meetings are held each second Sunday. The Trustees are: Earl Thompson, Arthur L. Carter, and Carrol Murphy; and Arthur L. Carter is their deacon.

John D. Wood — April, 1968

(The above was prepared for a local newspaper at their request. — J. D. W.)

SIGNS A MEDIUM  
OF COMMUNICATION

2768 Clifton Ave., N. W.  
Roanoke, Va. 24017

Dear Editors:

I again feel I want to renew my subscription to the *Signs of the Times*. When the issues arrive, I feel like Elder H. V. Cole once said, "Old Baptists used to meet and enjoy telling and hearing how one another have been getting along — how the Lord has been dealing with them."

I do believe the Lord deals with each one of his people in the heart, so much so that they love his name above all, for there is no other name given whereby we must be saved. Reading the *Signs* conveys to my mind the confession of the gracious work of the Lord's hand in the heart; which causes me to remember the second chapter of Luke, especially verses 9 to 15, and especially the last part of the 15th, "which the Lord hath made known unto us." The 19th verse, "But Mary kept all these things, and pondered them in her heart," is worthy of notice.

Even as Jesus was in, and is the beginning and the end, the ones who spoke of him before his birth and at his birth, to his death and resurrection: and looking to his coming again, is that which the Lord hath made known unto us. He is the consolation of Israel, and to us today. I rejoice to hear and see it declared today — an earnest contending for the faith once delivered. Contending for something so worthwhile, so precious, so gracious and wholesome. Not contentiously I hope, but as Paul said in Philippians 1:18, "What then? notwithstanding every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." To rejoice that Christ is testified of seems so good to me.

Please renew my subscription for two years, and place balance in the Indigent Fund, or wherever you can use it.

Unworthily,  
Catherine A. Houchins

## HAS MUCH IN COMMON

Sharp's Chapel, Tenn. 37866

Elder John D. Wood,  
Dear Elder and Editor:

Enclosed find check for two years' subscription to the *Signs of the Times* . . . I find that I have much in common with many of the writers on the doctrine of our Lord and Saviour Jesus Christ, and the absolute purposes of God. I am sure we have one *absoluter*, that is, God; no doubt but that he fixed all things, — and it was completely done.

The sweet singer in Zion gave us this consolation, saying, "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. He hath also established them for ever and ever: *he hath made a decree which shall not pass.*" (Psalm 148:4, 6)

Another witness tells us that the heavens and the earth were finished and all the host of them. How few today are able to go with Gideon and blow the trumpet in Zion! only those that have been tried by God himself. He told Gideon there were yet too many: to bring them down to the water and he would try them there, and those whom He said should go with Gideon should go. We don't find a free moral agent in this work; in fact we don't find any free agents in the work of God.

I guess our mind runs on this small number because we are so few in number here where we are located. We have only four small churches in the Powell Valley Association, and our ministers are few; but we do have a wonderful elder to visit us once a year. Elder R. L. Biggs from Nashville, Tenn. He is a wonderfully gifted minister.

May the Lord bless you in this work you are doing. I know you comfort the hearts of many poor sinners.

Yours in hope of eternal life,  
(Elder) John Wilder

ELDER ATTEBERY TO ELDER AND  
SISTER D. C. DAVIS IN 1958

Hermiston, Oregon  
July 9, 1958

Dear Brother & Sister Davis:

We received your letter yesterday, so will answer it while it is on my mind. We are both well as usual. I have had two bad days since you were here. I am sure now that it is a nerve condition. So do not be surprised if I do not get over there on the third Sunday. We missed the Elgin meeting on the first Sunday. The first one we have missed in the last year. But I think the rest did me some good physically.

*"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." (1 Corinthians 6:19, 20)*

Now for me to try to write on this scripture you mentioned, is quite a responsibility. And I hesitate to do so, for I know that I differ with some of our brethren in regard to the flesh and Spirit; so I can only write as I see it. And I pray that God will direct my mind and my pen to write in sincerity and truth, and that He may enable me to rightly divide His word.

My mind has been so disturbed lately in regard to the relation and association of the flesh or body and the Spirit, also the word obedience, that I could not refrain from speaking on the subject. So many things have come to my mind that I had never seen before. And as I have condemned these old bodies, and have overlooked their purpose and use, some very comforting thoughts have been given me concerning them. And I have spoken of them to the comfort of others.

Now, let us turn to the 5th chapter of 1st. Cor. Read the whole chapter. Then let us read Gal 2:20. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and life which I now live in the flesh I live by the faith of the Son of God, who

loved me and gave himself for me."

I believe this is the natural body, this body of flesh in this present "natural" world. The same one that is spoken of as the Temple of the Holy Ghost. Also spoken of in Rom. 8:20. For the creature was made subject to vanity, not willingly, but by reason of him who has subjected the same in hope, 21: Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

And this is the same body (natural body of Flesh) which is the Temple of the Holy Ghost which is God's and will be finally adopted and redeemed from the grave.

I have thought there existed a great gulf between the body of flesh and the Spirit. But I believe now that they are very closely related. If our body is the temple of the Holy Ghost, which was placed in our body by the will of God and are purchased by the blood of the Son of God (Jesus), then why try to destroy or separate them.

Even though we know that natural lusts of the flesh are with us and which we hate, for to love God is to hate sin, Paul says let not sin reign in your mortal bodies that ye should obey it in the lusts thereof. Know ye not, that to whom ye yield your selves servants to obey; whether of sin unto death or of obedience unto righteousness, his servants ye are. I know just how weak man is, and that it is not in man to direct his steps, and without God, or to be severed from Him, we can do nothing. But Paul says, "I can do all things through Christ which strengthenth me."

So we are made submissive by the working of the Spirit, for if ye through the Spirit do mortify the deeds of the body, ye shall live. We can only walk worthy of the vocation wherewith we are called, when we are led by the Spirit of love and humbleness. I am taught obedience by the sufferings that are placed upon me. Therefore I must glorify God or give God all the glory and praise for that great love and the many

blessings that he has so graciously bestowed upon me when he gave me burning desire to be obedient to his commands. Woe is me if I preach not the Gospel, and therefore I can say that my constant prayer is "Lord be merciful to me a sinner, lead, guide, guard and direct my mind and my walk in this life; for I know that without thee I can do nothing." I do feel that to be called as Pastor of a church is the most sacred trust that can be placed upon man. If I am a God called minister (and I have reason to feel that I am) then I am faced constantly with the qualifications of a Bishop. Then, if I am called Pastor of a church, what manner of life should I live?

Acts 20:28 "Take heed therefore unto yourselves and unto all the flock, over which the Holy Ghost hath made you overseers, to feed the Church of God which he hath purchased with his own blood." Again in James 1:27, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." In 2nd. Tim. 2: 21-22, "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and be prepared unto every good work. Flee also youthful lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

There must be a people that are to dishonor and we are to purge ourself from these; so, as there is no dishonor or sinfulness in the spiritual man (for it is born of God and cannot sin), then it must have reference to our natural body.

I believe that all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works.

I take the good works here mentioned to being enabled by the Spirit of God to rightly divide the word of truth and to preach the Gospel in truth and sincerity. I believe we ministers should be careful

in our every day walk, as we are mentioned as an example to the flock. I feel that we should avoid the very appearance of evil. If we believe in efficacious grace, then we should continually pray God to give us a desire and strength to walk so there is no doubt as to whether or not we have had an experience of Grace that is an outward show of the inward work of God's Grace in our heart, for from the abundance of the heart the mouth speaketh.

I do not want you to understand me to mean that we have to or need to do these things to earn or gain our salvation, but because we have already received it if we are of that number whose names were written in the Lamb's book of life from before the foundation of the world, "For by Grace are ye saved through faith, and not of yourselves; it is the gift of God, not of works lest any man should boast." So therefore, dearly beloved, let us thank God for all those things, glorifying God in our body and in our spirit which are God's. And by God's power be made to have a great desire to keep this body unspotted from the world.

Now I have written this as I have felt the weakness of myself in trying to explain the close relation of the mortal body and the spiritual life that dwells in this tabernacle of clay.

I can say truthfully that my natural body has been brought down into a submissive state that it goes to the very limit of its physical strength to serve the spiritual desires. So I am made to say that the warfare has been very great and has covered quite a number of years, but the inner-man has won a victory over the rebellious natural man. So I am still wondering in amazement and continually asking why hast thou chosen this poor weak mortal for thy servant and why hast thou bestowed the many wonderful blessings on one so unworthy and rebellious. I feel that I can never repay the debt of gratitude that I owe our heavenly Father.

Matt. 16:28: "Verily I say unto you, there shall be some standing here, which shall not taste of death, till they

see the Son of man coming in his kingdom." Matt. 24:34: "Verily I say unto you, this generation shall not pass till all these things be fulfilled." Mark 9:1: "And he (Jesus) said unto them, verily I say unto you that there be some of them which stand here, which shall not taste of death till they have seen the kingdom of God come with power."

But even with this proof of this kingdom being set up near two thousand years ago, some of our people are looking for it some time in the future.

Rom 11:12: "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 fullness? Luke 21:24: "And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." Luke 21:32: "Verily I say unto you, this generation shall not pass away, till all be fulfilled." Then if all that was mentioned in this 21st chapter of Luke was filled before that generation passed, would it not be the fulness of the Gentiles?

And was it not explained to Peter in Acts 10:44, "While Peter yet spake these words, the Holy Ghost fell on all of them which heard the word." Acts 10:45: "And they of the circumcision which believed were astonished as on the Gentiles also was poured out the gift of the Holy Ghost." Acts 11:15: "And as I began to speak, the Holy Ghost fell on them as on us at the beginning." Acts 11:17: "Forasmuch then as God gave them the like gift as he did us who believed on the Lord Jesus Christ; what was I that I could withstand God?" Acts 11:18: "When they heard these things, they held their peace, and glorified God saying, Then hath God also to the Gentiles granted repentance unto life." Also in Ephesians 2:11, "Wherefore remember that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called circumcision in the flesh made by hands." Ephesians 2:12: "That at that time ye were without Christ being

aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world." Ephesians 2:13: "But in Christ Jesus ye who were sometimes far off are made nigh by the blood of Christ." And it stands as a finished work.

I have written this as I see it. And I hope I have done no violence to the Scriptures.

I am as ever just a fellow laborer.

(Elder) E. J. Attebery

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#### EXPERIENCE

Rt. 4 Box 129,  
Rocky Mount, Va. 24151

Dear Brother and Sister Spangler:

I don't know whether you remember me: I am the daughter of Monroe Hill who passed away 31 years ago. He and my uncle Taylor Hill would go to the Primitive Baptist churches when they had a way to go, and they often said that they enjoyed your preaching.

When I was young I felt that I wanted to belong to some church, and would pray to the Lord to show me the right way. After I was married and my children were small, I had such a burden. After some time I dreamed of traveling on a dirt road, and came to a large field where they were preaching on the left. I went through the crowd and sat down on a new bench, and when I raised my head on the right I saw there were the old Primitive Baptist singing and preaching. I could hear my dear old uncle, Peter Hill, preaching. They were in an old building, and all were singing the beautiful Baptist hymns. I got up from my seat and went to them. I felt there and then that they were God's chosen people. My father united with the Primitive Baptist Church when he was a young man.

As time passed by I did not have any way to go to the meetings for some time. I dreamed one night of the end of time. I was in the yard and saw such a black cloud in the west, and I said,



Lord have mercy, this is the judgment day." A voice spoke and said, "Fear not I am with thee." Then I looked towards the east and there Jesus was with outstretched arms, and on his head was a crown. In the cloud God's people went to him like leaves that fly from trees; and I felt so happy.

Thirty-three years ago I went to Bas-ham Church to the Pigg River Association; and that night there was preaching at the Roanoke Church, and I went before the church and told my experience. They received me and I was baptized by Elder Stegall. I am thankful to say that the Lord has blessed me and guided my steps. May God be with us all and keep us in love and fellowship, I ask in Jesus' name. My membership is at Little Creek Church, Franklin County, Va.

A sister saved by grace if at all,  
Mrs. Lula Wright

#### THEY ENJOY THE SIGNS

Copper Hill, Va. 24079

Dear Editors;

Since it is time to renew my subscription, I would like to take this opportunity to tell you how much my husband and I enjoy the **Signs of the Times**, and to beg in our behalf not to reduce the size of our paper. You ask for suggestions from the readers so here is ours. We feel the subscription rate should be raised in order to cover your expenses. Enclosed is \$10.00 for our renewal and the remaining for the indigent Fund to help with the free list.

Also, I am enclosing a copy of my aunt's experience which was found among some of her papers after her death, May, 1967. It was written by Okey Mae Conner in August 1920. She was a member of the Salem Primitive Baptist Church. This experience is for your consideration for the **Signs of the Times**.

May God continue to bless you dear editors in publishing our wonderful paper. There is always a little spring of

joy within when I see that our new paper has arrived.

Sincerely,  
Mrs. Wade Poff

#### ACCOUNT OF EARLY EXPERIENCE

When I was very small I dreamed that my aunt and two older sisters and myself went out to hunt grapes one day. There was a large white bird came to me and followed me every where I went. It had wings as white as snow and it continued to follow me home. It flew in the house and looked at us all. I thought it had come to judge us. It looked at one of my sisters and said she was good but didn't say anything about the rest of us. My heart began to ache for I knew I must be lost. I then went to a place they called torment. It was a furnace dug deep into the ground and there were people down in there burning. It was popping out and burning all those standing around except myself. I watched this burning for awhile and then I walked away.

The next morning I told Mama my dream and she told me I must be a good girl or I would go there. Then later I told one of my sisters and she told me that I was going there when I died or I wouldn't have had that dream. Then my troubles began! I thought I would have to be lost but after some time this went away; and I went on with my little playmates having a good time up until I was about sixteen. Then the pleasures of this world were taken from me. I felt so forsaken here on earth and in heaven. I felt as if I didn't have any earthly parents or home and the good Lord didn't love me enough to take me out of this condition. I felt to be a cast down orphan. O, then was when I cried for mercy! I begged the good Lord to send anything on me that was his will. I would be glad to suffer in the flesh if only it would give me a home with him after death.

My health was then taken from me and I thought surely that He had sent this sickness on me to take me from

this world. I knew I wasn't prepared to die but felt that I had prayed so many unworthy prayers that it was a sin for me to pray anymore and I went mourning from morning until night. One night after retiring I felt so hungry for my Saviour's love and righteousness that I ask him again if only he would look down upon my weary soul. I felt sure my prayers never reached his ear, so I thought I would try to get some sleep. I fell asleep but was soon awakened with these words, "Oh how I love Jesus because he first loved me." I was made to wonder why those words awoke me, for at that time I didn't know they were in the Bible in substance. I didn't think anything about it then but as time went by I found it in the Bible and then began to think maybe it was the Lord speaking to me. I still felt so cast down and thought if I was a christian surely I would have more evidence. I then ask the Lord, if my body was dead and my life hid in Jesus Christ, would he give me more evidence.

After I had retired one night these words came to me, "He has loved me." I cried, "He has suffered and died to redeem such a rebel as I!" It started in my heart and went all over me. I was rejoicing so that I could not keep from singing, and I sang those beautiful words over and over. If singing was ever sweet, it was sweet to me that night. I felt like my Lord had died for me though my Mama asked me if I wasn't crazy singing in the bed. If I was, it was a mighty happy feeling. I went for sometime and I hope it pleased the good Lord to show me in a dream one night not to be afraid for He was watching over me. He showed me the dark road I had been traveling and the many trails I had endured. It seemed He showed me how I had been trying to partake of worldly things again, but He showed me his great love and power; how He had held to my hand and would until my trials were over.

One night later I was studying over my condition and worldly things. I wondered why I couldn't have pleasure like my friends. There wasn't any pleasure

here on earth for me; and how my heart did ache until I hope I received a little message from heaven. These words came to me, "Suffer little children to come unto me for of such is the kingdom of heaven." I felt so calm and peaceful after He showed me that the things of this world were nothing for my soul. Sometimes I give them up in peace and then sometimes I feel so doubtful, though the sweet words that pierced my soul have never been doubted, for I felt such a great power go all over me from my head to my foot. It filled my very soul and I felt like it was so pure and holy that it couldn't have come from this world. If this one little part was taken from me I believe that everything would be gone, because it is with me every day and is as sweet to me today as it was when I first received it.

One day I was standing in the door thinking over a bitter trial in the flesh that I would soon have to meet and felt as if it was more than I could face, when these words were spoken to me as plain as if they had been spoken by the natural voice. "I'll be with thee, thy troubles to bless." I was made willing to meet my bitter trial. I felt my Lord was so near that I could have gone through anything. One of my sisters said to me that she didn't see how I could endure so much but I told her that it took all of these trials to keep me down at my loving Savior's feet where I wanted to be.

I professed a hope in Christ when I was eighteen years old, but have had many doubts since, yet have tried to live the best that I could.

Okey Mae Conner

(Above was written in 1920. She later united with the Salem church, Floyd County, Va. She died in May, 1967 — Ed.)

#### CIRCULAR LETTER

*The Bowdoinham Old School Baptist Church sends greetings to the other churches of our faith and order now meeting at Bowdoinham, Maine, August 26 and 27, 1967.*

We are so glad to have our church opened again for our Association. We miss so sadly our departed members who in years past loved to meet here to worship, to hear and speak the same truths that our ministers are still proclaiming.

Our number is still three. We have met during the past year only with members of the other churches. We believe that our heavenly Father still reigns, and although we cannot understand his designs, yet his love and compassion are always enfolding his chosen people.

May this be a season of the renewal of our hope and faith.

Ninerv F. Dunlap, Clerk  
Bowdoinham Old School Baptist Church

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#### APPRECIATE THEIR PASTOR

Fernbank, Ala. 35558  
Rt. 1,

Dear Elder Spangler:

Enclosed is \$4.00 for renewal of the **Signs of the Times**. I get so much comfort from the good writings, and words cannot tell the joy that comes to my heart when I am blessed to read it.

I have not been in good health for the past few years, and have been in the hospital at different times; but am thankful that the Lord has given me strength so that I am able to get around some again.

I am glad that a few of us are still blessed to meet in sweet fellowship at Popular Springs Church. Elder H. C. Moon is our pastor, and we love and appreciate him so much. Our meeting time is every third Sunday, and we invite all members and friends to visit with us.

May the Lord bless and keep all of us, is my prayer.

H. F. Waldon

#### LIKE RECEIVING GOOD NEWS

4702 Florist Road, N. W.  
Roanoke, Va. 24012

Dear Elder Wood:

I regret that I have let my subscription to the *Signs* become overdue. I love the dear old paper and look forward to getting it each month. It is like getting good news from a far country, and I have been lifted up many times in reading the wonderful experiences of the dear saints.

Since the Lord called my dear companion home to be with him, so much of me went with him that it is hard for me to carry on. But it is such a comfort to believe our loved one rests in eternal peace. In our flesh we often wonder why these things have to be, but we know He works and no man can hinder; and that He works in mysterious ways his wonders to perform. It is a glorious thought that some day we will be like Him.

I am made to feel my weakness more each day, and know that in my own strength I can do nothing; I feel prostrate at his feet most of the time. I enclose check sufficient to advance my subscription two more years.

I ask to be remembered when at the throne of grace.

Yours in hope of eternal life,  
Mrs. Sallie Randolph

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#### 'REPROVE, REBUKE, EXHORT WITH ALL LONGSUFFERING AND DOCTRINE'

Rt. 4, Box 479  
Bassett, Va. 24055

To the Readers of the *Signs*:

We are accustomed to hearing the ministers preach concerning the doctrine of the predestination of all things, which I believe; but in no sense are we excusable for our wrong doing. I remember hearing the late Elder George Dyer say that the relation-

ship that God had with sin, was permissive and to restrain; with which I agreed. "Surely the wrath of men shall praise thee: the remainder of wrath shalt thou restrain." (Psalm 76:10) The remainder of wrath means all that is left that does not praise God.

I understand that the word ordained is used instead of the word predestinated: "For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ." (see Jude 1-4)

Salvation is by the grace of God; and that grace is a free and unmerited favor bestowed upon the undeserving. "Neither is there salvation in any other: for there is none other name (Jesus) under heaven given among men whereby we must be saved." Jesus is all the salvation we have, and all that we need for time or eternity.

The preached word, or the gospel that we preach, has nothing to do with our final destination. We read, "All that the Father giveth me shall come unto me; and him that cometh unto me I will in no wise cast out. For I came down from heaven not to do mine own will, but the will of him that sent me." (John 6:37, 38) "I have glorified thee on earth: I have finished the work thou gavest me to do." This means to me what the Father gave him to do before his going to the grave; and after his resurrection his Spirit works in his people in regenerating them and leading them; and sends laborers or ministers to preach the Word to his people; and at the last day to raise them from the dead and present them to the Father with his own likeness. The preached word is to comfort His people, and to teach and instruct the born of God; and to admonish them how they ought to live and behave themselves in this present world.

Does not our heavenly Father have the right to use his ministers as mouth-pieces to warn, admonish and instruct

his people. I know that some will say that this is conditional doctrine, but it is a part of the ministry; and God has predestinated that it should have its effect.

If the covenant of God was a contract with men then we would be saved by works instead of grace; but the truth is, if it were conditional none could ever be saved, because the dead can do nothing.

What I am about to say next cannot make Christians, but I believe with all my heart that it is becoming for all to instruct their natural children to watch the company they keep, and to obey the laws of the land. I know that children who have been disciplined are more pleasant than the ones who have not been instructed.

My prayer is that God may cause Zion's children to be drawn closer to Him, and to love one another with the same love wherewith He hath loved them. The time is short: all the time we have is while we are here this side of death. Time is not reckoned after we draw our last breath: so it can't be long until we shall see Jesus.

(Elder) James R. Hollandsworth

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WORSHIPS ONE WHO  
IS ABLE TO SAVE

Rt. 2, Box 240  
Snyder, Texas 79549

Dear Editors:

Enclosed you will find check to renew my subscription to the dear *Signs* for two years. . . If you editors were as negligent as the readers, or part of us, I fear we would not receive the dear *Signs* very regularly.

I have been almost a constant reader of the *Signs* for nearly fifty years, and am thankful to know that the policies have not changed. It thrills me to read the experiences, trials and troubles of others, and they cause me to feel that we are related in the Lord. Our richest blessing is the sweet hope that Christ

died for our sins, which the Holy Spirit revealed to us early in life; and has been a great source of comfort through the years.

Some profess to worship a God that is trying to save his people; but I try to worship One who is able to save, and will save to the uttermost: without the loss of one.

We are living in perilous times, and I fear the future, but am thankful we have an almighty, all powerful God who viewed the end from the beginning, saying, "My council shall stand, and I will do all my pleasure." He being all wise takes care of every situation that confronts us. We have to wait to see the salvation of the Lord.

I trust the Lord will see fit to let the *Signs* continue to be published as at present, as long as time lasts, to comfort His little ones while they journey here below. May God richly bless the Editors and readers spiritually, and keep peace among the churches, is my prayer for Christ's sake.

Mrs. J. P. Madding

FINDS THE TRUTH SET FORTH

Whitefield, Maine 04362

Dear Editors:

Enclosed is check to cover renewal of my subscription; balance is for Indigent Fund. I enjoy the *Signs* very much and look forward for the coming of each issue. I find the same gospel truth set forth by the editors and brethren as was once delivered to the saints.

It is hard for me to express my feelings, and I often read articles from the brethren that express my feelings better than I can. I know I am a sinner saved by grace if at all.

I realize my time in this world is short for I am over ninety-one years of age. God has been merciful to me and mine, for which I hope I am truly thankful.

May God bless and strengthen each one to carry on the good work.

Yours in love and fellowship,  
Arthur Merigold

LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is appointed to be held at the Old School Baptist Meeting House at Halcottville, Delaware County, N. Y., Wednesday and Thursday, September 11 and 12, 1968. Those coming on Tuesday take the Denver Road at Kelly's Corner to Crystal Spring Farm, the second house north of Denver Post Office and store. Those coming Wednesday go directly to the meeting house.

Brethren and friends and lovers of the truth are urged to meet with us as we are few in number.

(Elder) A. J. Slauson, Mod.

PIGG RIVER ASSOCIATION

The Lord willing, the Pigg River Association will convene at Bellview Church, Roanoke County, Va., near Cave Spring, on Friday, August 2, 1968. Coming on 221 to S. H. Peters Grocery, turn on 689 Roselawn Road about 1 mile to the church.

On Saturday and Sunday, August 3 and 4, the meeting will be held at the new Cave Spring High School. Coming from 221 at Cave Spring turn on 720 to 687 to 800 takes you to the school.

Coming from 220 take 419 to S & M Food Market. Take 687 to 800 about 2½ miles to school from 220. There will be signs on the roads.

Our correspondents and other brethren and friends are invited to meet with us.

J. A. Sowder, Church Clerk  
John D. Wood, Assn. Clerk

CONTRIBUTIONS TO THE  
INDIGENT FUND  
(To June 1, 1968)

Catherine Houchins, Va.....	\$ 3.00
Elder D. A. O'Bryant, N. C.....	3.00
Mr. and Mrs. Alpha Sears, Ohio.....	5.00
Mrs. J. E. Jones, Colo.....	1.00
Elder Louis Stewart, Miss.....	1.00
Joe Sanders, Tex.....	3.00
Mr. and Mrs. A. D. Bouland, Ind.....	3.00
Victor D. Borst, Jr., N. Y.....	10.00
H. C. Adams, Ky.....	3.00
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Mr. and Mrs. Andy D. Hall, Ore.....	8.00
Mrs. John Edd. Pope, N. C.....	3.00

Danville, Virginia

August, 1968

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**BUSINESS OFFICE**R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va.**EDITORS****Elder David V. Spangler**R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541**Elder John D. Wood**

P. O. Box 186, Manassas, Va. 22110

**ASSOCIATE EDITORS****Elder W. D. Griffin**39 Welsh Tract Road,  
Newark, Delaware 19711**Elder E. J. Lambert**306 Richardson St.,  
Winnsboro, Texas 75494**Elder George Ruston**

Dutton, Ontario, Canada

*All letters for this paper should be addressed and remittances made payable***TO****SIGNS OF THE TIMES, INC.**R. F. D. 1, Box 539 Beechwood Lane  
Danville, Va. 24541**EDITORIAL****THE WRATH OF GOD***"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." (Romans 9:22, 23)*

It has not been my intention to preach and write so much about the wrath of God, but about his mercy to sinners. However, since His people were elected in Christ, it follows that some of the same kind of people were left out of Christ. On one the love of God was bestowed; on the other the wrath of God was bestowed.

Whatever I present of God, it is not my intention to present Him as any-

thing save being in one mind. I have to do with men only in the sense that I am, as I hope, a minister of good things from God to them: I am not called and qualified by men, nor am I amenable to them as to what I preach and where I go to preach. I am dependent on the Lord for all that I am, and what I hope shortly to come into, therefore I submit my care to Him; I stand or fall according to His testimony. It is not my intention to present any of his purposes as an afterthought. God is, and there is not a time — indeed, it is utterly impossible for Him to be any other way than He is, that is, in one mind.

I desire to blend experience and doctrine together in my presentation of the gospel, and yet I have not wanted the kind of experimental preaching that would tell graveyard stories, emotional upsets, sob-sister narratives. That is experimental preaching, but it is not preaching the gospel. I have experiences that I would like to share with you, if you do not have them, that is alright, for I am not out to see how many converts that I can make to my way of thinking. I know full well that if I can make you over to my way of thinking, that some other man can convert you from my way to his.

It is the custom in places to sing a song called the **Potter**. In that song are the words, "Have thy own way Lord, have thy own way. Thou art the Potter. We are the clay. Have thy own way Lord." But so much of the time I want to have a hand in the modeling of the clay; I desire that the clay have something to do with what is made out of the clay. I am a poor vile sinner, and I daily find myself straining in unbelief and rebellion at the way I am being molded or modeled or patterned. I do hope that my precious readers do not have this kind of an evil nature to wrestle with, and yet, if they do not have, I do not see that my presenting Jesus to them will be worth anything. O, how hateful it is to be in rebellion to God.

Among earthly nations those that do not have are fighting against those that do have. One is trying to get something

that does not belong to them, the other is trying to keep what they have. In theology, God alone is sovereign; He alone is Creator. I blush and shudder to examine my heart and find such blasphemy in it as to try to take upon myself that which belongs to God.

I think that I am in water too deep for a stripling, but I will proceed into the subject, hoping that I may be blessed with a kind spirit toward one and all, and with grace to extol the name of God. It may fall on deaf or unresponsive ears, but I am going to say that the love of God would not have been known and felt and enjoyed had He not revealed Himself as likewise the God of wrath. The wrath of God is upon all ungodliness as well as upon all of the ungodly. The love of God approves all righteousness as well as all of the righteous. If I was going to say briefly and pointedly the why of His presenting himself to us as being both a God of wrath and a God of love, I would meekly say, To His honor and glory, or, "Even so Father, it seemeth good in thy sight." If He needed my defence, I would not be equal to defending Him; if He needs a restoration of His virtues, or an enhancement of his glory before His creatures, I am one of them and do not feel equal to the task; if He had found out that His purposes were unfair to his creatures, and it would help Him if he was apologized for, I am still before Him, knowing that my apology would besmirch His integrity still much more. No man has the right, (and as I write, my mind has been caught away in rapture,) and I do not have any desire to call Him in question about anything that He has done, is now doing, or that He will do in the future, even if that lands me in and under the longsuffering of God in waiting his pleasure in my consignment to endless woe and misery.

It is not my understanding that God gets into dilemmas. I do. From day to day, I am brought face to face with problems that I do not know what to do about them. Much of the time I am confronted with things wherein both

(or all) are not what I would want to do, but I must do one of them. This is being placed in a dilemma. Many times, I have decided this way, and everything turn out to where it seemed that the other way would have been preferable. I have tender compassion upon those that know not God: who are limited to knowing a god that gets into problems like that I do, that does this wrong and then has to do something else to extricate Himself from the dilemma that his lack of knowledge and power got Him into.

God does not have a beginning. We point out that He is eternal and everlasting in the future, forgetting, or never knowing, that He reaches back into eternity as He reaches forward into eternity. If someone is capable of telling me how old our God is, I will be just as apt in telling how long God has hated sin; in telling how long his wrath has been in duration. While I confess that I do not know anything as I ought, yet I boldly say without quibbling, without reservation, without wavering, that God hated Esau from all eternity. It will never do to say that God merely passed by Esau, nor will it do to say that He merely loved him less than He did Jacob. I know men preach about Him in that way, but if I had ever preached Him that way (and let me say that the reason that I have not, is to the praise of His grace), I feel that I would desire to fall prostrate at a throne of grace and beg Him to have mercy upon me. "I know that, whatsoever God doeth, it shall be forever: nothing can be put to it, nor anything taken from it." This hatred of God toward Esau was an act of God. If anybody believes that it came after the man fell, let them believe it, but I serve notice on them that they are believing a delusion to their own damnation. In His eternal mind (not in a flexible or changeable mind, but in the only mind that our God could be in) He hated Esau and coextensive with that hatred, His wrath was upon sin and non-elect sinners.

I have spent more than thirty four

years in going among the Lord's people, but I do not believe that I have ever taught one of them to believe in the love of God, nor to realize and experience that God is the God of wrath. His people do experience both; there is not any joy that equals the feeling that He loves them, and the complacency and holy ecstasy that swells their bosom as they love Him and join in that holy communion that is not in the realm of dull mortality. There is likewise deeply embedded in the heart and mind and soul of every child of grace the knowledge of the wrath of God. This is the only way that it is experienced and realized; to wit, by the revelation of God to His chosen vessels of mercy.

I am not before you to specialize in this name nor that name, in this group nor that group, in this faction nor that faction, but I am before you, as I trust in the name of my God, to assert, without favor and without enmity, that all men by nature are in rebellion to God. It is a false promise for any man to lay more blame on one than another for our behavior toward God in this way. As sin, each and every sin, is universal among men, so also, is the sin of rebellion to God prevalent in us all. I heard a Methodist minister tell about being at their conference one time. He said that a fine fellow was in the midst of a group discussing jealousy among ministers. This fine fellow raised himself up to his full height and said, "Well, sir, I am not jealous." An old bishop laid his hand on his shoulder and said, "Young brother, all men are jealous by nature, and unless kept by divine power it will make itself manifest." On another occasion, in which I was present, the sin of rebellion was being discussed among brethren. One fellow that had not yet been converted, said, I am not rebellious to my Lord, nor is there any need for anyone else to be, Whereupon an old elder called his hand by saying, "Brother Peter, when thou art converted strengthen thy brethren." I tell these things to show the universal rebellion against God, for, mark my words well,

even mark them as the dying testimony toward dying readers, that jealousy and rebellion are akin in opposing God's choice of His people.

If my readers will remember the hatred (sin) of men against election, they will find that the objectors to this doctrine are not so fraught with objection to those saved as to God leaving out some. That is where men rise up against God. They object to God making his wrath known and executing that wrath upon men and women that he purposely left out of Christ. Let me say once again, that Old School Baptists are just as much guilty of objecting to God having his way as anybody else. O, we all say that we believe in election and that we are in agreement about Him having the right to have mercy and compassion on one man and leaving another out, but you let something take place in his government over His own and you will find the animosity of His own children (professed at least) to be equal and bitter as anything that unbelievers will show.

Many think that it is lovely for God to love people, but He must love them all. It is not compatible with the nature of men for God to love a part of the human race. These men have God arraigned before a bar of their justice. His wrath poured out upon these vessels of wrath is not compatible with their nature. In the first place, it is unfair and unjust and unbecoming in a God to consign a portion of the human race to eternal damnation. To think (say they) that a God of love would take His wrath out upon a human being in an everlasting way. Nothing but a ruthless dictator, a freedom crushing tyrant would display His spleen in such a fashion. This discrimination of God has always been the topic of conversation among those that have set themselves up as the counsellor of Jehovah-God. Men (that is, unregenerated men) think nothing of arraigning God before the counsellors like unto themselves; men (that is, born-again men) would never think about arraigning the God of their salvation before any created thing. If you



could get a true member of every order of religious people on earth together and bring up the subject of God pouring out His wrath upon one that He had not chosen to salvation, how many would you expect to have standing with the Primitive Baptist?

In our frailness of nature, everything that God has done is wrong unless it meets our approval. He just can not show any partiality toward His creatures. For Him to show wrath towards one and not towards another is cause enough to crucify God; it is cause enough for Cain to put Abel to death. Under the time of national Israel, all of the nations fought the right of God to set His choice upon them. Under the gospel dispensation every one that is a follower of Christ has been railed upon, ostracized, and crucified unto death. Why? Because both the love and the wrath of God has been displayed. We who are of the day are commanded to be sober, having on the breastplate of faith and love, etc., for we are not appointed to wrath. God's children are not appointed to wrath. There are children (in nature) that are appointed to wrath. The use of this word **nature** needs to be handled carefully. We all by nature are the children of God's wrath. By nature we all act the same way. But even while we all are walking in the course of this world, some are appointed to wrath, and some are not. As long as a man or woman walks in this course (as a habit or way of life) that long does the evidence show an appointment to wrath. The quickening or the imparting eternal life to one shows that they are not appointed to wrath. If language means anything; if any credence is to be given to the words that the Holy Ghost moved men to write, then by all means, some are appointed to wrath, even the wrath of God. The fruits in a man or woman's life is the evidence of whether they have been appointed unto life by Jesus Christ, or appointed to wrath by the discriminating purpose of Him that purposed all things. When the purpose or appointment of God is made manifest by His election and calling of a sinner to eternal

life, or when such purposes are preached, what hatred arises in the bosom of those appointed (manifestly) to eternal and everlasting wrath.

How could a holy and loving God pour out His wrath by appointment on one of His creatures? How could God pour His wrath out upon somebody that He did not give a chance to be saved? How could God be just and yet pour out his wrath on some and his love on others, seeing that all alike are worthy of death? How could God have mercy upon one that deserved to die, and yet pour out his wrath on another that had no choice? How could God pour out His wrath eternally on a vessel of dishonor; His love eternally on a vessel of honor, seeing that neither vessel had anything to do with their status before Him?

The wrath (anger) of God against ungodliness is carried out against it all, against all those that do it. The sin of God's children is appointed to this wrath as much as is the sin of others. It was all done on Calvary by wicked hands (and that likewise according to His wrath) but it was the wrath of God being poured out on all ungodliness. This eternal covenant ordered in all things and sure, embraced all things that were necessary to the salvation of the members of that covenant (and all were necessary). It embraced a scapegoat, and the sin of Israel was laid on Him and the wrath of God against the sin that had been imputed to Him was executed on the Holy Jesus. He was sent to hell for the sins of His people. The full measure of God's wrath was visited on our Elder Brother, and that same measure of wrath will be executed against these that were not embraced in God's eternal covenant.

Now re-read the questions before the last paragraph. They are the questions that unbelievers asked Paul. They were the ravings of the natural mind against the wrath of God being poured out on vessels of dishonor. How pitiful it is to read the purported railings of men against God doing what he wills. The Saviour asked this question: Is it not lawful for me to do what I will with my

own? Ask the men of reason and they reason that it is not lawful for him to do so, although they practice it in all aspects of life. God raised up Pharaoh, and all the railings of mortal men will not bring to light anything other than that He would destroy him. He did raise Him up to show His power in him. He did destroy him. This being true, then it follows that God has mercy on whom he wills to have mercy, and whom He will he hardeneth. Listen at the objector to God raising up a man and then pouring out His wrath on him. Listen to the railing of us all save those that are kept from it: "Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted his will? "Look at the picture. Take into consideration what manner of men that we all are, save those that are preserved in Christ.

Look again at the question. Now look at the answer. Think who the question comes from. The question puts God in the hands of puny men, but reduces the God to their stature. The answer brings the querist before the bar of God's justice and disposes of him as a vessel of dishonor. God said to Adam, "Where art thou?" God here says to the reprobate (by manifestation) "Who art thou?" The same wrath is poured out on the object of the querist. "Shall the thing formed say to him that formed it, Why hast thou made me thus?"

"Hath not the potter power over the clay; of the same lump to make one vessel unto honour, and another to dishonor? 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?" Now will anybody question His right to bestow or display or make known His wrath on these fitted vessels of dishonour? If so, be courteous to your fellow man. He did not have anything to do with it. This is God's work. Charge upon Him. Call Him in question. If, peradventure you do not get a response, call a little louder; perhaps he is

napping, or is on a journey.

For you dear reader, for you dear Sister Garner, may God give you to rejoice that He has not appointed you to wrath (as He has others) but has appointed you to obtain salvation through Jesus Christ our Lord.

Written by request of Sister Mark Garner of North Carolina.

W. D. G.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

Burdett, N. Y., Jan. 20, 1858

Brother Beebe: — Circumstances have been such with me for a few months past, that I have been closely scrutinized concerning the doctrine of election, free-agency, and the use of the gospel ministry, and I have concluded to write you an article on these points, for publication; if you think proper to publish it. And as I wish to include the three, in one article, I will be as brief as I can on each of them.

The doctrine of *eternal and unconditional election* is so plainly taught in the Bible that we should think no one could dispute it, if we did not hear them do so; and sometimes we read their arguments against it. Election is eternal, because it was before the world began, "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." (Eph. 1:4) Again, "Who hath saved us and called us with a holy calling; not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." (2 Tim. 1:9) It is unconditional, because it was not according to our works, but according to his own purpose and grace given us, &c. Not of works, lest any man should boast. (Eph. 2:9) "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." (Rom. 9:11) There is one class of arminians who acknowledge the doctrine of election; but say *the means of grace* must be used; but I have never found anything said in the Bible about *means of grace*. We read that the death of Christ is the means of redemption. (Heb. 9:15) but the means of grace I have not found. Some contend that a condition is implied in the words, "He that believeth and is baptized, shall be saved, and he that believeth not shall be damned." But we learn that none believe until they are born again, and that faith is the gift of God. (Eph. 2:8; 1 Cor. 12:9) None received (or believed in) Christ until they were born, not of blood, nor of the will of the flesh, nor of the will of man; but of God." (John 1:12,13 and John 5:1)

The people of God were not only chosen in Christ, and grace given them in him before the world began, but they were given to him, as he says, "Thine they were and thou gavest them me." (John 17: 6-29) And he also says his Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him. (John 18:2) Should all the arminians, from the rising to the setting of the sun, forever abandon all their *means of grace*, with all their modern institutions, not one of all those to whom the Father has given grace in Christ before the world began, would or could fail of the heavenly glory; for Christ says, "All that the Father giveth me, *shall* come to me, and him that cometh to me, I will in no wise cast out." (John 6:37) Or should they all continue in them until time shall end, not one soul can be added; for the flesh profiteth nothing; and, "No man can come unto Christ except the Father draw him;" and Christ prayed not for the world, but for them whom the Father had given him out of the world. (John 6:44-63, and 17:9)

*Free Agency.* — I have never been able to see how a man that God has made, and to whom he has given all the

powers and faculties that he possesses, and requires that they shall all be exercised according to his direction, can be a free-agent. He is accountable not only for every deed; but also for every thought. If all that is meant by free-agency is that men act voluntarily in what they do, there would not be much controversy on the subject; but even then it would need to be qualified; for Paul says, "That which I do I allow not; and the evil which I would not, that I do." (Rom. 7:15-19) "O Lord; I know that the way of man is not in himself; it is not in man that walketh, to direct his steps." (Jer. 10:23) Where then is the free-agency? "The preparation of the heart in man, and the answer of the tongue is from the Lord." (Prov. 16:1) "So then it is not of him that willeth, nor of him that runneth; but of God that sheweth mercy." (Rom. 9:16) Again, "Ye are not your own, for ye are bought with a price." (1 Cor. 5:20) A free-agent, a servant, or slave, must be something alike; both are bought with a price, and belong wholly to their master. And an unbeliever is as wholly God's by creation and preservation, as the believer who is bought with a price. Not long since, I said in my haste, That there was not a free-agent short of the throne. Even the Son of God said, "I came down from heaven, not to do mine own will; but the will of him that sent me." (John 6:38) But there is One, who freely does all his pleasure; and who shall call him to account?

The arminians say, If these things are so; if God has elected an unalterable number of the human family, and given them grace in Jesus Christ before the world began, and ordained that they shall, in time, be redeemed, called, justified and finally everlastingly glorified in heaven; what is the use of preaching? I heard one of their preachers say, not long since, that if he could not be the means of saving souls, he would not preach; and it is common to hear them talk about saving souls. They hold, and, perhaps, think that the

doctrine is in the Bible, for they often so quote it, that, "God has given a measure of his spirit to every man; (meaning every human being) to profit with all." But there is no such scripture. The arminians and the universalists necessarily take the same course to sustain their position; that is, they take such scriptures as are spoken to and concerning the people of God exclusively, and misapply them to the world; and not content even with that, they are much in the practice of quoting them very differently from what they read. But, to the subject, — *The use of preaching*. The first gospel preacher was sent to *make ready a people, prepared for the Lord*. (Luke 1:17) Those who think that he was not a gospel preacher, ought to be convinced of the fact, when they read that "The law and the prophets were until John; since that time the kingdom of God is preached." (Luke 16:19) And Mark says, that John's ministry was the beginning of the gospel of Jesus Christ, the Son of God. (Mark 1:1) The preparation of that people whom John was sent to make ready, commenced in Jesus Christ before the world began; and in God's own time, they are called by his grace. 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) Every man is a natural man, until he is born again; he cannot therefore believe the gospel until he is born again. Hence Paul has said, "But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them that **are called**, both Jews and Greeks, Christ, the power of God, and the wisdom of God." (1 Cor. 1:23,24) Thus we see they have to be **called** before they can be benefitted by preaching. The Lord opened Lydia's heart that she attended to the things that were spoken of Paul. (Acts 17:14) The design of the gospel ministry is not to convert swine into sheep; but to feed the sheep; hence Christ said to Peter, "Feed my sheep and feed my lambs." John 21:15) And

Paul said to his brethren in the ministry, "Take heed, therefore, unto yourselves and all the flock over which the Holy Ghost has made you overseers, to **feed the church of God** which he hath purchased with his own blood." (Acts 20:28)

Christ has taught us by the parable of the sower, how much the preacher does towards saving the souls of men. I believe in that parable, the Savior, according to his own explanation of it, had reference to the ministration of the word, but the preaching did not effect the ground at all; that which fell by the way side and among thorns, effected nothing, and that on stony ground proved fruitless; but that which fell in good ground brought forth fruit. But, will any one say that the seed falling there made the ground good? It fell into good ground, and none of it was lost. The good ground is figurative of a people prepared for the Lord, like those whom John the Baptist was sent to make ready, and of those whose hearts the Lord has opened, as he did the heart of Lydia, to attend to the things which were spoken by Paul. The husbandman does not expect that he can prepare his ground for a crop, by sowing the seed on it.

Many more scriptures might be quoted which are direct to the point, but those who are not satisfied with the above, probably would not be with more; so I will close, by wishing you grace, mercy and peace, through our Lord Jesus Christ.

(The above was written by Elder Reed Burritt and published in the Signs March 15, 1858. Since contrary doctrine is heard everywhere, it is good to know what the Bible teaches, and Old School Baptists contend for. — J. D. W.)

(The following is taken from the Messenger of Truth of August, 1912, and is re-published by request.)

#### AN ADDRESS TO YOUNG MINISTERS

Remembering what we experienced as a young minister, and how much we appreciated the fatherly care and advice

of experienced ministers, we want to speak to the young minister, from the depth of a heart full of the sweetest milk of lovingkindness, some things that might be helpful and encouraging to him.

If you are truly in the ministry, God has placed you there. None but God can call and qualify one for the ministry. It is an honor, but you cannot take it to yourself. Christ said, "Without me ye can do nothing." You know this is true. And Paul said, "I can do all things thru Christ which strengthens me." This is also true. You are therefore not your own, but the servant of Christ, and should seek diligently to know and do his will.

Your impressions to preach do not prove that you have been called to the ministry, for you must have more than that. You must have qualifications mentioned in 1 Tim. 3:1-11; Tit. 1:6-9. Read this description carefully and prayerfully. What it says you must be, that is what you are; and what it says you must not be, you are not. These scriptures point out about sixteen qualifications that you must have, and eight disqualifications that you must not have. Here is what he must be: He must be 1) blameless. 2) the husband of one wife. 3) vigilant. 4) sober. 5) of good behavior. 6) given to hospitality. 7) apt to teach. 8) patient. 9) one that rules his own house well. 10) a lover of good men. 11) just. 12) holy. 13) temperate. 14) hold fast to the faithful word. 15) have faithful children. 16) have a good report of them that are without.

What he must not be: He must not be 1) given to wine. 2) a striker. 3) greedy of filthy lucre. 4) a brawler. 5) covetous. 6) a novice. 7) self-willed. 8) soon angry.

You will do well to learn what all these words mean. To know them will help you as long as you live. While Timothy was yet a young minister, Paul wrote to him, saying, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. — 2 Tim. 2:15. You should do this very thing. If

you are not disposed to do this, it is that much evidence that God has not called you. Some young ministers have boasted that they do not study the Bible and read it but little. Such ought to be ashamed and the Church should not suffer them to preach. Again the same apostle said to Timothy, "Till I come, give attendance to reading, to exhortation, to doctrine." "Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." (1 Tim. 4:13-16) Why not do this very thing?

The young minister should be very thoughtful of all his conduct in this life, whether in or out of the pulpit. He should take care of his reputation: for it is impossible for a preacher whose reputation is bad, or even impaired, to honor God in the pulpit. Character and reputation are not the same. Character is what you really are. But reputation is what others think and say you are. One may have a good character, but a bad reputation; or he may have a bad character but a good reputation. But the preacher's character and reputation should both be good. For this reason he should shun every appearance of evil and live as much in the light as possible. "Provide things honest in the sight of all men." Secret societies are not recommended by the quotation just made. All such societies are of men and belong to the world and to darkness. Our Savior condemned them and you should honor Him. Do you see the importance of these suggestions?

You should seek the good of others and live to honor Christ by walking in Him as you have received Him. He was, in His incarnate life, the meekest and lowliest of all. He is your pattern while you preach His doctrine.

You should not be ignorant of any important truth. Do not boast of ignorance, but get all the useful information you can, from any honorable source whatever. But judge all things by the written word of God. "Prove all things

and hold fast that which is good." Let the Bible be to you a constant companion, and use it as a lamp to your feet, and as a light on your way. Measure all your thoughts, notions, and impressions by it, for it is a thorough furnisher to the man of God. Pray and labor for the understanding of what it teaches. **Speak that which you do know and testify to that which you have seen. The pulpit is not the place where we may hazard expressions or merely guess at any matter. Where the word of God is not clear to your understanding, be silent. Exercise just such a gift as you have, but strive for an increase of knowledge. Ask God continually for wisdom for right handling of what you do know. You are wholly dependent upon the Lord for ability to preach the gospel; but, notwithstanding this, the sluggard is not fit for the pulpit.**

We wish to suggest that you, as a young and inexperienced minister, would do well to observe the manner and teaching of older and more experienced ministers, who are and have been faithful and fruitful in the ministry, and pattern after their good examples. You will find that these are men of strong moral worth and honorable in every sphere of life; that they are sober-minded and discreet; that they have walked humbly before the Lord, and were self-denying. If you have been called of God to preach, you will honor them and esteem them highly for their work's sake; and you will feel no disposition to discredit them, nor to hinder others from loving them. Such are worthy of double honor, and you will desire that they shall enjoy all that is due to them. "He," the preacher, "must be a lover of good men."

Young preachers should make appointments of their own, at church-houses, school-houses, and other places in the community of their home church. They should seek to preach where they are most needed, and not impose on the congregation of others. It is good for young preachers to visit the churches occasionally, and hear the pastor preach and observe the manner of his worship;

and, when the pastor has preached, if there is time for more preaching, preach to his congregation. But it is wrong for a number of young preachers to visit a church and all preach to a congregation that has gathered to hear others. The pastor shows them his courtesy, by inviting them to take a part; and, when they consume the pastor's time, the congregation will rather blame the pastor for not preaching. We have known young preachers to preach for years to other men's congregations, and but seldom have an appointment of their own. This is not right. They should make appointments of their own in the community near home, being careful not to have their appointments too near other's appointments. By doing this many would have the opportunity of hearing preaching that otherwise would not. The young preacher would feel more of the responsibility that rests upon him, and learn who wishes to hear him. The brethren should attend these appointments and encourage the young minister. **The gift of the young minister will develop much sooner at his own appointments.**

The Savior sent out his disciples two by two, so it would be well to have these appointments for two. Each seems to have his yoke fellow, and these should labor together. One is a strength to the other. Their troubles are alike, their joys are the same, and a mutual faith and comfort is found.

Our sympathies for young preachers are drawn out farther than we have expressed or can express: for we know how little room there is in the heart of the world for them. The world will always love its own, but will not love them. They are crucified to the world and the world to them. **But their love for their brethren, however few they may be, is worth more to them than the love of the world.** We want to say to them, "Be of good cheer," for Christ has overcome the world for them; and he that is in them is greater than he that is in the world.

It is easy for the young preacher to form unbecoming habits in his preach-

ing, and but few of the brethren and and sisters will call his attention to them, so he should rely on himself. **Grunting, swaggering and howling in the pulpit is neither edifying nor becoming.** Christ never did such a thing. Why should preachers grunt at the end of their sentences? It is neither musical nor useful. If it is your habit, please put it away. Leave off what is called "**the minister's tone,** for there is nothing spiritual in it. **Why not speak naturally, in an easy graceful manner? You should seek to make yourself understood, and speak loud enough for all to hear. Always face your congregation and keep your eyes open.** By watching your congregation you will know whether they understand you or not, if you have their attention: and, if you have not their attention, wait until you can have it. **Simplify your speech until the most humble and unlearned can understand you. If they feed upon your preaching you will know it and the countenances of the brethren and sisters will bear you up and make you feel strong in the Lord.** You will be happy while preaching to the hungry and thirsty, if you see them eating and drinking with joy. **It is not good to feed them until they want no more.** When you quit preaching in the midst of the feast, they will want to hear you again. But if you weary the people and preach on till they want you to quit, they will feel that they have heard all you know, and will not feel so anxious to hear you again. **Let the complaint be, "You quit too soon."**

Seek the companionship of the spiritual minded, the lowly in mind and heart, and those who are being tried in the furnace of affliction, and encourage and comfort them. They will help you to be thankful for blessings, and you will feel more inclined to prayer and thanksgiving.

Let your public prayers be short, fervent, sincere, and without vain repetitions. Don't try to please the Lord by an affected manner of speaking.

Now, dear brethren we have written to you because we love you, and because we love the cause of our Master.

But these are feeble expressions of a feeble old man. In a few years our ministers, of our age and older, will walk no more with you upon the earth, and our voices shall cease and our pens shall rest forever. Then the responsibilities and trials of the ministry will all be yours. Perilous times are here await you. These are the last days.

Elder F. P. Branscombe

## OBITUARIES

### SALLIE BRYANT HALL

It has pleased our heavenly Father to take from us by death our dear Sister, Sallie Bryant Hall, who was born August 21, 1882, the daughter of the late James R. and Mary Jackson Bryant. She died February 3, 1968. On June 26, 1902 she was married to Walter Green Hall, who died November 13, 1935.

She leaves to mourn their loss, four daughters, one son, two sisters, one brother, seven grandchildren, and one great grandchild.

Sister Hall joined Malmaison Primitive Baptist Church in the summer of 1935, and was a faithful member, attending church as long as she was able.

Her funeral was held at Malmaison Church by her pastor, Elder O. K. Tench, after which she was laid to rest in Highland Burial Park to await the resurrection, when our Lord shall come to call his chosen ones.

May we all be reconciled to God's will. One copy of this is to be sent the *Signs of the Times* for publication; one to the family; and one put on our church book.

Done by order of the church at our March, 1968, meeting.

Elder O. K. Tench, Moderator  
Kate Dodd, Clerk

### MONANDA BROOKS MADDOX

Sister Monanda Brooks Maddox was born May 18, 1879, and passed away January 10, 1968. She was the daughter of John Brooks and Betty Martin Brooks. She was united in marriage to Abraham G. Maddox April 11, 1901; and to this union seven children were born: Eugene and Clifton Maddox, Ercell Houston, Joseph Maddox (deceased); Lera Hepenstall, Morris Maddox (deceased), and Lottie Shelton.

She united with Bethel Primitive Baptist Church November 3, 1906; and was a faithful member, attending meetings as regularly as her health would permit. Sister Maddox was

a sister of the late Elder Joe Brooks.

Her funeral was conducted by her pastor, Elder J. R. Hollandsworth and Elder O. K. Tench. We feel she has fallen asleep in Jesus, from which none ever awake to weep.

J. R. Hollandsworth

#### BROTHER BEN PARRISH

Brother Ben Parrish died February 11, 1968, at the age of 83. He is survived by his wife, Mrs. Stella Richmond Parrish; three sisters, Mrs. Claude Jolly, Mrs. Claude Garrison, and Mrs. Vista B. Hodges.

Brother Ben united with Antioch Old School Baptist Church, Warren, Arkansas, in March, 1907. I feel that not only the brethren around his home church miss him, but that all who knew him miss him so much. To me he was a very precious brother, and I have reasons to believe he was one of God's chosen ones. He loved the truth.

His funeral was conducted by the writer.

David E. Turner

#### JESSICA GULICK RITICOR

Jessica Gulick Riticor was born November 22, 1889, at her parents' Home, Mt. Bulah, Loudoun County, Virginia, the daughter of the late John Frank and Flora Gulick, where she lived until her marriage November 27, 1913, to C. Frank Riticor, by Elder H. H. Lefferts.

She is survived by her husband and two sisters, Mrs. Hazel Mills and Mrs. Pauline Feagan; and several nieces and nephews.

Mrs. Riticor was a regular attender of Mt. Zion Old School Baptist Church for more than fifty years, and until her health failed.

Funeral services were held at Muse and Reid Funeral Home, Leesburg, Virginia, by the writer, and interment was in the Leesburg Cemetery, to await the coming of our Lord and the resurrection of the dead, when the saints shall be conformed to the image of their Saviour, and ever be with him.

May the Lord give reconciling grace to all her survivors.

John D. Wood

#### DEACON CHARLEY I. DELANCY

It has pleased God to remove one of our dear and faithful members, Brother Charley

I. Delancy. He was born in Rockingham County, N. C. December 20, 1889, and died January 16, 1968. He was the son of the late Elder John W. and Martha Talley Delancy.

Surviving are his widow, the former Alma Lasley; one son, Charley Edward Delancy; three brothers, John W., Joe O. of Reidsville, and Zeb B. Delancy of Salemburg; and five sisters, Mrs. George Grogan, Mrs. Alice Joyce, Mrs. Royal Delapp, of Reidsville; Mrs. C. B. Williams, of Newton; and Mrs. Laura Wingfield, of Martinsville, Va.

Brother Dulancy united with the church at Reidsville in April, 1919, and was baptized by Elder O. J. Denny. He was ordained a deacon in 1925, and was faithful as long as he was able to attend. We bow in humble submission to our heavenly Father who does all things well.

His funeral was conducted at City Funeral Home by Elder Haywood Wray and Mr. Duck Jones; and his body was laid to rest at Read Lawn Cemetery to await the coming of our Lord.

James W. Moore

#### RESOLUTION OF RESPECT

It has pleased our Heavenly Father to call Sister Nora Turner Sykes. She was born in October, 1886, and died in April, 1968, making her stay on earth 81 years. She was a faithful member of our Church, and to know her was to love her. She was a great believer in Salvation by Grace, and she praised her God as long as she lived. She was among the oldest members of our Church, and was proud to know her name was about the first to be called at roll call.

We, the Church at Tarboro, N. C.:

Resolve: First, That our loss is her eternal gain and we will miss her in body, but feel that she is at rest with God. Second; We send our sincere sympathy to her family and trust they too will remember what their Mother's faith stands for. Third; We resolve that four copies be made — (1) to be sent to the *Land-Mark* and one to be sent to the *Signs of Times* for publication, (2) that one be sent to her family, (3) that one be made for the Church record.

This done by order of Conference at our May meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., SEPTEMBER, 1968

NO. 9

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 9/68  
IT EXPIRES WITH THIS ISSUE

A GOOD LETTER  
FROM SISTER DAVIS

Mardella Springs, Md.  
March, 1968

Dear Editors:

In looking over some papers this morning I found the enclosed letter from Evelyn Davis in August, 1965. It was so sweet to me that I would like to share it with others, if you feel to publish it.

Virginia E. Bennett

New Church, Va. 23415  
August, 1965

Dear Precious One:

They say words are cheap and that anyone can utter them, but most sincerely you are precious to us. I feel so ashamed that I have not written you sooner, knowing that you have been in so long. We have missed you at meetings, and have inquired of you at every opportunity, but that is still not enough.

I feel so miserable in not doing the things that should come first, always thinking of doing it tomorrow. I trust you will please lay it to my weakness in the flesh, for I am so weak and sinful; and feel so much of the time that I have no right to call my brethren, Brothers and Sisters. But even more, I know the great God above knows and sees me as I am. And I wonder how He could ever do any other than frown on this weak vessel of clay, much less shed his grace and mercy on me. Yet I can say from

my heart this morning, if not deceived, "Though He slay me, yet will I trust in him." For I know in him is eternal life, and without him we would be nothing.

The Apostle Paul wrote the Colossian brethren in part, "In whom we have redemption through his blood, even the forgiveness of sins." And further in the next chapter, he is so greatly concerned over the churches that he tells them, "For though I be absent in the flesh, yet I am with you in the spirit, joying and beholding your order, and the steadfastness of your faith in Christ."

So what I am trying to say, dear one, even though I have been unable to get to see you, or write, I have been in spirit, if not deceived. It seems hard to write letters any more, and it really concerns me as to why it is. I used to write so many letters and enjoyed doing so, I hope not in vain glory but in praise and adoration to Christ, I hope my King of Glory in whom I trust. I know not that I have any right to call him my Saviour, but I do know that I have no confidence in any other doctrine except the precious truth that says, We are saved by grace, and grace alone; not by works of self-righteousness. This is the staff on which I lean to rest, as a safe harbor in which to dwell amid the storms of life.

How sweet it is to God's little one's, to be blessed to see His all-wise providence in everything, for in every event that comes to pass there is a purpose. He knows our down-sittings and our up-risings, and understands our thoughts afar off. He is acquainted with all our ways. Isn't this a blessing to know and believe, — it surely is a gift from God. The Psalmist David said, "Such knowledge is too wonderful for me: it is high, I cannot attain unto it."

How I hope to be numbered with the

precious saints of God's elect: A hope is all I have — how precious it is! May God be praised for this hope, which Paul describes as an anchor to the soul. My prayer is, if I pray, "Search me, Oh God, and know my heart, try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." "Keep me, Oh Lord, and I shall be kept."

I have seemingly lost track of time since I started this letter, but as I began to write my heart seemed to be filled to overflowing with love and adoration and praise to God for his tender mercy to this poor and afflicted one, who feels to be so unworthy of such love, and who feels almost afraid to handle his precious name, or the sacred word.

Surely hope you will soon be feeling much better, and may God who is rich in mercy, look down on you, dear one, and touch you with his finger of divine healing and mercy, and make you submissive to his precious will in every condition in life.

In love and sweet fellowship,  
Evelyn Davis

P. O. Box 39,  
Chunchula, Ala. 36521

Dear Editors:

Enclosed is \$4.00 for the *Signs* another year. We really enjoy reading it, and hope we never have to give up reading the good paper. It is such a comfort to read the good writings of each and every one.

If I know what I believe, I do believe just what the *Signs* stands for. Where we live most everyone believes you can accept Christ and be saved, or reject him and be lost. We believe that if one is saved it is by grace and grace alone, for the Bible teaches that it is by grace that one is saved and not by works.

I hope the good Lord will bless you editors to keep the good paper coming to the poor people who get such comfort in reading it. Pray for us.

Your sister in hope of mercy,  
Mrs. R. S. Bell

### 'OLD BAPTISTS' WERE A STURDY LOT

My forebears on both sides were Old Baptists, more often called Primitive Baptists. A great grandfather, one grandfather and an uncle were Elders, — that is, preachers. As a youth I attended their Communion and Association meetings, the first usually of two days duration, the latter a three-day assembly. In those days such gatherings were well attended and people came from far and near. The Association, in addition to worship services, attended to whatever business was of mutual interest. Communion meetings, as the name implies, included observance of the Last Supper. On either occasion the meeting ended with "dinner on the grounds," always on a Sunday.

Old Baptists were (and still are) an unbending lot in the matter of doctrine, or belief, and woe was the Elder or congregation that stepped out of line with some new or different interpretation of a passage of Scripture. Deviates were barred from fellowship within their Association, and in other Associations in fellowship with it, and denied communion until such time as they made amends for their heresy. The Old Baptist doctrine is Calvinist in nature and teaches predestination, the irresistibility of grace (salvation by election), and limited atonement. Harsh as this may seem to more liberal minds, no religious group was ever held in higher esteem or nor did one ever command more respect for good character and honesty than do these good people.

These meetings were often attended by one or more Elders from without the Association, occasionally from another state. Some of these were spellbinders, gifted with a peculiar style of pulpit oratory of a crescendo type, and as they warmed to the text a transfixed congregation would hang onto every phrase. They were mostly uneducated, with no reference book except a Bible, and the only preparation they ever made for a sermon was a few minutes "meditation" on a bench in the back of the pulpit, or

stand, as they preferred to call it. They believed the Almighty would put such words in their mouths as he had fore-ordained that they speak, and that if it was not in Divine plan for them to preach at that time they would have no message. Occasionally one would fail.

An old Elder once told me of such an experience he had had while yet a young preacher. He had received an invitation to preach at an Association meeting and prepared what he thought would be a rousing sermon. Soon after taking the stand his mind went blank and he withdrew in humiliation and bewilderment. It was the only time, he said, he ever suffered such an experience. And, he added, he never prepared another sermon.

Communion services were open only to those in fellowship with the host church and were often packed with emotion. Participants segregated themselves according to sex and after the "bread and wine" was served they removed their shoes and stockings and paired off, each member of every pair bathing, in turn, the other's feet. It was a fascinating spectacle and everybody would go inside to watch. I know of no other religious group who still "wash feet" but as stated above Old Baptists are unchangable in their belief.

Their number has dwindled over the years, possibly because they refuse to proselytize, or because they do not believe in evangelism. They hold to the belief that if you are one of the elect, that is, if salvation is intended for you, it will reach out and get you and there is nothing you can do about it. Whether this is true, or not, I don't know. But of one thing I am positive. There are no better people anywhere than the Old Baptists.

(We publish the above from a clipping from the *Montgomery Journal* sent in by Mrs. Milton C. Carter, Troy, Alabama. It was written by Sid Jackson.

There are many interesting things mentioned by Mr. Jackson with which Old Baptists continue to be pleased. The washing of feet is practiced by many churches, while there are many others which have never practiced it, though some of them were among those

first called Old Baptists in the separation. It is not generally considered an ordinance of the church, but an example of humility; and it is unusual for a test of fellowship to be made over its practice.

Old Baptists do not believe in evangelism as is popularly practiced. They know that a man must be born again before he can see the kingdom of God; and since this is entirely the work of the Spirit, they are perfectly satisfied that all the Father gave his Son will be brought to this spiritual birth, and thus shall come unto Jesus by the drawing power of God. Preaching the gospel has its proper place according to God's purpose: for the feeding of the sheep, for edifying the body of Christ, for reproving, rebuking, exhorting, etc.

We are glad that Mr. Jackson remembers the Old Baptists as a people of good character and honesty, and considers that there are no better people anywhere. By God's grace real Old Baptists are still a "sturdy lot", and witness to the power, glory and mercy of God.  
— J. D. W.)

#### GOD'S BLESSINGS ABOVE NUMBERING

307 E. Pine,  
Winnsboro, Texas

Dear Bro. Spangler:

I enjoy reading the *Signs of the Times*, for it means a lot to me. It is good reading and preaching. Many times the experiences of others tell some of the experiences I have had; and many of our experiences would be hard to understand — and cannot be except by those who have been led along the same way.

I know God's blessings to us are above numbering; yet so much of the time I am low down and have to question whether I know anything of the love of God: Am I his or am I not. I desire to do the best I can, but I know this is not good enough, and I pray that God will lead me in the right way. If he leads me it will be right. "Our Father which art in heaven, Hallowed be thy name," etc. is a sweet prayer: there are no foolish words spoken in it. If we pray foolish prayers, God does not hear.

I am enclosing \$7.00 to renew my subscription for two years.

M. S. Hewitt

GOD CALLS AND SENDS  
HIS SERVANTS

967 Maxey Street,  
Memphis, Tenn. 38111

Dear Brethren:

"The gifts and calling of God are without repentance."

When Jesus called to himself his twelve disciples, who were called Apostles, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. (Matt. 10:1) They were commanded where to go to preach, which was to the lost sheep of the house of Israel. God's servants today are called and sent as they were then, to preach the gospel, bearing good news to them that are called to hear the gospel: which is "the power of God unto salvation to every one that believeth, to the Jew first and also the Greek; for therein is the righteousness of God revealed from faith to faith."

We understand that faith is the substance of things hoped for, the evidence of things not seen. There are many gifts but all of the same Spirit; and as many as are led by the Spirit of God are the sons of God, and just as many as are ordained unto eternal life believe in God. To believe in God is the work of God by Him whom He hath sent. Christ was sent to them that were lost. "He came to his own and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1: 11-13)

I do believe that the ones Christ comes to are the very elect of God, which were chosen in Christ before the world began. The Apostle Paul told Timothy that God hath not given us the spirit of fear, but of power and of love and a sound mind, and we should not therefore be ashamed of the testimony of our Lord, nor of Paul his prisoner; but partakers of the afflictions of the (2 Tim. 1: 7-9)

gospel according to the power of God. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began."

Today the ones who have the love of God shed abroad in their hearts, and have the sound mind given them, are humble creatures and desire to be at the feet of their brethren, and abound in love towards their brethren as much as is in them is. They look not at the things of this life, but unto Him who is the author of their faith by which they walk. We study to show ourselves approved unto God, a workman that needeth not be ashamed, rightly dividing the word of truth. We think much of our time that we are unprofitable servants, and cannot think of anything good we have ever done. I believe that when I would do good evil is always present, and can say with the Apostle, That which I would do, I do not, — knowing that in me dwells no good thing.

Sometimes, brethren, I try to rest in the thought of being one of God's elect; and if I am one it is because everything has been done for me, and not by me. Grace is the love of God shed abroad in our hearts, and not in our heads. I believe in heart-felt religion, and it is the work of God that we believe this. Jesus said, "Let not your heart be troubled: ye believe in God, believe also in me." Now he that believeth that Jesus is the Christ, is born of God; and he that is born of God is made a new creature in Christ Jesus. "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God."

We have asked ourselves, have we been born again, and wonder how this is and how it comes: we know that which is born of the flesh is flesh, and that which is born of the Spirit is spirit, and this I wonder about; but I know that I love my brethren, if I know anything at all. We know that God loved his children before they loved him. He is all in all, upholding all things by his power; and every soul is subject to God. There is no

power but of God: the powers that be are ordained of God. Now we understand that the creature was made subject to vanity, not willingly but by reason of him who subjected the same in hope. Doesn't this show the power of God, that we creatures go as God directs, as his disciples and apostles had to go. God will never leave himself without a witness. Those that are called will go where he leads them. He goes before his sheep; He feeds his flock: they find rest at noontime, and the kids are fed by the shepherd's tents.

God speaking by one of the prophets, said, "I leave in your midst an afflicted and poor people." These are the people God raised up for himself who shall show forth his praise. They are poor in spirit, but rich in faith. James says of these people, "Harken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?" So the promise is to them that love him, and it is eternal life that is promised them. "God is not slack concerning his promise as some count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance."

Brethren I believe the same doctrine is being preached and taught today among His people that Christ taught his disciples to preach to the edification of the brethren in that day; and which we enjoy as good news from a far country. This good news strengthens our hope, which we have as the anchor of our souls sure and steadfast. If our hope did not go beyond this world we would be of all men most miserable. We hear some say that their hope is so little, and we don't like to hear this, for our hope is in Christ Jesus the Lord of glory, and this hope cannot be measured. Aren't you glad that your hope is felt so plainly sometimes that you have to say, I know I have a hope in my God, and he will give me everything I need.

Brethren, we are saved by hope, but hope that is seen is not hope, for what a man seeth, why doth he yet hope for?

But if we hope for that we see not, then do we with patience wait for it. (Romans 8:24,25)

In hope of eternal life,  
Elder Herbert R. Prince

#### GIVES A CERTAIN SOUND

Rt. 87, Box 126,  
Shady Spring, W. Va. 25918

Dear Editors of the Signs:

You will find enclosed \$5.00 for one years subscription.

Now a brief note about the doctrine advocated by your good paper, which gives a certain sound. As you well know, certain instruments were used in bygone days to warn the people to gather to battle. It is giving God the praise, honor and glory, for the wonderful works of mercy, love and truth he visits on the elect vessels of his mercy afore prepared unto glory; yes, even before time flapped its naked wings in the cradle of infancy, God foresaw, predestinated, decreed, and ascertained what would transpire when the event of time would come into a reckoning state. Then it is no small wonder to me that God had a purpose worthy of himself, which cannot be destroyed; for God is Sovereign, having all power in heaven and earth, and he made everything for the glory of his name — it is fulfilling its functionary part, or what it was created for; and it is all to His glory, even to the falling of a sparrow.

Death and hell are naked before Him, and destruction hath no covering. Lo these are parts of his way, but how little a portion do we hear of them. This is in harmony with your good paper, and it will stand when the world is on fire.

So write on in the Signs, and may the Lord of heaven bless each of you good editors. I especially like the doctrine advocated by Elders Beebe, Curry, Phillips, Wood, Griffin, Ruston, and Spangler.

An unprofitable servant,  
Elder Wallace Harvey

DESIRES A CRUMB FROM  
GOD'S TABLE

Box 295,  
Nags Head, N. C. 27959

Dear and Beloved Children In Hope:

I desire to write to you concerning my feelings, though I feel unworthy to speak, or even think, of the Lord and Saviour Jesus Christ; or you, dear children of His grace. I feel bold to even attempt writing you, but hope it is with an humble boldness.

I desire to speak of some of the great and glorious mysteries of one God and Lord and King above all else. I feel he is able to guide my hand if it should be his will, but if it is not his will to guide and keep me within his circle of truth, then whatever I write will be in such stumbling manner as to be of no edification to his people.

I feel so very small indeed this morning, but yet filled with a desire to sing praises unto the mighty and merciful God:

"Praise God from whom all blessings flow,  
Praise Him all creatures here below;  
Praise Him above ye heavenly host:  
Praise Father, Son and Holy Ghost."

Is there another for a poor helpless sinner to praise? Is there another deserving of that praise? This morning I say, No! ten thousand times, No! for what other is there to keep hope in our breast. Should we ask if He be the one, or should we look for another? There is no other: He is the one, the only one. You did not find him, but He just made you aware that he had been with you all along: even before you were born into this time world. Yes, He loved you with his everlasting love even before the world was.

I believe I know that you dear children feel to be so very small and insignificant, (and that is good,) but yet you are the very creation of God's desire, to give praise unto his holy and blessed name. You are the ones he went and

prepared a wonderful place for; you are members of the church which is the body of Christ: you are many members, as Christ's body was made up of many members, yet you are all of one body. Your's was the debt He came to pay: He paid it all in full; ye are the washed of his blood; your's were the pains He endured, yet He endured it with love and unmeasurable kindness toward you, for his love is everlasting.

He did not forsake you, nor will he ever forsake you. He will surely bring you down into low places, but with that same loving strength He will surely lift you up again. He knows you and loves you, and will never forsake you. What knowledge could one have of the heights, without also having the knowledge of the depths? What knowledge could one have of God's greatness, without also having knowledge of one's own weakness and helplessness? Is it not so with all things, even of this time world? For one to gain knowledge of what it of value, he must also have knowledge of that which is of less value: If you had never sinned, do you believe you could have ever realized the greatness of God's grace and mercy? I do not believe so.

. . . How little does the carnal man know concerning the true and living God. Yet were it not for his carnality, and having received knowledge of its filthy wickedness, how much would or could he know concerning its opposite: God's holiness? I believe none.

I would if I could, beg that I might be kept in such a way as to ever desire a place at your feet, for somehow I feel that is the only place where I might ever be blessed to receive a crumb from His holy table. I do not feel to deserve even one small crumb from His table of grace, but, O, how I do desire and long for it. When you are at the throne of grace, please beg for this poor sinner.

In precious hope,  
Troy G. Shepard

"A REAL FEAST"

828 Belmont Ave.,  
Wilson, N. C. 27893

Dear Brethren:

Enclosed find check to renew my **Signs of the Times** for two years; the balance to use as you see fit.

My wife and I enjoy the **Signs** so much. To me its the best paper I have ever read — so sound and comforting to our poor souls.

I am getting old: will be 83 years come August 22nd, if I live to see it. My health is not good, and I don't go to church like I used to. My pastor takes me on first Saturdays most of the time, but I hate to be so much trouble to anyone. We were blessed to go to church today, and it was a real feast: two dear souls united with the church, and it seemed everyone was rejoicing.

I hope if it is God's will that I can read the **Signs** as long as I live. It is really food to my poor soul. May the God of heaven bless you all in the years to come, and with others to take your places when God calls you home to be with him out of the sad world.

God bless and keep you all is my prayer for Christ's sake.

Your little brother in Christ,  
J. B. Barron

NOT ASHAMED OF HER HOPE

Palmersville, Tenn. 38241

Dear Editors:

It is often very difficult to write our experiences, because we are unable to explain what we feel in our hearts. Some say that God can't save you against your will; but the glorious truth of the gospel is that when the Lord visits the poor ruined sinner he gives him a new will. The hope we have is an anchor of the soul, not downward but upward to that which is above.

I feel sorry and am ashamed of the many blunders I have made in my life but am not ashamed of the sweet hope the Lord has given me. This is what

God spoke to me when he came into my life, making himself known to me. I was so burdened I fell to the floor, and Jesus spoke to me and said, "Come unto me all that labor and are heavy laden and I will give you rest." That was when it happened to me: I was so happy I was lifted up, and I saw a great light shining from heaven, and Jesus was at the end of that light. It was just for a moment, and then went away. I felt I would never have any more trouble, and was happy two or three days; then I began to have doubts and fears. I wondered if I was deceived. God's people have to go through trials and troubles in this life.

There are so many good letters and experiences in the **Signs** and I read and reread them over and over. I am just an old woman eighty-three years old, and living all alone: though the Lord is with me, and that is all I want. I have very good health, and I thank the Lord for that. I am a member of the Old Primitive Baptist Church called Boaz Chapel, in Grove County, Kentucky.

Nettie Stanley

"A HOLY NATION"

Apartment 7, Glenmary,  
Salem, Virginia 23153

Dear Brethren:

The first Sunday in April I was blessed to go to Church. The ministers stood in the stand, but whether they preached I do not know, for I did not hear a word. The communion table was spread, and as I sat there I saw what I felt was the Holy Nation over the table: They were marching on, going higher. It was a beautiful sight, and they seemed to be covered with a mist so soft and white — such a mighty throng ever marching.

I can see them now, as I have so many times these last weeks. I thought of the Scripture, "But ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous

light." (1 Peter 2:10) He gave himself for us that he might redeem us from all iniquity, and purify us unto himself a peculiar people, zealous of good works. (Titus 2:14) Not good works as the world sees it, for it is God who worketh in us both the will and the do of his good pleasure.

No man by searching can find Him, the Almighty God, who sent his Son into the world to die for this Holy Nation; and not one of them will be left behind. Jesus came and saved his people out of every nation, tongue, and tribe; and I, being the least of any one of them, am made to wonder if I am one. I have been a member for fifty-three years. My mother was one of six members who started the Roanoke, Virginia church, but it didn't mean a thing to me. My grandmother being a member of Weatherford Church made no difference. If I am one of the chosen ones, the Lord through his grace and mercy made me one. I didn't want to be a Baptist, but I was compelled to be one. And I find no goodness in me yet; but failures I have so many. But I love my brethren and want to be with them, for I am happier with them than anything I can find in the world.

Jesus didn't pray for the world but for the ones his Father gave him. He stood as a Lamb slain from the foundation of the world; and not one will be left to fight alone, for He is with them always even to the end of this world. He finished the work. What kind of people should we be! I am so helpless I can't pray, can't even think about His goodness to me unless He stirs up my pure mind by way of remembrance. So I stumble along hoping He will keep me from falling, and not be taken away with vain thoughts, but be renewed day by day. My hope is in Him — I claim nothing.

Your sister in hope,  
Mrs. W. E. Thurman

#### SOME OF MY THOUGHTS

"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."

In this day the anti-christs are trying to scare people to death. But Christ says to his children, "Stand still." He also said in the 24th chapter of Matthew, "And woe to them that are with child, and to them that give suck in those days." These to me represent false prophets. The child of hope is not in them. However, they are on every corner trying to feed any one they can. "Woe to them." Their food is poison to a little child of Grace.

"But pray ye that your flight be not in winter, neither on the Sabbath day." Now winter is a desolate, dark time and desolation. But Christ is the end when he comes. And if any man says, Lo here is Christ, or there, believe him not. Only the Great I am has power to save.

Think not that Christ came to destroy the law, but to fulfill it: Christ is the end of the law to everyone who believes in him. We are not justified by the deeds of the law, but our faith is in the Son of God, who loved us and shed his blood as a ransom for all his people. We are nothing: All our goodness is in Him. Mine is there if there is any in me. I get cast down, and he alone can lift me up. If blessed to do so, pray for me. I am seventy-five years old and can't see well, but go to church when I am drawn to go.

Sister Thurman

#### REPORT OF MEETING

Benton, Ky.

Editors of the Signs:

Friends of the truth have been asking me if I sent in a report of the Union Meeting of the Soldier Creek Association; and I answered, "No". It became a habit of mine to send the Signs a report of this meeting each year.



Time rolled around for this three day meeting as announced last year; and as the time drew nearer and nearer, conditions kept looking so unfavorable: Elder Biggs was to enter a Nashville hospital the day our Union was to commence — and he was one minister we were used to having with us. Elder J. N. Darnell is not a well man, and had notified me he was not able to come, though a very dear brother called him and told him he would come for him on Friday morning and then take him home; but Elder Darnell felt that he had better not come since he was so weak.

But the Lord had so ordained that Elder Darnell would be with us, and he did preach the Introductory Sermon, using as his text Hebrews 1:3, concerning the Son of God being the brightness of His glory and the express image of his person, etc. The congregation was well pleased with his discourse: Jesus' name, the Son in whose name we hope we met, had been exalted and praised.

Other ministers with us were Elder W. Y. Chandler of the Little River Association spent three days with us much to our comfort. Brother Swayne Young and Elder Prince from Memphis were with us Saturday and Sunday. Sound speech was their theme, speaking from such texts as, "God has his way in the storm and the clouds are the dust of his feet;" and, "He, the Lord, hath made the earth by his power, hath established the world by his wisdom, and stretched out the heaven by his understanding."

Our Moderator Elder Paul Poyner, closed the meeting with thankfulness to the God of all Grace for the peace and fellowship that had been given us while we were gathered together; and thanked the friends for providing all the necessities for our visitors.

Sickness and age among our church folk does not hinder our God from gathering together his children when it so pleases Him, and from comforting those who are not able to be present,

and this at his appointed time and way. May we ever praise the three-one God.

In hope,  
Effie Bowden

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208 Frederick, St.  
Bastrop, La. 71220  
July 9, 1968

Dear Elder Wood:

Enclosed is an article titled "An Effectual Remedy for Zion's Malady," which is an extract from J. C. Philpot's New Year's Address in the January, 1853 issue of the GOSPEL STAND-ARD. The title was given by Mr. E. J. Knight, and this article was published in the June, 1968, issue of his MONTHLY MESSAGE.

We were deeply impressed by that article, and felt that it is both timely and needful to the Old Baptists, and that it would be beneficial to the readers of the **Signs**.

We trust this finds things well with you all.

Yours in hope,  
W. W. Hudson, Jr.

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#### AN EFFECTUAL REMEDY FOR ZION'S MALADY

Let not Jesus be overlooked; His precious blood be tacitly set aside; His justifying obedience be put out of sight; His Grace forgotten; and His dying love neglected. We may see so much evil in ourselves and others as to see nothing else; have our eyes so fixed and riveted on the malady as to lose all view of the remedy; dwell so much and so long on Zion's sickness as to forget there is balm still in Gilead and a mighty Physician there. There is much hazard of falling into a legal spirit in the endeavor to avoid an Antinomian one. Zion is sick and languishing. How is she to be healed and restored? By the law or the gospel? Does balm flow from Mount Sinai or Mount Zion? The sheep are sickly. To cure them, shall the under-shepherds beat them on the

head with the crook and throw them over the hurdles, or shall they take them to the green pastures and the still waters? Shall they overdrive them with Esau, or lead them on softly with Jacob? Shall they rule them with force and cruelty, or feed them upon the mountains of Israel in a good fold and in a fat pasture (Ezek. 34:4,14). Strife exists in churches. How are these strifts to be healed and peace restored? By the ministers taking the whip into the pulpit, like a vixen mother who flogs the children all round more as a vent for her own passion than for their good? A slap here and a box on the ear there will no more restore peace to a church than to a household. **Families and churches are to be ruled by love, not by the rod.** Let there be a rod, and, when necessary, let it be brought out, **for discipline is as needful in the church as in the house;** but let not the rod be the MAIN INSTRUMENT, and not be used till all gentler means have been tried and fail. **And if the rod be necessary, let it be steeped in the pastor's tears,** and be laid on, not as a school-master flogs a truant, but as a parent chastises a child.

We are bound by the tenderest ties and the most blessed obligations, to show forbearance and forgiveness to erring brethren. We are not to justify their evil deeds or wink at sin, but to consider ourselves, lest we also be tempted. We are not to be harsh and unforgiving, ever prone to censure and condemn, taking our brethren by the throat for a hundred pence with a "pay me what thou owest," forgetting our own debt of ten thousand talents. We are not to be ever weighing and tithing mint, anise, and cummin, and neglecting the weightier matters of judgment and love. We are not to sit as judges, but to stand at the bar as criminals; not to elevate ourselves by depressing others; not to increase our own comparative goodness by throwing into the opposite scale the deficiencies of professors. This did not the prophets. They identified themselves with the Lord's people in all their confessions. Who

more blameless than Daniel? Yet read his confession (Dan. 9) "We have sinned, and have committed iniquity," etc. Not, "I, Daniel, am free." Who more faithful than Jeremiah? Yet how he identifies himself with sinning Israel! "We have transgressed and rebelled." "Turn thou us unto Thee, and we shall be turned; renew our days as of old." (Lam. 3:42; 5:21) Who more obedient than Moses? Yet he does not separate himself from transgressing Israel: "Pardon our iniquity and our sin." (Exod. 34:9) When he departed from this putting his mouth in the dust, and taking the rod in his hand, smote with it not only the face of the rock but the backs of Israel with a "Hear now ye rebels," as if he too were not one, he shut himself out of the land of promise. He stood then as a god, and not as a man, and therefore did not "sanctify the Lord in the eyes of the children of Israel." (Numb. 20:11, 12).

When Paul sent a rod to the church at Corinth, it was not in a self-exulting, self-righteous spirit, but, "out of much affliction and anguish of heart, with many tears;" and when his reproofs were blessed to their repentance, he was "filled with comfort, and was exceeding joyful in all his tribulation." (2 Cor. 2:4; 7:4). What an example of the highest faithfulness blended with the tenderest of affection! He is slow to wound and swift to heal; last with the rod and first with the kiss; angry with the sin, but tender over the sinner; jealous of the Lord's glory, but mindful of His grace; careful for the purity and profit of the flock, but yearning to bring back the wandering sheep. Were pastors Pauls and churches epistles of Christ, there would be fewer divisions, and those sooner healed. But when an unyielding, unforgiving spirit is manifested on either side, when churches cannot bear with the infirmities of their minister, and ministers will not give way where they are evidently in fault, a smouldering volcano lies under pulpit and pew which will one day burst forth into, in this life, unquenchable flame. "If ye bite and devour one another, take

heed that ye be not consumed one of another."

There is no truer sign nor more alarming symptom of the decline of vital godliness, than the want of love and union amongst those who profess the truth. **If love to the brethren mark the dawn of spiritual life, the decay of that love most certainly denotes its decline.** A house divided against itself cannot stand. **A besieged city, if torn with internal faction, must fall before the enemy.** Peace in the church is the next blessing to peace in the soul, and is most intimately connected with it. It is as absurd as it is hypocritical to talk of having peace with God when the heart is at war with the brethren. To peace, then, must we sacrifice everything but truth and conscience. Our strife should be, not to gain our own selfish ends, nor stiffly carry out our own opinions, nor rule and domineer over the minds of others, as if our own views were necessarily infallible, but to preserve the unity of the spirit in the bond of peace. **The prosperity of a church does not consist in the number of its members, nor in the praying gifts of its deacons, nor in its liberal collections, nor in the gifts and abilities of the minister, nor in the clear doctrinal views of the people, but in the love which knits the whole body together.** The real increase of a church is not so much from without as from within, "the increase of the body unto the edifying itself in love." Without this internal increase members may be added to a church by scores, and yet the whole body be a discordant mass of shapeless limbs, without union either to the Head or to each other.

We may be certain that the precepts of the New Testament for mutual love and forgiveness cannot be slighted and neglected with impunity. Our stubborn temper and unforgiving spirit may refuse to listen to the word of God, but we cannot, except to our own cost, set aside Scripture precepts and Scripture practice because our corrupt nature withstands them. God's ways may not please our carnal mind, but He will not alter them for that reason. When we are

disobedient we shall certainly reap its bitter fruits. If sin be at one end of the chain, sorrow will surely be at the other end. If we sow to the flesh, we shall most certainly of the flesh reap corruption; but if we sow to the Spirit, we shall of the Spirit reap life everlasting.

But what we chiefly need, and that to which our prayers and desires should be directed, is the pouring out of the Spirit upon pastors and churches, and the whole church of God. No other means will avail. For want of this we are continually in extremes. We see this in the ministry of the present day, for the ministry is but a reflection of the times. Some are all for doctrine. Doctrine, doctrine, doctrine, and all in the hardest, driest form, is their unvaried staple. Most sweet and precious are the doctrines of the gospel when distilled into the soul by the Holy Spirit; but delivered in a cold systematic way as a mere creed, they are made a substitute for vital godliness, and thus become a curse instead of a blessing. Others, seeing the neglect in our day of practical religion, urge the precept continually, but in a spirit so legal, and with a temper so warm, that grace seems almost thrust out of sight, and the poor hearers are even filled with bondage and slavish fear. And others, who preach experience, dwell so much on the workings of sin as almost to omit the workings of grace, and, pointing out the malady, almost forget to dwell on the remedy.

But all these, and innumerable other evils under which Zion now labors, can only be remedied by the pouring out of the Spirit from on high. From Him alone comes a true sight of sin, repentance for it, confession of it, and turning from it. Then will Zion repent and abhor herself in dust and ashes; then will confession flow forth to God and the brethren; then will love and union be revived between ministers and churches; and then will the peace of God, which passeth all understanding, keep their hearts and minds through Christ Jesus. **Till that happy time arrives, our wisdom and mercy will be to avoid strife and contention.** A sight and sense of the evils in

ourselves and others should teach us mutual forbearance. **We are all in the hospital, and shall we quarrel with our fellow-patients?** Should we not rather sympathize with each other's complaints, and be looking out for the arrival of the Physician who alone can cure each and all? On this common ground, even in the present dark and gloomy day all the living family may meet. But if we cannot keep out of contention, and desire a matter of strife with the brethren, let this be our ground of dispute; who is the greater sinner; who owes most to the Savior; who shall live most of His glory.

J. C. Philpot

CIRCULAR LETTER  
OF  
THE UPPER COUNTRY LINE  
PRIMITIVE BAPTIST ASSOCIATION  
JULY 1968

Dearly Beloved in the Lord,

It is inspiring to witness our brethren and friends of like precious faith brought together in one accord, one Lord, one faith, one baptism. If we know our hearts, we desire to welcome you in the spirit of love to the sixty-second session of the Upper Country Line Primitive Baptist Association convening with our sister church at Prospect Hill, N. C. the year of Nineteen Hundred Sixty Eight.

I write to you, whom I feel bear witness with the First Epistle of Peter 2-9, "Ye are a chosen generation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light," and by his grace are gathered in love for none other purpose than to praise his Holy name.

Let us meditate upon these precious things and give ourselves wholly to them in love. For our Lord left his throne in Heaven to endure all things for the elect's sake, and thus opened the door of faith to the Gentiles. This faith

which was once delivered to the saints is the substance of our hope.

There are many members and friends of this association who are now sleeping in the silence of the tomb awaiting that Glorious Resurrection. We remember their full assurance of hope unto the end of their endeavoring to keep the unity of the Spirit in bonds of peace, forbearing one another in love.

May God give us, who remain of this generation, grace whereby we may serve him acceptably with reverence and godly fear. Even at this present time, there is a remnant according to the election of Grace who are predestinated to be conformed to the image of his son. They are buried with him by baptism into death with the Holy Ghost.

We may encounter many grievous occasions and groan in the spirit though we have that blessed promise, "I will never leave nor forsake thee." As we shall leave one another at the close of this meeting, how sad it will be to say goodbye. For many faces will be seen at this place no more forever.

Let us continue to be kindly affectioned one to another with brotherly love. For know you this, we have but a few more days, a few more sorrows, a few more tears, and we shall go the way of no return. One by one we shall sleep the sleep of death that is swallowed up in victory. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Written by request by  
Clifton Robertson  
Elder W. Curry King, Moderator  
Elder Donald E. Smith, Clerk

JOY FILLED THEIR HEARTS

Rt. 3, 14778 Springdale Ave.  
Middlefield, Ohio 44062

Signs of the Times:

Dear faithful in Christ Jesus of the Signs, who work, study, and pray, and who are led by God's Spirit to write such wonderful messages that feed the poor, naked, hungry children of the living

God, — we who thirst after his righteousness that we may be filled. Greetings in the name of the Lord:

We visited my brother and family in Indiana last Friday through Sunday, and went to church Saturday and Sunday all-day, and heard four wonderful sermons by one of God's humble servants, Elder Elias Sarber, whom I have heard several times in the past thirty years. It is indeed a God given privilege to be able to sit in God's house and drink from the Fountain that never runs dry. I took several copies of the *Signs of the Times* along, and read some of the beautiful sermons that our dear brethren had written, and joy filled our hearts, and tears of joy unspeakable and full of glory filled our eyes and hearts in praise of God's wonderful works of grace.

I left six or eight of the *Signs* with my brother. I enclose \$5.00 for subscription to Carl E. Thomas, Brookfield, Indiana, for one year; use the \$1.00 for Indigent Fund.

Write on — carry on ye faithful servants of the most high God, for in Him do we live, move and have our being. The blessings of God are the only ones we get: the world knows nothing about the sweet fellowship of his saints. Let us thank him every day, hour, and moment for these blessings.

May the God of all grace bless all of his beloved children every where. I salute you all with a smile of His love, and may we as His chosen, His royal priesthood, who were chosen in Christ before the world was, praise his holy name. Oh, yes, the Bride the Lamb's wife is washed pure and white in His precious blood, which was shed for many; and that not in vain, for "By the offering of one, many were made righteous."

May God's richest blessings be yours to enjoy, dear saints of God. Pray for us when at a throne of grace. Peace be unto all the family of God.

Yours in Christ,  
Claude Thomas

## A GLORIOUS THOUGHT

Eden, N. C.

Dear Editors:

It is time to renew my subscription again. We enjoy the *Signs* very much as we read of the travels of the children of God on this earth. Sometimes I can feel His presence in my soul; and I just wish I could tell the whole world of Him and the love wherewith he has loved us when we were dead in sins; and his love is an everlasting love.

What a glorious thought that one day we will be with Him in glory, where our desires will be fulfilled, and we will be like him and be satisfied. There is no end to this love.

W. N. Tilly

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## "HAD NOTHING TO DO WITH IT"

Rt. 5,

Reidsville, N. C. 27320

Dear Brother Spangler:

Will try and write a few words concerning my hope in the Lord and Saviour Jesus Christ. I am all alone at home as I didn't get to go to church today.

I was baptized the 3rd Sunday in May of this year at Pleasant Grove Primitive Baptist Church by Brother Donald Smith, who is a wonderfully God blessed pastor. He preaches that he doesn't have a home on this earth: he says he is searching for something he has never found here. That's me. I have never found that place here that I felt at home. I am so lonesome in this world. I have four wonderful children: two of them belong to the Missionary Baptists, but that is the Lord's will too. My husband does not belong to any church, but I am sure he would tell you that he loved the Primitive Baptists. I hope I love all Primitive Baptists wherever they are. I was wonderfully blessed to hear preaching at the association at Wolf Island Church. I have been going to that church and to Pleasant Grove all my life, and had made the remark

that if I ever joined the church it would be Wolf Island; but I didn't have a thing to do with it. The 3rd Sunday morning in April my niece and sister-in-law were baptized at Pleasant Grove; and I thought that Brother Donald Smith would never announce an open door of the church; and I joined at the water. I thought I had loved those people and that church all my life, but I have never loved them with a greater love — I almost ran to my pastor to join. I do hope I will always love them and never cause any trouble.

I hope and pray that when I meet my God and depart from this world, I can say I love all Primitive Baptists.

In hope of eternal life;  
Your sister in Christ, I hope,  
Rena (Cobb) Smith

#### LOVES TO READ EXPERIENCES

Chattaroy, Wash. 99003

Dear Editors:

It is time to renew my subscription for two years; use the balance as is needed.

I received my **Signs** today. I love to read the letters giving the experiences of others, and often feel like writing to them to tell them how it cheered and uplifted me in spirit: we seem to be of one mind. I enjoy Elder Lamberts's articles, and also the others. I can understand some better than others, but it is myself and not the writers.

I am glad to see the raise in subscription price, for I feel it will help to continue the printing of the **Signs of the Times**; and we know that prices are going up. I first began reading the **Signs** over fifty years ago when my dear father, Davis Burch, took them. I do not remember when they were not in our home; but I drifted away from them

for a few years, and tried to believe the doctrine of the Free Methodists, but was shown they were not for me, and I could not get comfort from them. You could say that I was being deceived, but I feel I was only being shown by my blessed Redeemer that what I thought was right, was not right by the Scriptures, as I see them now. There was too much work in their teachings — works of our own doing; and the scriptures say, "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. 3:8,9)

I thought at one time that I could not believe the Old School Baptist doctrine, but when the time came and I could not find the comfort I was looking for in any other church, my eyes were opened and I was made willing to ask for a home among the Old Baptists — and was baptized June 1, 1924. I have had many ups and downs and found it hard to keep in the strait and narrow way. I remember a dream I had: all was black and dark around me, but I was walking in a path above the ground — a bright, white path. I have had many dreams that were a comfort to me in my evil ways, and when I would do good evil was present with me; and I can still say with Paul, "I thank God through Jesus Christ our Lord; so that with the mind I myself serve the law of God, but with the flesh the law of sin." (Romans 7:25) And I am still struggling. "If God be for us who can be against us?" This is my faith and belief, "and nothing shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

"Lord give us such a faith as this,  
And then whate'r may come,  
We'll taste, e'en here the hallowed bliss  
Of an eternal home."

And if not free grace then I am lost.

In bonds of love,

A little sister in hope,  
Mrs. Blanche B. Brown

**VIRGINIA CORRESPONDING MEETING  
WILL NOT BE HELD**

Due to illness of several who usually entertain our visiting brethren, we regret to announce we will not be able to hold the Virginia Corresponding Meeting this year; but, the Lord willing, will resume again later.

Mildred I. Duke, Clerk

**SKEWARKEY UNION**

The next session of the Skewarkey Union was appointed to be held with the Robertsonville Church, Robertsonville, N. C. The Introductory Sermon is to be preached by Elder I. S. Connor, with Elder W. E. Grimes, alternate.

The Meeting House is located on 64 Highway in Robertsonville. We extend a cordial invitation to everyone to come and worship with us.

Elmer B. Peele, Union Clerk

**STAUNTON RIVER UNION**

The Staunton River Union Meeting, the Lord willing will be held at Mt. Ararat (or Old Mountain) Church, September 28 and 29, 1968. The meeting house is located on Rt. 750 about nine miles northwest of Danville, Va.

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

Raymond S. Payne, Clerk

**ALL DAY MEETING AT NEW VERNON**

An All-day Meeting is appointed to be held at the New Vernon Meeting House the first Saturday in October (October 5th). Lunch will be served. Friends and brethren are invited to meet with us.

(Elder) A. J. Slauson

**UPPER COUNTRY LINE UNION**

The Upper Country Line Union will be held with Pleasantville Church, the Lord willing, the fifth Sunday in September. The meeting house is located on No. 704 between Reidsville and Madison, N. C. We welcome all brethren and friends.

Rachel Wray, Asst. Clerk

**BLACK CREEK UNION**

The next session of the Black Creek Union will convene with the church at Wilson, N. C., the Lord willing, the fifth Sunday and Saturday before in September, 1968.

The church is located at the corner of Green and Jackson Streets in the city of Wilson. All who have a mind to attend are cordially invited to do so.

Eli T. Smith, Clerk

**SOUTH OUACHITA ASSOCIATION**

The 1968 session of the South Ouachita Primitive Baptist Association will convene with Union Church, located about three miles northwest of Haile, Louisiana, and about five miles southeast of Marion, Louisiana, commencing on Friday before the fourth Sunday in September, 1968. Lovers of the truth are welcome.

Elder W. W. Hudson, Jr., Moderator  
Elder David E. Turner, Ass't Moderator  
Brother Eugene Patterson, Clerk

**LEXINGTON-ROXBURY ASSOCIATION**

The Lexington-Roxbury Association is appointed to be held at the Old School Baptist Meeting House at Halcottville, Delaware County, N. Y., Wednesday and Thursday, September 11 and 12, 1968. Those coming on Tuesday take the Denver Road at Kelly's Corner to Crystal Spring Farm, the second house north of Denver Postoffice and store. Those coming Wednesday go directly to the meeting house.

Brethren and friends and lovers of tde

truth are urged to meet with us as we are few in number.

(Elder) A. J. Slauson, Mod.

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#### BLACK CREEK

##### PRIMITIVE BAPTIST ASSOCIATION

The 1968 session of the **Black Creek Association** is appointed to be held with the church at Aycock's, Wayne County, N. C., beginning Friday before the fourth Sunday in October and continue through Sunday. Saturday and Sunday services will be held in the school building in the town of Black Creek. Those coming for the Friday service at the church, from the east take rural road 1520 at Eureka to junction of 1505, turn left and go one mile and turn right on 508 to the meeting house. Those coming from the north or west take 301 south out of Wilson to No. 17, turn left on 17 and go four miles, and turn left on rural road 1634, go to the junction and turn right on 1613 to the meeting house.

For the Saturday and Sunday service at the school building in Black Creek, follow highway 17, turn off at Lower Black Creek Church from the north, left; from the south, right. Consult road map for the location of the town of Black Creek.

Our brethren and friends are cordially invited to attend.

W. E. Turner, Clerk

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#### SALISBURY ASSOCIATION

The **Salisbury Old School Baptist Association** is to be held, the Lord willing, with the Indian-town Church at Powellville, Maryland, on Route 354, Wednesday and Thursday October 23rd and 24th, beginning at 10 A. M.

All those of our faith and order are invited to be with us. Those coming on Tuesday will contact Elder Arthur Warren, phone (82) 641-1826, or William S. Adkins, phone 742-2198. Those coming on Wednesday go directly to meeting house.

William S. Adkins, Clerk

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#### UNION NOTICE

The Original White Oak Union is appointed

to be held with the Church at White Oak, Jones County, the fifth Saturday and Sunday in September, 1968. The church is located about 3 miles west of Maysville, N. C. All lovers of the truth are invited to come and worship with us.

L. H. Southerland, Clerk  
Chinquapin, N. C.

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#### SMITH RIVER

##### PRIMITIVE BAPTIST ASSOCIATION

The **Smith River Association** is to be held with Laurel Creek Church the Lord willing, the first Sunday in September, and Friday and Saturday before. We invite those who love the truth and one another to meet with us.

Those traveling either from Roanoke or Floyd on Highway 221 turn at Jamey's Esso Station on Road 610 and follow signs to the church.

Amos Hash, Clerk

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#### SEVEN MILE ASSOCIATION

The next session of the **Seven Mile Association** is appointed to be held with the church at Black River Meeting House, Harnett County, N. C., Friday, Saturday and Sunday, September 13, 14, 15, 1968.

The meeting House is in the town of Dunn, N. C.

W. D. Godwin, Clerk

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#### KEHUKEE ASSOCIATION

The next session of the **Kehukee Association** is appointed to be held at North Creek Church in Beaufort County, N. C., the first Sunday in October, 1968, Saturday before and Monday following. Elder W. E. Grimes was chosen to preach the Introductory Sermon and Elder A. L. McKinney his alternate.

The church is located on highway 92, east of Bath, N. C., about twenty-five miles from Washington, N. C. We invite our ministering brethren and brethren and friends who may have a mind to meet with us.

E. C. Harrison, Assn. Clerk



Danville, Virginia      September, 1968

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**BUSINESS OFFICE**

R. F. D. 1, Box 539, Beechwood Lane

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**EDITORS**

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane

Danville, Va. 24541

Elder John D. Wood

P. O. Box 186, Manassas, Va. 22110

**ASSOCIATE EDITORS**

Elder W. D. Griffin

39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert

306 Richardson St.,  
Winnsboro, Texas 75494

Elder George Ruston

Dutton, Ontario, Canada

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**EDITORIAL**

JOHN 18: 10

*"I am glorified in them."*

There is much that passes for religion in the present times that has nothing in it but the glorification of man; it finds its beginning in man and ends with man. It is not the work of God and therefore does not glorify him. Man may be sincere in what he does, but that does not make what he does right. Saul thought he should do many things against this name, which things he did, but it was when a work of grace was begun in his heart that he found that the things he thought were unto life were unto death.

The words leading up to our text in the tenth verse declare that "All mine are thine." That is, all that belong to Christ, for whom at the time he uttered the prayer recorded in John 17, when he was about to be crucified, were the Father's, they belonged to him and were given to the Son by the Father. God the Father and God the Son were united in purpose and choice, so they were chosen by God the Father and preserved in Christ Jesus. All that the Father gave to the Son, the Son redeems, and he is glorified in them. Not one of them but was lost and ruined, without hope and without God in the world. Nor did any of them by nature have the ability to come to him. He came to them. He concluded them all in unbelief, for there was none good, no, not one. This is Bible truth, but God's children are made to know it in a living way by the operation in them of God's Spirit, who convinces of the truth of those things that are written in the word. The Spirit does this, not because they have prayed for it, but because they belong to God and Christ, and they are not their own, nor can they do the things that they would. They are a number that no man can number, belonging unto God and Christ, to be called out from the race of mankind for God's own purpose, and for each of them there is an appointed time. One wrote, in hymn number 240,

"The appointed time rolls on apace,  
Not to propose, but call by grace;  
To change the heart, renew the will,  
And turn their feet to Zion's hill."

We believe that all creatures and worlds were created for the glory of God. David saith, "The heavens declare the glory of God," etc. —Psalm 19. Prophets and seers declare his glory, but to see it we find that even Moses must be placed in the cleft of the rock by God himself (Exodus 33: 22), and God told him, "I will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." Saul was a persecutor, but it was God who called him by his grace and revealed his Son in him, and so great was the change, that when men who loved the truth, saw and heard. "THEY GLORIFIED GOD IN HIM." "Consider the lilies, how they grow," said Jesus, yet "Solomon in all his glory was not arrayed like one of these." There is one glory of the sun, and another glory of the moon, and another glory of the stars, for one star differeth from another in glory, so we find the moon, or law, had a reflected glory. It set forth Christ, the Sun, and the prophets, or stars, varied in quantity of light or glory, but it was Christ, the Sun, when he arose with healing in his wings, who eclipsed the stars and moon by a glory that excelleth. He is ever in the midst of his people. The tabernacle was an evidence of his glory, and as the glory of the Lord appeared in the cloud, so we find the innumerable cloud of witnesses all spake of him, of his suffering and the glory that should follow. Take Jesus away, and the glory is departed, just as when the ark of God was taken by the Philistines, the mother called her son Ichabod, saying, The glory of God has departed from Israel. (1 Sam. 6:21) No wonder then that Paul said, "We preach not ourselves (as though we were anybody), but Christ Jesus the Lord, and ourselves your servants for Jesus' sake."

When Martha had said unto him, "Lord, by this time he stinketh: for he hath been dead four days. Jesus saith

unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God?" It is his glory to raise the dead, for as the first Adam was a living soul, so is the second Adam a quickening spirit, and just as the natural man reflects Adam's shame and dishonor, so the new creature in Christ Jesus reflects Jesus Christ, for Jesus Christ is glorified in him. When the saints were to appear before princes and governors they were not to take thought what they should say. He would give them a tongue, the tongue of the learned. What a glory there is in the tongue giving utterance to the things of God. How unfit one is of himself to utter such glorious truth, as unfit by nature as Balaam's ass was to speak with the voice of a man. (Num. 22:28). To the glory of Christ and the power of his truth, the truth of God, his saints face an ungodly frowning world. How boldly these humble men faced their enemies, those who had crucified their Lord, and preached the love and power of a Christ that saves unto the uttermost. The power of love and its constraining and restraining influence is clearly manifest in the union and fellowship of the saints of God, who, led by the Spirit, and walking in the Spirit, do not fulfill the desires of the flesh, but rather esteem others better than themselves, and bear one another's burdens, and by an humble submission to the will of God encourage each other to bear their own burdens. In such who walk in love we see the image of Jesus, and we love them for Christ's sake and glorify God for the grace given to them. The presence of Jesus in such has an humbling effect upon the soul, and sin becomes exceeding sinful, so that there is a self-loathing, and often there will be a laying of one's mouth in the dust, if so be there may be hope, and we know that it is of the Lord's mercy that we are not consumed because his compassions fail not.

"They are new every morning, great is thy faithfulness." The faithfulness of Christ is such that he never leaves nor forsakes us. The presence of the glory

of God in the cloud, his glory as set forth in the tabernacle, the priest, and the offerings, and above all in the ark itself, was to Israel an evidence not manifest to any other people, of God's goodness and mercy unto them, and when those evidences were taken from them, and the house left unto them desolate, the glory of God departed from them. But there is a house of God, a building not made with hands, in which the people of God are living as lively stones, and are built together a spiritual house, and it is in this house that Jesus is glorified. He of God is made unto us wisdom, righteousness, sanctification and redemption, that if any man glory, let him glory in the Lord. Paul tells us that the head of every man is Christ, and that every man praying or prophesying, having his head covered, dishonoreth his head. Every man, or servant of God, praying or prophesying in the spirit, is ever zealous not to cover up the head, Christ Jesus, but is ever forward to declare his work with rejoicing, while the church, as a woman, is ever covering herself, never telling what she has done for the Lord, but confessing in herself as having nothing to glory in but the cross of Christ, so that she, like Paul, glories in her infirmities, that the power of God might rest upon her. Thus as the woman covered is a sign that she is under the power of her husband, so the church, walking conscious of her own infirmities, and glorying therein, realizes the power of God resting upon her, enabling her to glory in her Lord.

The first man Adam is the figure of him that was to come, but through disobedience and death that likeness was debased, and Adam had children debased, conceived in sin, but these children could not possibly know how debased they were except through the second Adam, who is a quickening Spirit. All that belonged to God and Christ groaned and travailed in pain until now, and Paul also says, "And not only they, but ourselves also, which have the first-fruits of the Spirit, even we ourselves groan within ourselves,

waiting for the adoption, to wit, the redemption of our body." Thus gracious men and women have received the spirit of adoption, whereby they cry, Abba, Father, but they, like Paul, are still waiting for the adoption, to wit, the redemption of the body. Here they bear in their body the marks of the dying of the Lord Jesus. They have the Spirit of Christ, but they groan in the likeness of Adam, yet faith, the result of God's word shining in their heart, gives them the light of the knowledge of the glory of God in the face of Jesus Christ. It is in these earthen vessels that he is glorified here, for being common clay of the same lump, and being insufficient to even think a good thought, they show forth his power and his glory. They, as a people, are the house of his glory, and he has declared that he will glorify the house of his glory. What more can he do for his people than he has already done? Will he not change our vile body and fashion it according to his glorious body? Christ's body was more marred than any man's through sin. He died and rose again and ascended into heaven, the same body, now glorified, "decked with resplendent wounds." Once subjected to death, now the first begotten from the dead, possessing immortality, which immortality he has brought to light through the gospel.

Thus we have a hope of eternal life, and we would remember here that hope that is seen is not hope, but under the humiliation of this body which is dead because of sin, we patiently wait for our Lord, who shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and when we see him as he is, we shall be like him, GLORIFIED. In this body of flesh they are declared to be children that will not lie; that is, they show forth the praise of Christ, who has called them out of darkness into his most marvelous light. How much more so when he, who is a quickening Spirit, shall quicken our mortal bodies, and all we have to possess and enjoy to all eternity will redound to the praise and glory of him who loved us and gave himself

for us. If the mind of a man was put in a dog he would not be satisfied to live with dogs, he would want to rise to the level of the mind he possessed. When at that level he would be humbled because he had the likeness of a dog. The mind of Christ is put into a subject of grace, which causes him to no more be content with those things that please his fellowmen, but to rise above them, for he is an object of God's mercy, but he carries about a body of this death, a body that is dead because of sin, just like his neighbors, but having the mind of Christ, he loathes that which is of the flesh and wants the likeness of his Lord. It was this experience that made David say, "I shall be satisfied, when I awake, with thy likeness," and it is the like experience that makes us long for the day when we shall behold his face in righteousness, and awake with his likeness.

(The above was an editorial by Elder Ruston of October, 1938. In the absence of a present writing from him, we feel that this one of thirty years ago will be most interesting and edifying to all. — J. D. W.)

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

ACTS 3:1-11

Of all the signs and wonders that the apostles did through the power of God, only those are recorded in the Scriptures that are needful for the instruction of the children of God in righteousness and the confirmation of their faith. The first eleven verses of the third chapter of Acts relate an incident in the apostolic ministry of Peter and John that occurred soon after the descent of the Holy Ghost and the establishment of the visible church on the day of Pentecost. Peter and John visited the temple at Jerusalem at the ninth hour of the day, a special time of prayer, and saw a lame man that had been carried daily and laid at the gate of the temple, that is called Beautiful, to ask alms of them that came to the temple for worship, and who was about to ask alms of

the two apostles . . . Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." Peter then took the cripple by the right hand and lifted him up, and the bones of his ankles and feet received strength. The cured man leaping, stood and walked and entered with them into the temple, praising God. Those who witnessed the miracle were filled with wonder and astonishment at that which had happened to the lame man, who held Peter and John, as they ran together unto them in the porch that is called Solomon's, greatly wondering.

Peter and John were witnesses of this demonstration of the mighty power of God. Out of the mouths of two or three witnesses shall every word be established. These two apostles were thought to be the oldest and the youngest of the apostles respectively. It seems appropriate that they should participate in this miracle, for it is by a miracle of grace that every child of God enters savingly into a knowledge of the truth, from the time that the first one of the family of the redeemed tasted that the Lord is gracious, until the last one finds a place in that house not made with hands, eternal in the heavens. Peter and John went together into the temple, denoting that blessed fellowship that the children of God have together in spiritual companionship when they sit down in heavenly places in Christ Jesus. Peter and John were together at the trial of Christ, they ran together to his sepulcher, and they came to the temple together, not to offer up the sacrifice of lamb or bullock on a Jewish altar, but to attend to prayer and to offer spiritual sacrifices, also to preach to the Jews who assembled in numbers at the ninth hour, which was three o'clock in the afternoon.

This was one of the hours observed for prayer and sacrifice by the Jews. It was the ninth hour when Jesus Christ on the cross commended his spirit to God as he gave up his life, saying, "Father, into thy hands I commend my spirit." Prayer is the christian's vital breath, his means of communication

with God. A sigh, a cry for mercy, a groan because of sin from a burdened soul is prayer, is indited in the heart by the spirit of God and is heard and registered in heaven. When the high priest under the law dispensation made intercession for Israel, he took a live coal of fire from the brazen altar of sacrifice and placed it upon the incense on the golden altar. As the fragrant incense vapor ascended, perfuming the place of worship, the high priest offered prayer. When a child of God, one of the priesthood of believers, prays, there is a work of the Holy Spirit in his heart, convicting him of sin and teaching him the justice of his condemnation and the righteousness of that fiery law that went forth from the hand of the Lord at Sinai. It shows him his ruin in nature, and in its application consumes all the combustible material of creature effort and legal works. The law burning in the bosom of the convicted sinner as holy fire shows him the vileness of his heart and causes him to groan within himself and to cry for mercy. The creature was born in sin, and to live unto God, must die to sin and realize his need of Christ.

As the ninth hour was observed as an hour of prayer in Jewish worship, there is in this a spiritual signification. It denotes judgment in the sense that when a sinner prays for mercy, he acknowledges the righteous judgment of God for his sins. It was not far from the ninth hour when the first passover lamb was offered up at the time of the departure of the children of Israel from Egypt for the promised land. This lamb died typically in the place of and for the Israelites, and by the sprinkling of the blood of this passover lamb on the lintels of the door posts of the houses of the children of Israel, they escaped the wrath of God and became a nation. Jesus met the judgment of God for his bride, the church, at the ninth hour of the day. He suffered for her and in her stead all the penalty that she would have had to endure if he had not been a propitiation for her sins. By his death and resurrection the church became a holy

nation and a peculiar people of the Lord. At the very hour Jesus died, the high priest in the temple was about to slay the passover lamb when suddenly the earth shook, rocks were rent, many graves were opened, and the veil of the temple was rent asunder from top to the bottom, showing that the way into the holiest was now made open, that the type had ceased, as Christ the true passover lamb fulfilled the requirements of the law and made the observance of ceremonial rites no longer necessary. At the ninth hour Jesus died with a prayer upon his lips as he commended his spirit to the Father. When we enter the church, which is the true temple of God, it is through prayer and supplication; it is because of the merit of the sacrifice of Christ; it is through a sense of guilt having lain heavy on our conscience and our inability to lighten the burden. We can not stand or walk in our own strength before God. The man who was healed in the miracle under consideration could neither stand nor walk. He was lame from his mother's womb. All mankind is conceived in sin, born under its curse, unable to meet its just requirements and under its condemnation. This man had been carried daily to the temple that he might receive alms. This shows he could not stand or walk or live of himself, and that no man could relieve his infirmity. Vain is the help of man to relieve the sinner.

The word certain is used by the Holy Spirit to designate this man from all other individuals and shows him to be a representative character. A subject of grace is distinguished from all other individuals not receiving God's favor. This man represents a sinner who is convicted of sin and is slain by it. Such a character is separate from the world. This man had no strength or means by which he could relieve himself and was fully aware of his physical infirmity. He had to be brought to the gate of the temple to which reference has been made. It is the law that brings a subject of God's redeeming love to a realization of his need, for the law is the schoolmaster of believers unto Christ that

they might be justified by faith. The decalogue manifests the wound of sin and the ceremonial law points to the remedy, but is powerless to apply it. The law therefore is a ministration of death. Sacrifices under the law dispensation were offered daily, but could not take away sin. The repetition of these sacrifices day after day and year after year emphasized their impotency to purge the conscience or cleanse forever the foul stain of sin. The daily presence of this invalid at the temple to beg alms proved the gravity of his condition. He was incurable by any aid of man.

Peter and John bade this man to look upon them, not that they could of themselves effect a cure, but that through their ministration he might look to Jesus who is the fullness of grace and truth. Peter bade the afflicted one in the name of Jesus of Nazareth to rise up and walk, stating that he had neither silver nor gold to give him, gifts that perish with the using. Jesus had resided a considerable time as the word made flesh in his holy humanity in Nazareth. So the lame man was bidden to rise and walk in the name of Jesus Christ, the God-man, the holy one who had left the shining courts of heaven's effulgent glory to assume holy human flesh, that he might bring many sons to glory. When the fullness of the time was come, God sent forth his son, made of a woman and made under the law to redeem his church, which was under the law. The children of God being partakers of flesh and blood, Jesus likewise partook of the same that through death he might destroy him that had the power of death, and deliver them that all their lifetime are subject to bondage. The law of God required obedience in the flesh, therefore Jesus was manifest in the flesh. In Christ dwelt the fullness of the Godhead bodily. In the matchless name of Jesus the lame man was bidden to rise up and walk. Peter then took the afflicted one by the right hand, which denotes acceptance, fellowship. Those that enter into fellowship with the son of God are placed at the right hand of Christ when the Lord shall come with

his angels and sit upon the throne of his glory. Immediately the lame man was lifted up, his feet and ankle bones received strength and he was able to leap and walk and to praise God.

The poor child of God who has felt the plague of his own heart, and to be without hope in the world, leaps in a spiritual sense when his burden is removed, when peace is spoken to his soul, when he discerns Jesus as his great salvation, when he is lifted up from law into grace, when he enters into manifest life in Christ, and his soul magnifies the Lord and rejoices in his Savior. It is then that he walks, not after the flesh, but after the spirit. It is stated that the healed man entered into the temple. When the child of God is lifted up above the condemnation of the law, he enters into that rest prepared for the people of God and has his place in that antitypical temple of lively stones built up for a habitation of God through the spirit. The lame man, fully restored, resorted to Solomon's porch, one of the precincts of the temple that then was. Solomon typifies wisdom as well as peace. In the spiritual temple the subject of God's grace learns that wisdom that is from above, and which is pure and peaceable. Jesus Christ is made unto his people wisdom, righteousness, sanctification, and redemption. By nature we learn wisdom from man, which is foolishness with God, but through the healing power of the Great Physician of our souls, we are taught the wisdom of God. The lame man did not enter the temple until he was healed, and the little ones in Zion do not learn the wisdom that is from above until they are made alive spiritually. It was in the temple that the healed man praised God. It is in the true church that God's redeemed family praise him. Of such it is written: "This people have I formed for myself; they shall show forth my praise." The lame man was cured without the use of silver or gold, which emphasizes the truth that all the gold, that all the natural wealth of men poured into societies and organizations of men, whether at home or abroad, can not suffice to save a single

soul from bondage to sin and death. Only from Jesus comes the priceless blessing of eternal life.

(The above was written by the late Elder Arnold H. Bellows and appeared in the Signs of March, 1943.

We were greatly impressed when we read it again recently and felt to include it under Voices of the Past. — J. D. W.)

OBITUARIES

SISTER BETTIE GLASS

Sister Bettie Calk Glass was born in Downsville, Louisiana, June 19, 1887, and died in Farmersville, Louisiana, April 20, 1968. Survivors are her husband, Brother Wilmer Glass of Farmersville, Louisiana; four daughters, Mrs. Mozel Tull of Minden, Louisiana; Mrs. Vera Owens of Haile, Louisiana, Mrs. Christene Bowman of New Britain, Connecticut; Mrs. Madeline Gardner of Vidalia, Louisiana; two brothers, J. H. Calk of Monroe, Louisiana, J. D. Calk of Fort Worth, Texas; three sisters, Mrs. Beulah Anderson and Mrs. Erie Thurston of Downsville, Louisiana, Mrs. Arminda Beauchamp of Houston, Texas; ten grandchildren and one great grandchild.

I do feel like from the very depth of my heart that sister Bettie Glass was one of the little ones that our great God gave his son to redeem. I find so far as my understanding is, that the Lord died only for his sheep. He arose for the sheep and went back to the right hand of the Father where He is now making intercessions for the saints according to the will of God. She was a very lovely person, and I suppose there was no one that enjoyed doing for the Old Baptist anymore than sister Bettie Glass did. This hope that she had did not stop at the grave for it will finally carry her on to the full completion to ever be with God around his glorius throne for ever and ever, amen.

The writer conducted the funeral.

David E. Turner  
410 West Madison  
Bastrop, Louisiana

MERRILL BEAUCHAMP

Our precious brother fell asleep in Christ on Thursday, February 1, 1968. There has been equals but none to surpass him as a living witness in bearing testimony to God's saving grace. It could be well said that this grace was as clearly made manifest in the day of death as it had been in life.

He was born December 2, 1888, the son of Willard and Virginia Beauchamp. His birthplace was on a humble farm home near Snow

Hill, Maryland. His early life was spent in the vicinity except for the time that he spent in military service during world war number one.

The providence and grace of God shines alike in his life. He was a quiet boy and man, not having indulged in the usual vices of mankind, yet ever ready to credit it all to God's goodness. He married Miss Elsie Cottingham after the war and they were blessed to live together in happy union and felicity for many years and to be blessed with four kind and well reared children, to wit, Mrs. Grace Dryden, Berlin, Maryland, Mrs. Iva Hynson, Wilmington, Delaware, Willard, of Baltimore, Maryland, and Ralph, of Mt. Airy, Maryland, who, together with their mother, are left to continue their allotted time here.

He was blessed to have the love and confidence of the Old Baptist people all his life, he having been made a trustee of the Snow Hill Church on December 26, 1925. He and Sister Elsie came before the church at Snow Hill on the first Sunday night in August, 1959, and were baptized by Elder David V. Spangler on August 30th. He was chosen deacon of the church in April, 1963, and served with honor and glory to the saving grace of God.

His funeral services were held at Snow Hill Old School Baptist Church by the writer on Sunday, February 4, 1968, after which we laid him to rest in the Salisbury, Maryland cemetery, there to come forth in the resurrection by the same power that brought Jesus from the dead, and, as Jesus came in the same body in which He was buried, it was the faith of our brother, and of the church and pastor, that he will be brought in the same body in which he was buried, only it will be spiritual and not natural. The text on this occasion was found in I Cor. 6: 14,15.

W. D. G.

OCTAVIE EMERSON

Sister Octavie Martin Emerson was born September 25, 1889, and passed from this life April 10, 1968, making her stay on earth more than seventy-eight years. She was the daughter of the late Sparrel and Falley Bryant Martin of Patrick County, Va. She was twice married. Her first husband was Thomas S. Sigmon. They were married November 14, 1918. He died January 26, 1947. To their union were born two daughters. She married Pleasant Wade Emerson December 16, 1948. He died August, 1953. She leaves to mourn two daughters, Mrs. Mattie Snead and Mrs. Rethie Dence of Virginia Beach and six grandchildren.

She united with the Primitive Baptist Church at Union on October 21, 1911, and was baptized by Elder P. A. Cahill. She faithfully attended her church as long as her health permitted. She walked many miles many times

to fill her seat at church on her meeting days. She professed a hope in Christ at the age of twelve years. She was always glad for brethren and friends to visit her. We feel that God has called her home to be with Him where there is no sickness, sorrow, pain and death, where all will be peace, love and joy forever.

Her funeral was conducted at Union Primitive Baptist Church by her pastor Elder Leonard Brammer. Her body was laid to rest beside her first husband in the Sigmon Cemetery. We extend our heartfelt sympathy to the family and bow in humble submission to the will of God.

Submitted by one who loved her,

Rada L. Rakes

#### IN MEMORY OF BROTHER HAMLETT

It has pleased our Heavenly Father to remove from our midst by death Brother Daniel Lee Hamlett, on May 9, 1968. He joined Springfield Church May 10, 1924. He was a firm believer in salvation by the grace of God. He enjoyed talking on the Scripture and the goodness and power of our God.

Brother Hamlett is survived by his wife, Pearl Hamlett, five sons, ten daughters, 35 grandchildren and 18 great grandchildren. Funeral services were held in Oak View Presbyterian Church by his pastor Elder O. K. Tench and Mr. Locks. Burial was in the Church Cemetery.

L. R. Willis

#### SARAH LOU EMERSON

Sister Sarah Lou Emerson was born May, 1892, and departed this life March 18, 1968, at the age of 75 years.

She was the daughter of the late Solomon A. Setliff and Sarah J. Via Setliff of Patrick County, Virginia, and was married to Henry H. Emerson on October 3, 1907. To their union four children were born. She leaves to mourn her passing her devoted husband, two sons Jasper A. Emerson of Ridgeway, and Eugene A. Emerson of Martinsville; and two daughters, Mrs. Lillie Pickerel of Ridgeway, and Mrs. Murray A. Martin of Bassett; two sisters, Mrs. Tom Nicholes of Eden, North Carolina, and Mrs. Virginia Rakes of Endicott, Virginia; two brothers, John R. and James J. Setliff of Stuart, Virginia; 13 grandchildren and 11 great grandchildren.

She had been a member of Union Primitive Baptist Church for about fifty-one years. Her funeral was conducted at Union Church by her Pastor, Elder Leonard Brammer, with burial in the Church cemetery. Sister Emerson was a faithful member of the church and attended the meetings when her health would permit.

May the Lord richly bless and comfort all that mourn and cause the Church to be sub-

missive to his will.

Written by a sister in hope,  
Clora S. Akers

#### MINNIE APPLE SAUNDERS

On January 4, 1966, the Lord of Heaven and earth called her spirit home, and Sister Saunders was relieved of her suffering. She had been in declining health for several years and critically ill for one month. Romans 8-17: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

She was a member of Lindsey Street Primitive Baptist Church and attended her meetings regularly as long as her health would permit. She manifested much love and concern with the welfare of the church. As we bow in humble submission to the righteous will of our Lord, we feel our loss is her eternal gain.

Sister Saunders talked with the writer much about a precious home which she greatly longed to see. The last time I stood by her bed of affliction, I felt death would be a sweet relief. There was a prayer in my heart that if it could be his righteous will, she be given to sleep that peaceful sleep in Jesus, while awaiting his coming to take her to that precious home where she longed so much to be. Where there will be no more suffering to bear.

She left to mourn her departure one son, T. W. Saunders, Jr. of Reidsville, N. C.; a daughter, Mrs. George W. King, of Ayden, North Carolina; and four grandchildren; along with five step-daughters; Miss Blanche Saunders and Mrs. C. C. Webb of Reidsville; Mrs. J. A. Moore of Greensboro; and Mrs. C. C. Robertson and Mrs. Audrey Minor of Route 1, Reidsville; four step-sons, L. R., J. A., and M. F. Saunders of Reidsville and G. N. Saunders of Route 1, Reidsville.

In the absence of her pastor, Elder D. V. Spangler, the funeral was conducted by Elder Wallace Smith and Elder A. P. Mewborn, pastor of the Church she attended while making her home with her daughter in Ayden, North Carolina. After the death of her husband, Brother T. W. Saunders in 1961, she spoke often of the love and fellowship she found with these precious brethren.

Her body was laid to rest beneath a mound of beautiful flowers in the Apple family cemetery, surrounded by the rolling hills of Caswell County where she was born on May 10, 1885, and lived her 81 years closely associated with this place.

May the Gracious Heavenly Father continue his blessing upon those near and dear to her.

(The above was received some months ago, and held because we did not know who wrote it. We now learn that it was written by Brother Clifton Robertson — J. D. W.)



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 136

DANVILLE, VA., OCTOBER, 1968

NO. 10

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 10/68  
IT EXPIRES WITH THIS ISSUE

### THE RIVER OF THE WATER OF LIFE

(Psalm 46:4; Rev. 22:1)

This "is a river, the streams whereof  
Make glad the city of God,"  
The church the dear Redeemer loved,  
And purchased with his blood.  
How beautiful does this scripture  
To this sinner appear!  
Somehow it has been sweet to me,  
Serving my heart to cheer.  
This clear river never runs dry,  
Proceeding from heav'n above,  
From the throne of God and the Lamb,  
This pure river of love.  
Its gladdening streams ever flow  
To the elect in this land,  
Who for sovereign electing grace  
Have taken a firm stand.  
Election is a delighting stream  
To the church militant,  
Which in everlasting days will be  
The same church triumphant.  
The quickened sinner is made glad,  
When by faith it is known,  
And blest indeed are the people  
To whom this doctrine's shown.  
They are those whose names are written  
In the Lamb's book of life,  
And they'll be taken home on high  
As "the bride, the Lamb's wife."  
At the head of the crystal river,  
With a delightful thrill,  
They shall view the fountain of love,  
And freely drink their fill.

C. W. Vass  
Elizabeth City, North Carolina

### THE SONG OF SOLOMON

*"The song of songs, which is Solomon's." (Chapt. 1:1)*

Solomon spoke three thousand proverbs, and his songs were a thousand and five. (I Kings 4:32) He spoke many things to the comfort of God's chosen people. We hope it is our song today: to sing praises unto our God. Solomon's words were spoken by the wisdom of God and are precious to our souls. When he draws us we run after Him, being blessed to receive the manna that comes down from heaven. Like the rain and snow that falls from the Master's hand and waters the earth, it gives every blessing to the ones it is prepared for in its season.

When a child of grace looks back in his experience and can say that the winter is past and the rain is over and gone, that day becomes a day of light unto him: we know the sun shines very little in the winter season, but when spring comes the flowers appear and they are delightful. We hear the singing of the birds and the voice of the turtle is heard in our land. Are all people included in "our"? Or is it not the ones given an ear to hear and a heart to understand, having His love in their hearts: being immersed in His love according to the will and purpose of God.

Brethren, I believe God is just in all his work: he is a just and merciful Lord, having mercy on whom he will have mercy, and compassion on whom he will have compassion. He works all things according to his purposed will in this earth, as he does in heaven. I see this in all the things which God ordained — all events that have been, are now, and will come to pass for the good of his chosen in his Son before the world began.

This is not a hard doctrine: this is

the true doctrine; and who can believe it? Only those who are blessed to know it in the Spirit, and not by works of the flesh. God is a Spirit and the many that are spoken of are the ones who believe in Him: As many as were ordained to eternal life believe in God. John 3:16 says, "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." The world that is under consideration is the world that he loved to the extent that there will not be one lost that He loved before the world began.

I do not say that I understand all of this, but Wisdom knows. It is not for puny man to understand all things, but he that lacks wisdom let him ask of God who is able to supply his children with all their need. Brethren, if I know anything this is my song both day and night. It is good when we are made to realize with Jeremiah that "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heaven by his understanding." (Jer. 51:15) What God has done is done forever. Here is Wisdom that built her house: this is the house of the Lord which belongs to the heirs of promise. The Son that came into the world is the eternal life of the heirs of promise. They are begotten again unto an inheritance incorruptible and undefiled, that fades not away, but is reserved in heaven for them.

When we meet together in the meetings, in the homes or elsewhere, this is our song. Aren't you glad that where two or three are gathered together in his name, Jesus is in the midst of them. In our meditations day and night, we trust that we are being led by the Spirit of God. We know that as many as are led by the Spirit of God are the sons of God. God has never led one the wrong way, for He is the way, the truth, and the life. This is all his children need — that He guide and direct their steps.

I know that the flesh tries to direct, and to hold things it calls its own; but the flesh is weak, too weak to walk of itself. A man's goings are of the Lord,

and how can he understand his ways. He is drawn by the Spirit, "No man can come unto me except the Father which sent me draw him," said Jesus; and He will raise him up at the last day.

We think of the disciples that John sent to Christ, asking if he were the Christ, or should they look for another. Christ said, "Go shew John again those things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up and the poor have the gospel preached to them." The Gospel "is the power of God unto salvation to every one that believes, to the Jew first, and also to the Greek, for therein is the righteousness of God revealed from faith to faith," said Paul. So we travel along by faith, in love and fellowship one with another. This is the way our Song is sung in the name of our Lord, who is all wisdom.

May the Lord bless our editors in their meditations in putting in print the many letters that go in the **Signs of the Times**. We desire to know nothing but the truth.

In hope of eternal life,  
Elder Herbert R. Prince  
967 Maxey Street,  
Memphis, Tenn. 38111

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#### BROUGHT LOW THEN RAISED UP

Box 295,  
Nags Head, N. C. 27959

Dear Editors:

Dear children were you ever caused to rejoice in the thought of having been down in the low ground of sorrow: down in that valley below all other creatures, it seemed, and feeling so depressed and so helpless, seemingly without a friend in the world? And yet surrounded by your family, and knowing that they loved you deeply and would do anything for you that they could, as shown by their willing efforts in the past. But you felt they could not understand your case, even if you could tell it to them. For you felt that your present state or condition

was such to be so beyond their understanding that they could not utter a word of sympathy or consolation to you.

Well, I had that feeling yesterday morning for awhile after getting out of bed; but, dear child of grace, I tell you I was understanding the power and mysteries of the God of mercy. How unsearchable are his mysteries and his ways past man's finding out! I had not spoken one word to my dear companion concerning my depressed condition, for, as I have already said, I felt she could not understand if I did. But, when it seemed I was in the lowest part of my depressed feeling, my companion spoke just two or three words to me. I cannot recall just what they were, but it seemed they were filled with so great a love for me, that they reached into my very heart and soul, and brought me out of that dreadful feeling of loneliness. I do not know if she felt the power of those words which she spoke to me, since I have not mentioned it to her, but don't tell me that it was not a power greater than man speaking through her to me . . . for there is no power that could convince me that it was not the power over both heaven and earth speaking through my companion into the depth of this poor sinner's soul. I feel this is so, and it has strengthened my love for her, yet I desire not to be allowed to give praise unto her for it having come to pass, for I feel to know that it all came from the blessed Lord and Saviour Jesus Christ, the only source of goodness, grace and mercy.

So, if not deceived, I now am enabled to rejoice in and for having been brought down far below the reach of help from man of himself; and am caused to feel thankful that God's ways are his own, and are mysterious in how they are to reach and affect a poor and helpless worm of the dust.

I just felt impressed to tell this to someone, so am sending it to you to do with as it might be in your mind to do.

From one who hopes that his hope is real.

Troy G. Shepard

#### LETTER TO MY CHILDREN

I would like to tell a little of my experience if the Lord will direct my mind. He first showed me I was a sinner poor and wretched without hope in my God. I was made to cry unto the Lord for mercy for I could do nothing of myself. I could only say, "Save me or I perish." And for a long time I went crying unto the Lord to save me or to give me some relief, for I was sick and no man could help me.

One night the Lord came to my rescue and showed me he was the Lord who saves his people from their sins. Then I got relief for awhile and my burden was gone. Oh! how I rejoiced, hoping it was gone forever. But in a short time I was crying again, and soon was directed to unite with the Liberty Hill Primitive Baptist Church near Farmerville, La., where my father and mother were both members for a long time. Elder Woody Smith (father of Elder J. L. Smith) baptized my husband and me. (He joined with me.)

As I came up out of the water a light shone so bright around us. I was relieved of my burden for awhile. Soon I was crying unto the Lord for forgiveness of all my sins. I felt like I was going down to condemnation and was praying to the Lord to have mercy on me. The thought came to me, "If I could just touch the hem of the Savior's garment and sit at his feet, I would be so happy."

So one night I had just gone to bed and a star appeared at the foot of my bed. It was so bright that it seemed to light the whole room. With that star was an angel who smiled and said, "Arise and go with me." I drifted through the air to a place most beautiful. The door was open and I sat at the Saviour's feet. He reached down by my right side. His right hand picked up the garment and gave it to me in my right hand. The hem was about an inch wide. While sitting there the star was over my head, and danced around for an instant. Then it went directly in front of me to two chairs with one arm between. The Lord took his hand and showed me the chairs and told me that this was

my seat and my husband's seat. When I arose to my feet all in the house arose and beckoned me to come. There were people sitting in that beautiful place, and the Lord smiled and said, "Not yet, come again," and laid His hand on my head while the angel waited at my right side.

When I arose from my bed we passed over a multitude of people. They waved and said, "There she goes." We passed back that way and the people were singing. They all rose to their feet and said, "There she goes back."

If not deceived this is what I saw of where I hope to go when I leave this world. What a beautiful home! The star and angel have appeared to me several times since. When I was in trouble or in sickness it has been my comforter, and would appear and give me relief. So I do not know if this will be of any comfort to you. But I hope you may have an experience that will give you comfort as it has given me. I hope it was given me through the Lord and Saviour Jesus Christ. I hope I was born of that Spiritual birth and was washed in the blood of the lamb. If so I am one of His children, and it is by the grace of God. If I am saved it is through the goodness and mercy of our dear Savior Jesus Christ. I know I am a begger unworthy to be among God's little Children. Whom could we go to if we could not go to Jesus Christ? Who could hear our cry except the Lord Jesus Christ? I hope I love the children of God.

An unworthy Sister in hope of mercy,  
Mrs. Bettie Glass

#### COMFORT IN TIME OF TROUBLE

Let me mention a little of the Lord's wonderful comforting words. Word came to us in 1945 that one of my daughters was giving birth to her first child. They lived in New Orleans. They called me the morning of April 12, and said we have a big boy and he is fine. "The mother has not come from under the anesthetic yet, and we will call you later." They did not call, so I told my family that she needs me. They would say no news is

good news, but I could not think so. For 24 hours I was in deep sorrow. I could not get any comfort, so I went to a secret place and tried to humble myself down in the most humble way I knew. I cried unto the Lord to have mercy upon her and to give me some comfort if it could be His will.

Then I layed down and closed my eyes and heard a noise as if a bird had flown over. I looked and at the foot of my bed there was a star that lighted the whole room. By the star was an angel standing, who had my daughter in His arms and in big gold letters just above her head: "She liveth." He smiled and said, "She liveth" and went away. Oh! You will never know how much comfort I did get unless you had been there.

In October of the same year she was at my home and she began hemorrhaging. We called the doctor but he could not stop the blood. An ambulance carried her to the hospital. While she was in the operating room I waited in the bedroom, and was so grieved because it seemed nothing could be done. I sat in a big chair and laid my head on the arm, and was pleading to the Lord to have mercy. I felt a touch on my arm and looked up and the angel was standing on the foot of the bed by my chair. The star lighted the room. The angel laid his hand on my head and smiled and said, "All things are well." He said it twice, laid his hand on my head, and went away.

This is so much comfort to me. I can never express how I felt, but hope I am not deceived in all of this. The Lord was with us. My daughter recovered and is the mother of five fine children and is doing all right. I hope I am thankful to God of Heaven for His goodness and mercy to us. This may sound foolish to some people, but to me it is true. I saw the angel and the star. He had my daughter in his arms.

Mrs. Bettie Glass

(The above were written by the late Sister Bettie Glass, of Farmersville, La. See obituary in the September issue. Elder W. W. Hudson prepared the above for publication — J. D. W.)

REACHING THE TOP OF THE HILL

11458 Hartley Rd.,  
Houston, Texas 77016

Dear Brother Wood:

... I have seen the **Signs of the Times** since I was a barefooted child, for my father and mother took it. . .

I have some scripture I would like to quote, "Behold, how good and how pleasant it is for brethren to dwell together in unity! (Psalm 133:1) I would not know of a better way for the brethren to dwell together than through the **Signs**, when they can't meet and be together. My own experience is that there are different kinds of medicine, and also different kinds of rest.

I feel that I have had a hard time all my life, and especially through the depression from 1930 to 1939, but I know I have suffered nothing in comparison with what some people have gone through in this world. About 1937 I was working in the cedar brakes, cutting cedar posts to make my living, having a wife and one boy, and was having a pretty hard time of it. Sometimes I did not make enough to get all the groceries we needed. One night while in the cedar brakes camped in a tent, I dreamed that I was trying to climb a high hill; and would often sit down and rub my legs while looking towards the top of the hill; and it would seem impossible for me to ever reach the top. But every time I stopped to rest there would be something telling me to climb on and not give up: that on top of this hill was a sweet and blessed resting place for me that I knew nothing of.

I did not reach the top of the hill in my dream, and at the time I had no interpretation of it. But now I believe this is the meaning of it, that I reached the top of the hill when the Lord called me into the church in my old age.

May God send his tender mercy and comfort to all of you, as he has sent to me.

C. L. Berry

MUCH SEARCHING OF HEART

Rt. 1, Box 1,  
Fernbank, Ala. 35558

Dear Editors:

It is past time to renew my subscription to this good paper . . .

I am very weak, and see more and more of my weakness as the days go by, and am made to realize what Jesus told the people while he was here on earth, "Without me ye can do nothing." and I know that without him I am nothing and less than nothing, and altogether vanity. He is our strength and our life, — our all. He is our refuge and hiding place, and our shelter from the storms that are raging in the four corners of the earth — He is in the clouds that blackens the sky from our view; but he knows our need.

There is a lot of comfort to me in the 91st Psalm. I may not be in the number, but I have received much comfort from reading it many, many times. "There shall no evil befall thee, neither shall any plague come nigh thy dwelling, for he shall give his angels charge over thee, to keep thee in all thy ways." Read the entire Psalm: it is so full and rich our cup runs over.

When we read in Judges, chapter five, the thanksgiving song of Deborah and Barak, it makes our hearts sing praise to the Lord as they did. In the sixteenth verse of that chapter, we read, "Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? For the divisions of Reuben there were great searchings of heart." Have we not many times laid awake in the dead of the night and done much searching of heart? And have we not heard the Good Shepherd's voice? Jesus said that his sheep hear his voice and a stranger they will not follow, for he gives unto them eternal life and they shall never perish; and that his Father is greater than all, and no man can pluck them out of his hand.

If saved it is by grace,  
Minnie Seay

### THE GLORY OF GOD'S SOVEREIGNTY

In a beautiful and edifying sermon on, "Christians a Chosen Generation, a Royal Priesthood; a Holy Nation, a Peculiar People," (I Peter 2:9) Jonathan Edwards, the noted 18th century New England minister, has the following reflection on the glory of God's sovereignty in election:

"God's thus electing a certain definite number from among fallen men from all eternity, is a manifestation of His glory. It shows the glory of the divine sovereignty. God hereby declares Himself the absolute disposer of the creature; He shows us how far His sovereignty and dominion extend in eternally choosing some, and passing by others, leaving them to perish. God here appears in a majesty that is unparalleled. Those who can see no glory of dominion in this act, have not been made sensible to His glorious greatness. And here is especially shown the glory of divine grace, in God's having chosen His people to blessedness and glory long before they were born; in His choosing them out of the mass of mankind, from whom they are not distinguished, and in His love to them being prior to all that they have or do, being uninfluenced by any excellency of theirs, by the light of any labors or endeavors of theirs, or any respect of theirs toward Him."

"Make God the peculiar object of your praises. The doctrine shows what great reason you have so to do. If God so values you, sets so much by you, has bestowed greater mercies upon you than on all the ungodly in the world; is it too little a requital for you to make God the peculiar object of your praise and thankfulness? If God so distinguishes you with His mercy, you ought to distinguish yourself in His praises; you should make it your great care and study how to glorify that God who has been so peculiarly merciful to you. And the rather because there was nothing peculiar in you, distinguishing you from any other person, that moved God to deal thus peculiarly by you. You were

as unworthy to be set by as thousands of others that are not regarded of God, and are cast away by Him for ever."

(Submitted by Walter B. Brunning Hatfield, Pa.)

Ocean City, Md.

Dear Elder Wood:

I received the enclosed letter from Sister Mary Davis of Shreveport, La., and enjoyed it so much that I wrote her for permission to send it to you, feeling that others would enjoy it in the *Signs*. Also, I am sending part of her answer, as it was very comforting to me.

Ethel Holloway

Dear Sister Ethel:

My dear one, I hardly know how to answer your request to send my last letter to Elder Wood except to grant you permission, because I certainly do not want to act contrary to your wish. I just ask myself, and wonder how any dear saint of God could get anything from my poor and feeble attempts to pen thoughts concerning the unsearchable riches of our Lord, because I always feel to be so void of words to express what I feel.

Many of you have been blessed with a wonderful gift to write, and could so much better occupy the pages of our dear *Signs*. Yet it gives me much comfort to know that one of his anointed ones has received so much from what I trust I was given to write. Whatever joy and comfort is found therein, give God all the honor, praise, and glory. I am reminded of Paul's writings to the Romans and Corinthians concerning diversities of gifts, and although one's gift may seem so very small and insignificant, it takes all the members in one body, and all members have not the same office: so we being many, are one body in Christ . . ."

I believe that in Matthew 5, in his Sermon on the Mount, Christ did not leave one to guess concerning the gifts of Almighty God, and instructed his

people not to hide their gift, but, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Therefore, if I am given to write anything of any value spiritually, I desire to share it with others. The wonderful writings the Lord has blessed his saints to write have been so comforting and encouraging to me many times.

Although I have been richly blessed to attend church often, and given to feast upon the messages brought forth to the flock, and enjoy the sweet fellowship of those so near and dear, I still look forward to the **Signs of the Times** each month. I agree that Elder Lambert is richly blessed, and I enjoyed his article on Baptism. Sister Young's letter really touched me, and meant so much to me. I enjoy them all but at times one seems to mean more than others . . . I look forward to seeing more from Elder Hudson's pen for he is wonderfully blessed.

. . . I must close this: I had only intended to write a short note, but guess I forgot. Wish you could be with us for our association. Am really looking forward to it.

In bonds of love,  
Mary Davis

ACCOUNT OF VISIT

308 N. Wyandotte  
Shreveport, La. 71101

Dear Sister Ethel:

I'll begin this by apologizing for such a delay in answering. I received your very good letter the day I left on my vacation trip. I was gone for three weeks, two of which was spent among the dear Old Baptists in North Carolina and Virginia. If you have seen Sister Maude and others lately I'm sure you have learned that Brother and Sister Barron and I were in that section. It was so good to

see them, and I wish there had been sufficient time for us to come visit with all of you dear ones on the Eastern Shore.

We had talked of this trip years ago, even before I made the trip in '65, but plans never became a reality until this year. We were blessed with a wonderful trip, and attended the first two days of the Staunton River Association. We left there to attend the regular monthly services at Bush Arbor Church Saturday night and Sunday. We were blessed to spend time with Elder and Sister King, and had a joyous and precious visit with them. They are dear to me and are a loveable couple. We also spent time with Brother and Sister Rudd, and Elder Elder Wallace and Sister Marie Smith; and had a good visit with Elder Donald while we were at Elder Wallis'. All are very sweet and precious to me, and made us feel so welcome everywhere we went.

After leaving Bush Arbor we went to Elder and Sister Spangler's and spent a couple of nights, and had a most wonderful visit with them. They took us on the Parkway for a sightseeing tour one day, which was very enjoyable. The scenery was so beautiful — and at the same time we enjoyed Elder Spangler's preaching while traveling.

We left their home and drove to Elder and Sister Wood's I had never had the privilege of meeting them before, but was made to feel at home only moments after we arrived. They are two wonderful people, and our visit with them shall be treasured also. We left them to attend the Upper Country Line Association.

If not deceived, I was brought up out of the dark and cold valley and placed upon the mountain top, and was given to feast on the glad tidings brought forth so beautifully by the enabled ministers of our Lord. I had felt so cold and hard, but my heart seemingly melted as

I was blessed to hear Elder King relate my experience when he was blessed to declare the unsearchable riches of our Lord while preaching from 2 Corinthians 4:5-9. It was indeed food and drink to my hungry and thirsty soul, and gave me much strength and comfort. I rejoiced while hearing many of the sermons, but this one by Elder King at the Staunton River Association stands so vividly in my mind. That same afternoon Elder Wallis Smith preached concerning, "For here we have no continuing city . . .," which was also so very beautiful and comforting to me.

I always wish I could retain what I am given to hear, but have been made to realize that what we feast upon today will not suffice for tomorrow. We also must hunger and thirst before food and drink are needed.

We were blessed with a safe trip home, and arrived in time to attend our annual District Meeting. We had Elder Taylor, and also Elder Hamrick from the Valley in Texas with us. I believe both were wonderfully blessed to feed the flock: It was a continuation of what we had heard and rejoiced in while in Virginia and North Carolina. The past week end was our regular meeting at my home church, and Elder John Lee Smith was surely given wonderful liberty both Saturday and Sunday. They also were in North Carolina and Virginia. They had planned to drive up with Brother and Sister Jones, but Sister Jones was unable to go, so the Smiths rode the bus. . .

I thought of Brother Lambert as I read what you wrote about Elder Spangler saying that to get comfort from any part of the Bible, one must see Jesus in it. Many times I have heard Elder Lambert express that unless one sees Jesus in a text, he does not understand the fullness of it.

It seems I could go on and on, and yet not have much of a message, but I wish I could express my thoughts and feelings, and what I was given to view and feast upon while on our trip. I hope I am truly thankful for all these great blessings.

Give everyone my love. I will try to answer sooner next time.

Love and sweet fellowship,  
Mary Davis

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#### CONTENTNEA UNION

The next session of the Contentnea Union is to be held, the Lord willing, with New Bay Church, Onslow County, N. C., the fifth Sunday in September and Saturday before.

The church is three miles south of Jacksonville, N. C. just off Highway 17. All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr. Clerk  
Rt. 3, Tarboro, N. C.

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#### CONTENTNEA ASSOCIATION

The next session of the Contentnea Association is to be held, the Lord willing, with Shiloh Church, Pamlico County, N. C., the 11, 12, and 13th of October, 1968, at Lowlands.

All lovers of the truth are invited to meet with us.

W. W. Stallings, Jr., Clerk pro tem.

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#### ORIGINAL WHITE OAK ASSOCIATION

The Original White Oak Association will be held, the Lord willing, with the church at South West, Onslow County, North Carolina, beginning on Saturday before the third Sunday in October, 1968, and will continue through Monday. The church is located about 5 miles west of Jacksonville, North Carolina, on Highway 53. All lovers of the truth are cordially invited to be with us.

L. H. Southerland, Clerk  
Chinquapin, North Carolina



Danville, Virginia                      October, 1968

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**BUSINESS OFFICE**

R. F. D. 1, Box 539, Beechwood Lane  
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**EDITORS**

Elder David V. Spangler  
R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood  
P. O. Box 186, Manassas, Va. 22110  
**ASSOCIATE EDITORS**

Elder W. D. Griffin  
39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert  
306 Richardson St.,  
Winnboro, Texas 75494

Elder George Ruston  
Dutton, Ontario, Canada

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**EDITORIAL**

**PROBLEMS OF VALID BAPTISM**

*“Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul?” (1 Cor. 1:12-13)*

Paul besought the brethren composing the church of God by the authority of Jesus Christ to be perfectly joined together in the same mind and judgment. These reports that there were contentions, envying, strife and divisions among them concerning ministers made necessary Paul's explanation relative to the relationship of God's ministers to the church. “Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?” Paul further explains the relationship by stating: “For we are labourers together with God: ye are God's husbandry, ye are God's building.” (1 Cor. 3:9) Even though Paul planted and Apollos watered it was yet God's husbandry because God prospered it. Even though Paul laid the foundation and another built upon it, it was yet God's building because God gave the grace to Paul as a wise master-builder. Paul sums up the reason why no man should glory in men by adding: “Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; And ye are Christ's; and Christ is God's” (1 Cor. 3: 21-23) This reasoning proves that any work that a minister performs which is successful, is of God. If it fails, it proves that God is not in the matter. Paul laid the foundation but he did not make it.

The foundation was Jesus Christ. Paul planted but he did not make the plants. Apollos watered but he did not manufacture the water. There is no doubt that these members of the church had a tendency to worship these ministers by whom they believed. Ministers must often explain that they themselves are nothing but men. These ministrings are ordained of God. The **ministering** is something that is necessary but God is to be praised.

The first question Paul asks implies that all to whom he was writing had been baptized. He was writing to members of the church. They had signified in their baptism that they had given themselves up to the Lord. We believe baptism of an individual to be the outward ceremony which unites the believer to the Lord Jesus Christ as marriage unites two lovers outwardly. The Lord then adds them to **the church** of all whom He has called out of the world and has signified it in the ordinance of baptism by His ministers qualified to perform the ordinance. The desire given them by the Lord to give themselves to one another is the result of this addition. This prompts them with the desire to make a covenant with local brethren that they may walk together agreeably in unity in church capacity. One person with whom I had talked hours upon the Scriptures, Jesus Christ, and experiences of the Lord's people, had convinced me that she was a believer in Jesus Christ. She depended only upon Him and God's grace for salvation. Finally after several visits she asked, "Would you baptize me? I want you to know before you answer that I do not desire to be a member of the Primitive Baptist Church." My answer was, "I was convinced that you were ready for baptism. If you had stopped with the question my answer probably would have been different. You said too much for my answer to be in the affirmative. I cannot feature one ready for baptism who does not have a desire to unite with the local church." My answer so disturbed her that she was admitted to the hospital for treatment of nervous disorder. I

have prayed since then that the Lord enable me with grace that I might be enabled to deal very tenderly and softly with earnest inquirers. Sometimes laymembers of the churches go beyond their authority and so severely wound the feelings of little lambs on the outside of the vales of the local church that great harm is the result. Ministers are guilty of speaking too quickly and abruptly before thoroughly understanding the circumstances of earnest inquirers.

Through much reading of the Scriptures, meditation, and prayer, I have been convinced that God-called, qualified, and properly ordained ministers are the only ones authorized to give proper advice and pass proper judgment upon individual cases relative to baptism. This also applies to ordination of elders and constitution of churches. One of the precepts for proper ordination of ministers is found in Acts, 13th chapter. It may be thought by some that the whole church at Antioch was consulted in the ordination of Saul and Barnabas. We find, however, that the Holy Ghost spoke to the certain prophets and teachers who were in the church at Antioch. The Holy Ghost spoke concerning Saul and Barnabas who were numbered with the teachers and prophets. It did not take ordination by other prophets and teachers to enable them to prophecy and teach. This gift, or gifts, comes directly from God and they exercise in these gifts without coming under the hands of a presbytery. The Holy Ghost said to these teachers and prophets, "Separate me Barnabas and Saul for the work whereunto I have called them." What does this mean? It means that the Holy Ghost only is to be their director. It means separation from church authority, even from other duties in the church at Antioch. Of course these ministers did the bidding of the Holy Ghost. They fasted, prayed, laid their hands on them, and sent them away. Why were the two sent together? God's missionaries were sent in twos. We find in Acts 14:23, "And when they had ordained them elders in every church, and had prayed

with fasting, they commended them to the Lord, on whom they believed." It takes at least two ordained ministers to constitute a church, and to ordain elders. One may preach, baptize a believer, and pastor a church. The Holy Ghost empowers elders as overseers of churches. See Acts 20:28. We call attention to a query presented to the ministers at the setting of the Kehukee Association in 1784 to prove that this was the position held by our brethren: "Query 21 (1784) Is it thought that a Bishop or Pastor of a church stands upon the same footing in the church as any other member with respect to his having the right to a dismissal at his request? Answer: It is our opinion that as a member he is accountable to the church, and as a minister he is accountable to God." See Hassell's History of the Church of God, page 831.

These thoughts are presented in this treatise on the Problems of Valid Baptism as a basis for consideration of the following queries:

QUERY 1. My son is 12 years old. He is very interested in the church. Should I advise him to join the church and be baptized? Answer: As a member you will have the right to cast your vote to receive him into church fellowship when he is eligible. It would not be proper for him to be baptized merely because it is required for church membership. Should he be interested in baptism, I suggest, he talk to your pastor who is authorized.

QUERY 2. A person wants to join the church that you serve as pastor. He has been baptized by a Primitive Baptist Minister. A sister who is one of our members told him that we would be glad to have him as a member but he would have to be re-baptized. This has upset him very much. What do you think. Answer: I think that this person who has been attending church here for several years would have taken this matter up with us should he be vitally interested in becoming a member of this church. If he were baptized by a Primitive Baptist minister many years ago surely he knows that a woman does not have the authority to judge his baptism

either valid or invalid. Each case is an individual case of its own. It does not become our problem until it is presented. Let us not pre-judge this matter.

QUERY 3. I have two children. One is twelve years old and the other is fourteen. They are good obedient children and very agreeable. My wife and I did not become a member of the church until we were nearly forty years of age. I feel we missed many blessings. Should I encourage them to become members of the church? You re-call that Jesus said when He was twelve, "Wist ye not that I must be about my Father's business?" Answer: You must have forgotten some of your experiences along the way. Did you not serve the law many years after you were convicted of your sins? Did you not try many things in order to satisfy the law before you were convinced that righteousness was not by the law? Were you almost forty years old before you gave up hopes of accomplishing salvation by the works of the law? Is it not true that you sought a home with this people soon after that you really believed Jesus Christ to be the only basis for your hope of salvation? Yes, Jesus said when He was twelve years old that He must be about His Father's business. The Scriptures say that Jesus grew in stature, and in wisdom, and in the favor of God, and in the favor of men. Even though He was about His Father's business, He was not baptized until He was thirty years of age. He must have been full grown then. Even though John was blessed from his mother's womb with the Holy Ghost, he did not begin preaching and baptizing until he was about thirty. Paul was a servant of the law many years before being baptized and entering upon his career as a gospel minister. The record affirms the baptism of men and not children.

QUERY 4. I believe I was baptized by a God-called minister. I feel that I received so much relief. I then believed that Jesus Christ was my only hope for salvation. I cannot disregard my baptism even though the pastor of the Church says I have to be re-baptized

before they will receive me into their church affiliation. I believe in one baptism. I think the church here should recognize my baptism. What do you think? Answer: I think the pastor of this church here knows more concerning the circumstances of your case than I would. Let us grant that your former baptism was really, "the answer to a good conscience toward God." This was **your** one baptism that was for **your** sake. You do not have to denounce it. I do not think the pastor would require you to denounce it as null and void. Are you not willing to do something for **their** sake in order that you may commune with them? Sometimes pastors require things of an individual not for conscience sake but to avoid an uproar and confusion which might affect many churches. You surely would rather be re-baptized than to cause confusion. If you really desire affiliation with that church you will be willing to come to their terms.

QUERY 5. The Lord blessed me to hear the Gospel through the mouth of one of His ministers, the pastor of the church where I attended. I became a member of the church and he baptized me. Sometime later he acted in such a manner that the church excluded him. This baptism was precious to me. Since his exclusion I have wondered if I ought to be re-baptized? Answer: All God-called ministers preach that they are nothing, less than nothing, and vanity. They preach that they will surely fall if God does not prevent it. They preach not themselves, but Christ Jesus the Lord. They baptize not in their own name but in the name of the Father, and of the Son, and of the Holy Ghost. Even though the minister is nothing, his ministration is something. The man may fall by the wayside, yet his ministering as a God-called, gifted, and graced minister is approved. Since he did not baptize in his own name you should not be held accountable for his demeanor.

QUERY 6. I became a member of the church and was baptized when it was sound in doctrine and order. Since that time it has re-written its articles of

Faith, Church Covenant, and changed its rules so that they have departed from the doctrine and practice. I want to become a member of the church you serve as pastor. Is it necessary that I be re-baptized because of their departure? Answer: Paul told the churches at Galatia: "...Whosoever of you are justified by the law; ye are fallen from grace." (Gal. 5:4) The Galatian epistle is peculiar in that it is addressed to **churches**. Many churches have fallen from their original principles of salvation by grace and have substituted law doctrine, and requirements. Even though they were so soon removed unto another gospel, Paul did not disqualify their former baptism or faith. Even though these churches had departed from the former doctrine he said; "for ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:26-27) They had been brought from under the law; yet, they were acting foolish in seeking again to be yoked to the law. Your baptism was a sign of your putting on Christ. This is the garment that dressed you properly to become a member of the church. It was the proper attire for you to come before the brethren to ask a home with them. The departure of the church did not make vile this garment. That church did not give you the garment. Even though Sardis Church in Asia had become dormant and was dead in a manifest sense, Christ said, thou hast a few names even in Sardis which have not defiled their garments, and they shall walk with me in white; for they are worthy." (Rev. 3:4) Your case is a personal case. Vileness of other members will not mar your garment. Beside this, you were not baptized in the name of the church.

QUERY 7. Why is it that in all of the public sermons recorded in the New Testament that there is not one mention of baptism that I recall, yet Jesus commanded His disciples to preach the gospel and baptize believers? Even Jesus Christ did not mention baptism in teaching His disciples on the mountain. An-

swer: All God-called ministers preach the Gospel which is the power of God unto salvation. They are not to preach water baptism as the gospel. They are not to preach the acts of men as the gospel. The gospel is certainly good news to a sensible sinner. Jesus ordered that believers be baptized by these ministers who preached the gospel. They, the hearers, must first believe the gospel. Those who believe it will certainly give evidence of that belief. Baptism is to be ministered only to believers. There are some to whom the gospel is preached that will not believe. Jesus says, ". . . He that believeth not shall be damned." (see Mark 16:15-16) Baptism is a personal matter which is commanded only to true believers who believe the gospel by the minister. Jesus' disciples surely had already been baptized when they heard Him on the mountain. He taught them the simple commandments which need to be taught to baptized believers.

QUERY 8. Why is it that the letters to the churches recorded in the New Testament do not contain an explicit command for them to be baptized? Answer: Those to whom the epistles were addressed had already been baptized as proven in the epistles. Since baptism is to be administered but once, there was no necessity to command it.

QUERY 9. Is it right to re-baptize one who has already given satisfactory account of being savingly converted to the Lord Jesus Christ, and publicly declared the same by being regularly baptized by immersion by a God-called minister who has come under the hands of a presbytery and set apart to the Holy Ghost? Answer: My opinion is that it is not right because we have no scriptural precedent for such. The early church respected the ministrations of God-called ministers. We have no record where laymembers, or ordinary members, ever attempted to make void the ministers work. The greatest reason why that temporary withdrawals from the fellowship of other churches become permanent is because of the tendency to consider the baptisms performed by their ministers as null and void. We can find

no Scripture to sustain this position.

QUERY 10. I have been preaching regularly at a certain church for two years by their request. I am convinced that it is a church that our Lord has greatly favored. We have not openly affiliated with this church for many years. It is a victim of circumstances because our association dropped them because of trouble between ministers many years ago. I have heard their pastor preach the true doctrine. He is in a church that was dropped by the association of his home state with whom we correspond. Could we consider the baptism of the members of that church valid? Answer: Jesus Christ is the King, Lawgiver, and Judge of His churches. He only can spue them out of His mouth. God alone can enable His ministers to preach the Truth. If this pastor has been separated unto the Holy Ghost and properly ordained by a presbytery giving him the right to baptize believers, it is my opinion, that all true ministers and true churches will recognize his preaching and baptism to be valid, even though associations may not.

QUERY 11. Many churches believe as we do that Jesus Christ is the perfect and complete Saviour of His people. We have been divided in affiliation over such issues as adultery, feet-washing, masonry, labor unions, associations, contentions among ministers, individual communion cups, hymn books, instrumental music, prayer meetings, Scriptural discussions in the church, ministers going in the stand with ministers with whom we do not affiliate, taking up public collections, ministers preaching at other places than in their own churches, other ministers preaching in our church-houses, and many other things too numerous to mention. Can any of these things make void proper baptism of true believers? Answer: I am persuaded that since none of these things affect the belief in Jesus Christ as the perfect and complete Saviour of poor sensible sinners, they cannot make void the believers baptism. Most of these things are within the scope of internal affairs into which other churches should not

intrude.

Space forbids me to continue this subject. We shall conclude with my own experience: We trust the reader will not harshly judge us.

I was baptized by immersion in my 'teens as a requirement for membership with the church of which my parents were members. I do not remember that baptism. I often recall to remembrance a very important epoch in my life when at the age of twenty-three I was led down into the beautiful clear stream of the Caddo River which flows through a bed of small stones, gravel, and sand made smooth by continual rolling over and over as the stream swiftly flows through the foot-hills of the Ozarks. Elder Wall led me into the stream and no water has ever appeared so clear and beautiful as it did that day. I was burdened as I walked into the stream. While the ceremony was being said I was shaking with the realization that I was about to be buried and raised from a watery grave. I was denouncing my former life with the hope to be raised to walk in newness of life. I was putting off the old man with his deeds with the hope of putting on the garment of Jesus Christ, the robe of righteousness. I was being crucified with Christ awaiting burial and resurrection. I was making an end to my life in the world, giving myself up to the Lord to walk in newness of life depending only upon Him for power to persevere in the paths of righteousness. The ceremony became a marriage ceremony outwardly denoting the inward work of Jesus Christ proving that He loved me so much that He took my sins and died to atone for them, and met the requirements of the law in my behalf. I was lowered into the water and raised up. As I heard Elder Wall say, "Amen", I experienced the gift of the Holy Ghost. My sins were rolled away. My burden was gone. Happiness flooded my soul. I then experienced such sweet relationship with the redeemed of the Lord that natural kinship sunk into unimportance and irrelevance. I was led to the bank and embraced my new family,

feeling for the first time that I was one of them. I had obeyed from the heart that FORM of doctrine which was delivered to me. The doctrine of Jesus Christ and Him crucified, buried and arose again for me. It had been symbolized in my baptism. Was I baptized because it was required of me as mere duty? NO! I submitted to baptism gladly prompted by love, if not deceived, to manifest my love to Him who first loved me. I wanted to be a follower of the Lord and be baptized in water as He was baptized. I wanted to be dressed with the same robe that the members of my newly found family wore. Joy and gladness filled our souls as we embraced one another and enjoyed such sweet communion together on the banks of the Caddo River. Should I be baptized again? NO! I feel as though that I would be crucifying Him afresh and putting Him to an open shame. He was baptized into death but once. I feel that I would be casting a reflection upon a God-called minister who preached to me so sweetly whom God blessed to show me the Way, the Truth, and the Life. I feel that it would be casting a dark reflection upon the Family of my first love. I feel that it would be denouncing the sweetest experience I ever had. I feel that it would be denouncing the act of the presbytery which ordained me and separated me unto the Holy Ghost who has been my director in ministrations as a minister. I feel that it would be denouncing each and every baptism that I have administered. I feel that it would be denouncing every act in presbyteries of which I have been a member. Let us be careful not to cast a dark reflection upon the baptism of those to whom it has meant so much.

Do not charge the errors of this treatise against the editors, Elder Wood and Elder Spangler. My writing is in agreement with the policy that **associate editors** be given freedom of expression.

E. J. L.

**VOICES OF THE PAST**  
**"He being dead yet speaketh"**

JOHN 4: 16-18

*"Jesus saith unto her, Go, call thy husband, and come hither. The woman answered and said, I have no husband. Jesus said unto her, Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."*

Brother S. L. Robertson, of Haile, Louisiana, has asked that we present our views through the **Signs of the Times** on the above portion of Scripture. This incident of our Lord and the woman at the well should undoubtedly be considered as being intimately associated with the miracles at the marriage at Cana of Galilee, the healing of the impotent man at the pool of Bethesda, and others, all of which have a material bearing upon the dispensations of **law and grace**. The numbers five and six are both legal numbers. The law which God gave to Moses consisted of five books. The legal or work period of time is six, for we are told in Genesis that God created the heavens and the earth and all that in them is in six days, and that "he rested on the seventh day from all his work which he had made."

There are some things to which we wish to call attention in the record which John gives us of the Saviour and the miracle he performed in converting the water into wine. First, we are told that this took place on the third day, which is significant of the last or gospel day, and, second, that there was a need for more wine at the marriage feast. John says there were set there six waterpots of stone, and when Jesus' hour was come, or the hour for him to manifest his power, he commanded the servants to, "Fill the waterpots with water. And they filled them up to the brim." Then he said unto them, "Draw out now, and bear unto the governor of the feast." And "When the ruler of the feast had

tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom, and saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse: but thou hast kept the good wine until now." (John 2:9-10)

The six waterpots were used under the law in connection with the purification of the Jews, and as there could be no justification or cleansing of a sinner in the sight of a just and holy God except the law be perfectly fulfilled, the six waterpots were of necessity filled to the brim, thus denoting in type that all the demands of the law were absolutely met in full when Jesus shed his blood for his people. When the servants drew off from the pots the wine was pronounced to be the best wine. All of the blood that was shed on Jewish altars could not atone for the sin of a single sinner, but the blood which Jesus shed on Calvary's cross could and did make full and complete at-one-ment for all of his people throughout all ages of the world—those who dwelt upon the earth before he came into the world as well as those who were to follow after him. This wine was therefore the best wine and signified the blood of the gospel dispensation, without which there could be no remission of sin. This miracle then set forth the fulfilling of the law and the bringing in of righteousness by Jesus Christ.

In the fifth chapter of John we are told that "There is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches," and that "In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water." This was legal in Jerusalem, and to be sure a great multitude of sheep, or the Lord's people, lay there in these five porches, being held for a ransom until the law's demands could be met. How pitiful was their condition! Some were impotent, or absolutely helpless and unable to do anything

for themselves; some were blind, and some were halt, and some were withered. It would be difficult to picture a more pathetic scene. But in providence of God there was the pool called Bethesda, which means, "House of Mercy." Wonder of wonders it is to the dear child of God that "Justice and Mercy" have met together and kissed each other in the Lord Jesus Christ. Therefore, he could say to the impotent man, "Rise, take up thy bed and walk." It is said that, "**immediately** the man was made whole, and took up his bed, and walked: and on the same day was the Sabbath." Truly, never man spake like Jesus, and when he speaks it is done, and when he commands, it stands fast. When he heals, or delivers, it is invariably the Sabbath, or the day of rest with the sin burdened soul.

In connection with the text under consideration, it is said, "He (Jesus) must needs go through Samaria." There was a necessity for all that Jesus did, and nothing that he did was in vain. Jesus did not go through Samaria by chance, but according to the providence of God, who orders all things after the counsel of his own will. In the purpose of Almighty God this poor Samaritan woman was to come to Jacob's well and there find one whom she would be astonished to have take any notice of her. Neither was it by chance that his disciples were not to be present at the time, for Jesus must needs converse with her alone. He who discerneth the thought and intent of the heart of man, who knoweth all the secrets thereof, and from whom naught can be concealed or nothing hid, he communes with the sinner in the solitary places and, independent of all human aid, when he speaks his words carry force and conviction.

This Samaritan woman was accustomed to drawing water from Jacob's well, where she had come again and again for it was only a shadow or type of that living water which Jesus had to give. When he said unto her, "Give me to drink," she was surprised that he should condescend to look upon her since, as she said, "the Jews have no

dealings with the Samaritans." Jesus then told her if she had known the gift of God and who it was that spake unto her, she would have asked of him and he would have given her **living water**. Seeing that he had nothing visible to draw with, and the well being deep, according to her natural powers she could not perceive how he could give her living water. She was soon to learn that she stood in the very presence of him who was indeed far greater than Jacob, who gave the well from which she had come to draw water. Jesus first told her of natural things, that "Whosoever drinketh of this water shall thirst again." which she well knew to be the case, and then he said unto her, "But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Here was something different from anything she had ever heard of before. She would not have to draw water from this well day after day, and year after year, for the lack of which she would thirst again, but this water would indeed be living water, and it would constantly be springing up into everlasting life. She, therefore, thirsted for this water, and said unto Jesus, "Sir, give me this water, that I thirst not, neither come hither to draw." She was thus made to experience that salvation was not by works of righteousness which the creature can perform, but that it is "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." Having learned this and having ceased from her labors and entered into the gospel rest, Jesus said unto her, "Go, call thy husband, and come hither." Surely, no one will doubt that Jesus knew the innermost desires of her soul, and needed not to be told by her that she had no husband, even though she had had five husbands, but it was for her sake and our sakes that he said this to her. She typifies the Church of the first born who has come to the end of the law and must confess before men the wonderful works of our God. When she said she had no



husband, Jesus commanded her by saying, "Thou hast well said, I have no husband: For thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly."

Our understanding is that she had done all she could to comply with the demands of the law, but had utterly failed in every point and had become guilty before God. The law condemned her, and she was miserable and wretched and poor and could receive no comfort or consolation from it. Being brought to the end of the law, she realized it was her schoolmaster unto Christ, and there he was revealed and she perceived of a truth that he was some wonderful one. After Jesus had instructed her more perfectly regarding the true worship of God, he said unto her, "God is a spirit: and they that worship him must worship him in spirit and in truth." Thereupon came his disciples, and the woman left her waterpot and went her way into the city, and saith to the men, "Come, see a man which told me all things, that ever I did; is not this the Christ?"

It is after this manner that God brings his children from nature's darkness into the marvelous light of his glorious gospel, teaching them that his blessed son is the end of the law for righteousness. Then it is they know the difference between law and grace, and once they have been truly taught it, it is all of grace forever afterwards, for they can never believe anything else, and they should not live in adultery by pretending to be married to another by partaking of the works of the law. Let them come out from among Babylon and be separate and not partake of her sin, returning to give glory and honor unto him who hath loved them and gave himself for them.

We trust our thoughts will prove satisfying to our brother and all who may read them, and if so may everlasting praise be rendered to him to whom everlasting praise is due.

(Editorial by the late Elder R. Lester Dodson.)

*"Now we exhort you, brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." — 1 Thess. 5:14*

Our gracious Lord has amply provided for every want which shall come upon his chosen people in all their sojourn here in time. The fullness of that provision is witnessed in the inspired Scriptures, and also in the daily experience of every one who is led by the Spirit of God. Well does Job say, "How forcible are right words!" In the full sense of the expression there are no "right words" but those which proceed out of the mouth of God. These are living food to his saints, who find no satisfying bread in anything else. As our Lord said, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."—Matt. 4: 4. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."—Jer. 15:16. In those precious words are expressed assurances of the immutable purpose of God, by which the saints were before the foundation of the world chosen in Christ, that they should be holy and without blame before him in love; and in addition to this gracious gospel comfort their glorious Lord gives to them the experience of that longing for the words of truth which is peculiarly characteristic of them who are led by the Spirit of God; of whom Jude testifies that they are first "sanctified by God the Father," then "preserved in Jesus Christ," and afterward "called" to be saints, and to know the fellowship of the sufferings of their Redeemer, by which is assured their joint heirship with him in eternal glory.

It is exclusively to these chosen ones that the language of our text is addressed, and only such are the brethren embraced in the exhortation or included in the instruction here recorded. When any of these are "unruly," or, as in the marginal reading, **disorderly**, they who are spiritual are admonished in love to warn such. This warning is not to be under-

stood in the sense of threatening, for this was forbidden even to be used by masters toward servants. —See Eph. 6: 9. The word warn is here used to express that reminding which is prompted by solicitous love, and is in harmony with the direction, "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted."—Gal. 6:1. By this loving warning one may convert an unruly or erring brother from the error of his way, and so save a soul from death and hide a multitude of sins.—James 5:19,20. This warning is like the smiting of the righteous invoked by David in Psalm 141:5; and instead of giving offence or provoking resentment on the part of the erring one, if the mind of Christ be in him it will endear the faithful brother by reason of the devoted love of Christ exhibited in the gentle admonition. It is a very clear proof that the carnal mind controls one when a loving warning elicits angry words and unkind feelings. If anger is felt, the one in whose heart it is found should know that it is of the flesh; and if in the spirit of meekness he is enabled to suppress that anger, he has attained a triumph over self which witnesses that he is a follower of Jesus, "who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."—1 Peter 2:23. The manifestation of the Spirit of Christ in our daily walk and conversation is the most effective warning of the unruly and reproof of those who walk contrary to the order of "the house of God, which is the church of the living God, the pillar and ground of the truth.

**"Comfort the feeble minded."** Those who are strong in their own faithfulness and ability are not proper subjects to be comforted. To Peter, when he felt willing to die with his Lord, there was no need of comforting suggestions by which to encourage him. In that condition he needed to be sifted as wheat, that the chaff of trust in his own heart might be blown away, and then in his

bitter weeping he was in a fit condition to be comforted. And so the loving Lord after his resurrection by his angel specially sends the glad tidings to comfort him, saying, "Tell his disciples AND PETER that he goeth before you into Galilee: there shall ye see him, as he said unto you." — Mark 6:7. It is evident that this special mention of Peter was to comfort him in that deep distress which had caused him to weep bitterly when the Lord looked on him in his cowardly denial of his Master. Without a personal message from Jesus he could not be satisfied that he was still dear to him as a disciple after failure to show his devotion in the hour of trial. Then the valiant Peter had become feeble minded, (or, as the original reads literally, "of a little soul, or fainthearted,") and was converted effectually from trust in his own heart, which is ever characteristic of a fool.—Prov. 28:26. It is just as needful now for every saint, as it was then for Peter, that the comfort of the gospel should be personally applied to them; and as the faint-hearted and feeble minded only are in a condition to be comforted, the Lord has ordained that they "must through much tribulation enter into the kingdom of God."—Acts 14:22.

It is important to notice that those whom Paul exhorted with these words were disciples who were already in the faith. Yet they were so feeble minded that it was needful that he should confirm their souls with this exhortation. As no comfort can be received by such as are resting in perfect ease and quietness, so all the consolations of the gospel belong to those who are afflicted and in tribulation. No word of comfort is given by inspiration to any but the Lord's people; they are peculiarly prepared to receive the glorious gospel, because they are brought so low that they cannot render any equivalent for divine mercy, nor plead any merit on their part as the ground of their receiving favor from God. When thus reduced they are truly feeble minded and in need of comfort. This is peculiar to those who are made alive by the work of the Spirit of

God. Only they know the exceeding sinfulness of sin, and feel its dreadful power working in themselves. To all such the comfort of the gospel belongs; and while the burden of sin in themselves renders them so feeble minded that they can have no confidence in their flesh, yet the precious comfort is recorded for them by their Lord, that "He will regard the prayer of the destitute, and not despise their prayer."—Psa. 102:17. Then just in proportion as they see their destitution, they have the evidence that this comfort is for them. None can claim it so long as they have any reliance in anything else besides the infinite grace of God. This is the conclusive witness of his being the true Messiah, to which our Lord referred John the Baptist; being more wonderful than any of the miracles cited, this evidence is the last mentioned, even after the raising up of the dead. "The poor have the gospel preached to them."—Matt. 11:5.

It is important then in the examination of ourselves to see whether we have been reduced sufficiently to enter the kingdom by this strait gate. Are we "the circumcision which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh?" If we are so poor as this, then the blessing rests upon us as "poor in spirit."—Matt. 5:3. In this condition we are prepared to comfort the feeble minded by "the same comfort wherewith we ourselves are comforted of God."—2 Cor. 1:4. In no other way can we be qualified to comfort them but by the experience of the same weakness and trial through which they are passing. One who has never felt a special pain may pity him who is suffering that pain, but none can sympathize except such as have endured the same. So it is needful that we be partakers "of the afflictions of the gospel according to the power of God," in order that we may be prepared to minister to the comfort of those who suffer such afflictions. So Paul says, "To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some."—1 Cor. 9:22.

Thus in fellowship of suffering the perfect love of Christ is developed in his followers; for it is by their utter weakness that the saints comfort the feeble minded. It affords no comfort to them when Jehu says, "Come with me, and see my zeal for the Lord!" They are too weak to be interested in the bravery and zeal of an earthly warrior. They are comforted only by the consideration of what the Lord has done and said, "For the Lord hath spoken good concerning Israel."—Num. 10:29. It is God "who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel."—2 Tim. 1:9,10. There is strength to the weak in this God; therefore his name is the treasury of comfort to the feeble minded.

**"Support the weak."** This is not a mere repetition of the preceding injunction. There is distinct fitness in both expressions. It is not enough merely to speak words of comfort to the feeble minded; the weak have a peculiar claim upon the support of the strong. Of course these words are applied relatively, and not in their absolute fullness; for in that sense all are weak alike. But Paul discriminates among the saints, saying, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves."—Rom. 15:1. In this sense there are among the saints those who are weak and those who are strong. Instead of the strong oppressing the weak, or despising their weakness, the law of the gospel kingdom, which is love, makes it the duty and privilege of the strong to bear the infirmities of the weak. It is not implied in this injunction, however, that one may insist upon propagating error upon the plea of being weak. The inspired rule must be held over the church, and whatever is not in accordance with that rule must be rejected. When it is required that revealed

truth shall be sacrificed to the demands of falsehood, submission is not bearing the infirmities of the weak, but it is joining in the departure from the truth. Failure to contend earnestly for the doctrine of Christ is a denial of the Lord, yet that earnestness does not include impatient anger; for "the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."—2 Tim. 2:24,25. Indeed, there is no clearer display of weakness in the saints than that which prompts one to claim to be wise above what is revealed in the Scriptures.

To support the weak is not to encourage them in error, but in love to speak the things which become sound doctrine, and expound unto them the way of God more perfectly. No amount of support will make a false doctrine true; so that it is not enjoined upon the saints to assist the weak in maintaining error. The only real support to present to them is the solid doctrine of the gospel as the truth is in Jesus. In this truth is all the strength of the most favored apostle, and that same strength abundantly sustains the weakest saint. This doctrine does truly support the weak, while it effectually resists the proud, and turns to confusion all who trust in their own strength. The safest condition in which the saints can be, so far as pertains to the experience of present comfort, is to be satisfied that he has no strength in himself, for then of necessity he must trust alone in the Lord. This refuge can never fail; for "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever."—Psa. 125:1.

**"Be patient toward all men."** This injunction is in perfect accord with the directions in the connection. It is not so much with reference to the world of mankind naturally that patience is here commanded. The injunction is applicable to the subjects of the kingdom of Christ Jesus, although the word **men**, which has been added by the translators, seems

to change the application. While it is certainly right for us to endure patiently the unkindness and malice of enemies of the truth, that is not the subject of the instruction here recorded. This exhortation extends no further than the others in the connection; and they are evidently limited in their application to the church and kingdom of our Lord Jesus. It is very essential to our peace and comfort here that we heed this instruction, not only that we may enjoy peace and sweet fellowship with the saints, whose natural infirmities call for patient forbearance, but we must ourselves feel the effect of our own action in the matter. With the very same measure that we accord to our brethren it shall be measured to us again.—Matthew 7:2. It is not that at another time we shall receive that judgment; the very condemnation which we pronounce in our judgment of our brethren judges us then and there out of our own mouths. The exacting spirit which can have no patience with the weakness and even the folly and sin of our brother, marks us as being disciples of Moses, and requiring "an eye for an eye, and a tooth for a tooth." Then, when we pray to be forgiven "as we forgive," we ask for that same exacting justice to be meted out to us. This is legal justice; but the grace of our Lord is manifest in his long-suffering patience toward us. As followers of Jesus, this is our pattern. The grace of God is needful to enable us to hold in subjection the evil which we daily feel working in ourselves, and "it is of the Lord's mercies that we are not consumed, because his compassions fail not;" then how inconsistent must it be for us to be impatient and intolerant toward our fellow-pilgrims, who have to mourn the same infirmities under which we groan!

This exhortation does not authorize any one to claim especial favor and exemption from responsibility to the law of Christ on the ground of being "weak" or "feeble minded," any more than it would justify the unruly in their contempt of the order of the house of God. It is a very strong indication of the pre-

valence of the carnal mind when one can plead these provisions of the divinely appointed order of the church in extenuation of his sinful actions. It savors strongly of blasphemous mockery when one can urge his belief in divine sovereignty as an excuse for his own wickedness. The seal which God has set upon his foundation is "The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity."—2 Tim. 2:19. If the belief of election and predestination does not produce the hatred of sin, it is not the effect of the faith of God's elect, for that always bears the unbroken seal here given. And wherever this seal is set, causing the hatred of sin, there is the foundation of God which shall be completed, for he will certainly perform it until the revelation of the perfect day of Jesus Christ.

They to whom this exhortation comes with sweetness as the joyful sound of the gospel of Christ, are all included in the address as brethren of the apostles. They may be so weak and faint-hearted that they dare not claim to be the characters specified; but if they feel the desire for its precious comfort they are the very ones for whose encouragement it is written. All its sweet comfort and assurance belongs to every one who loves and longs for the consolation therein provided. No unruly one is forbidden the benefit of this warning; no feeble minded one is denied this comfort; no weak one is excluded from this support; and it is essential to the peace of every one that he should be patient toward all.

(Editorial by Elder Wm. L. Beebe, August 1, 1885. It is worthy of a careful reading by all of us. — J. D. W.)

## OBITUARIES

### WALTER G. BURGESS

Walter G. Burgess was born in Franklin County, Virginia, March 25, 1899, and died September 17, 1967. He was the son of the late William and Daisy Burgess.

He was married to Miss Mabel Showalter, November 1919, who survives with three children: two daughters, Mrs. Velena Bennett, and

Mrs. Arlene Via, one son, Dalton Burgess, all of Roanoke, Virginia. Surviving also are four grandchildren, three sisters and eight brothers.

He united with Little Creek Church, Franklin County, Va. the fourth Sunday in July, 1936, and was baptized by the late Elder John P. Helms. He was ordained a deacon of the church December 1, 1944.

His funeral was held at Lynch Funeral Home in Rocky Mount, with interment in Franklin Memorial Park, with Elder William Holland and Elder Leonard Brammer officiating.

He was truly a devoted husband and father and his family and friends miss him very much. Yet, we would not want him to linger and suffer as he did in his last days.

He bore his afflictions with patience and we cherish the memory of Brother Burgess because he served his church faithfully and was a lovely Brother. He desired the welfare of every one and especially those who desired to be found walking in righteousness. He was highly esteemed both by his home church and the Sister Churches. We feel we have suffered a great loss but believe it is his eternal gain, for it is given to those who die in the Lord.

He was laid to rest in Franklin Memorial Park under a mound of beautiful flowers, to rest until the trumpet of God shall sound and time shall be no more. When King Jesus shall come in great glory to summon his people away beyond the shores of time to where the monster, that enemy called death, will not be feared any more. Now may we bow in reverence unto him who giveth and taketh away and still say thy will be done.

(Elder) William Holland

## MEMORIAL

### CLARENCE L. WILSON, 1887-1968

Paran Primitive Baptist Church of Hawkins, Texas, desires to express her sadness caused by the death of one of her members, to wit: Clarence L. Wilson, who was born Dec. 28, 1887; died May 25, 1968. She wishes to thank God for the Christian principles made manifest in his life. His submission to the will of God in all things; his abiding faith in Jesus, the perfect and complete Saviour of sensible sinners; his sacred devotion and love for the Church; his inspiration to others by his smiles and patience even in the midst of trouble; his words and deeds of kindness to the despondent and unfortunate: all these traits shall forever be treasured by those who knew him. She prays God's smiling providence to be upon his wife, Ethel, of Laird Hill; upon his children: C. L., Jr. of Kilgore, Don, of Hobbs, N. M.; Mrs. Erwin Smith of Dallas, and Mrs. Boyd Weeks of Pasadena.

Brother Clarence Wilson became a member of Hopewell P. B. Church, Winnsboro, Texas,

in July, 1937. He moved from Winnsboro to Laird Hill and became a member of Paran Church in 1953.

His pastor, assisted by Bro. Kenneth Flowers, conducted his funeral at Winnsboro. His body was buried in Hopewell Cemetery to await the resurrection.

the resurrection.

Elder E. J. Lambert, Pastor

#### MITTIE ADA HOPKINS MURPHY

It has pleased our Heavenly Father to remove from our midst, by death our beloved Sister Mittie Hopkins Murphy. She was born November 28, 1880, and passed away from this life March 2, 1968.

Sister Murphy united with the Reidsville, N. C., Primitive Baptist Church in the year of 1912. She was baptized by the late Elder L. H. Hardy. She was the oldest member of the Church.

Sister Murphy was the daughter of the late Thomas Walker and Amanda Doggett Hopkins. She leaves to mourn one brother, Thomas D. Hopkins of Reidsville.

Sister Murphy was faithful to her church as long as she was able to attend. She loved the Doctrine of Salvation by the Grace of God.

Her funeral was held at City Funeral Home by her beloved pastor Elder David V. Spangler. Her body was laid to rest at the Fairview Baptist Church Cemetery, to await the resurrection to be with God's Saints around his Throne.

James W. Moore

#### MEMORIAL

#### LELA BRADLEY McCANN

Rehobeth Primitive Baptist Church of Eldorado, Arkansas, files this in memory of a very precious sister, to wit: Sister Lela Bradley McCann. She was born August 24, 1880, died Jan. 22, 1958, at Eldorado, Arkansas, at the age of 77 years. Sister McCann was a devoted member of Rehobeth Church for many years. She was the sister of Elder Durwood Bradley of Lubbock, Texas, who meant so much to her in her last years of life. Also surviving her are two grand daughters; Mrs. Harry Shelton of Farmerville, La. and Mrs. Dick Young of Jena, La. Six great-grandchildren and one great-great-grandchild are among the other relatives surviving.

Sister Lela McCann will be remembered as one having special traits of being very conscientious, deeply devoted to her family and church, and of rendering a life of lovely service. The 71st Psalm best describes her experience, prayer, faith, and hope. She could say with the Psalmist, "Thou, which hath shewed me great and sore troubles, shall quicken me

again, and shall bring me up again from the depths of the earth." (Psalm 71:20) She walked in the Valley of Despondency and rejoiced upon the mountain of joy, gladness, and peace. She rejoiced in God's works, but men's works and doings caused her great suffering.

Rehobeth thanks God for her companionship and the love manifested in her. Her pastor conducted her funeral at Young's Chapel, Eldorado, and burial was in Banks Cemetery, Banks, Arkansas. May the Lord make us submissive to His will in this matter.

Copies of this MEMORIAL to be filed with Church records, sent to family, and mailed to the Signs of the Times for publication.

Written by her pastor,  
Elder E. J. Lambert

#### THOMAS BLEVIN DAVIS

Bethel Church of Union County, Arkansas, has lost another precious member in the death of Thomas B. Davis. He was born August 13, 1898 to Calvin and Lulu Davis in Union County. He was a lifelong resident of that County. He died at St. Joseph Hospital in Hot Springs May 17, 1968, at the age of 69 yrs., 9 months, and 4 days. Survivors include his brother, J. J. Davis, 2 sisters: Mrs. Mary Cameron and Mrs. Maggie Robertson, all of Eldorado. Survivors especially include his nephews and neices upon whom he lavished parental love, — having no children of his own. He was a carpenter.

Brother Tom Davis became a member of Bethel Church many years ago and was baptized by Elder W. W. Taylor. He served the church as clerk several years. His devotion to the upkeep of the building, grounds and cemetery shall be cherished long by all who knew him. He talked much of the sovereignty and holiness of God and the inability and sinfulness of man. He was constantly confessing his sins and praying for the mercy of God.

His wife, Allie Daniels Davis, preceded him in death by over two years. The vacancy left in this life by the passing of his companion caused him to pray more diligently and unceasingly. We soon noticed a change in his countenance, conversation, actions, and life which convinced us that he was enjoying a more abundant life of peace, joy, and contentment than ever before. His special hymn in the last months of his life was, "How Sweet the Name of Jesus Sounds". The sweetness of experiencing salvation became more important than sad thoughts upon his sinful state. We believe he was made willing to go Home and leave this world of suffering.

His funeral was conducted by his pastor, Elder E. J. Lambert. His body was laid beside his wife in Bethel Cemetery.

This ordered written by Bethel Church while

in conference to be published.

Elder E. J. Lambert, Pastor  
Mrs. Jean Burns, Clerk

and one sister.

J. J. Collins

DEACON HOSEA T. COLLINS

Brother Collins died Sunday July 14, 1968, after an illness of three years. He was senior deacon of the Western Primitive Association, a former Clerk, and also a Clerk of Bethlehem Church, while the writer served as his pastor for about twenty years. He was a dear lover of the Signs of the Times, and of the doctrine of the resurrection of the body, with other fundamentals of the doctrine. Several of his children are Primitive Baptists and readers of the Signs.

His first wife died some twenty-five years ago having ten fine children, as follows: James T., Raymond and Hosea Paul, of Slocomb, Ala.; Buren O.; Columbus, Ga.; Hilton, of Tallahassee, Fla.; Mrs. Ruth Tew, Mrs. Frances Martin and Mrs. Mildred Adkinson of Solcomb; Mrs. Bonnie Brewlon, Pensacola, Fla.; and Mrs. Uvonne Holland, of Geneva, Ala.: all of these survive their father; together with his dear companion, Mrs. Maudie Burns Collins, who was so devoted to her husband and a wonderful nurse during his long illness. Brother Collins is also survived by the following: two brothers, Frank of Slocomb, and Cyrus, of Jessup, Ga.; one sister, Grabrella Bell, Panama City, Fla.; twenty-six grandchildren and nine great grandchildren. His family was one of the largest Primitive Baptist families in the world, and true believers in Christ.

His funeral was conducted July 16th at his dear Bethlehem Church, Malvern, Ala., by his pastor, Elder J. J. Collins, assisted by Elders C. C. Hornsby, A. B. Chummey and V. C. Hartzog; with Brother P. J. Hartzog leading the singing. Interment was in the adjoining cemetery. It was said that one of the largest concourse of people attended the services ever seen in Geneva County. The theme of the ministers was, "The Resurrection." The remains were tenderly laid to rest beneath many flowers.

J. J. Collins

ESTER CLARK RIGDON

Mrs. Rigdon, of Slocomb, Ala., died January 3, 1968. She was the daughter of Primitive Baptists, and her grandfather was a minister and Clerk of the Association.

Funeral services were conducted by Elder J. J. Collins and Mr. George Scarborough at Pleasant Hill Church, with interment in the adjoining cemetery.

She is survived by her husband, six brothers

WILLIAM VESTAL PYRTLE

By order of Bunker Hill Primitive Baptist Church in North Carolina, we record the passing of our dear brother. He was born May 3, 1884, and departed this life October 20, 1967. He joined the Primitive Baptist Church at Rock House in 1916, and several years later joined Bunker Hill on confession of faith.

He was married to Sister Ada Slawter in 1904, who passed away April 24, 1962. To this union were born ten children: surviving also are ten grandchildren.

Brother Pyrtle was faithful to the cause, attending his meetings regularly, and visited our sister churches. He was a firm believer in the doctrine of salvation by grace; and we can't recall a time in our meetings together but what he would speak of the goodness of God towards him — confessing his sins: willing to forgive and be forgiven.

We at Bunker Hill Church miss him very much, but we feel our loss is his eternal gain. We desire to bow in humble submission to the will of our Heavenly Father who rules supremely. We realize that the "Lord giveth and he taketh away, blessed be his name."

His funeral service was conducted by his pastor, who spoke comfortingly from the 23rd Psalm.

Submitted in love by the church at Bunker Hill, who requests that a copy of this obituary be placed on the church book, a copy sent to the family, and one sent to the Signs of the Times for publication.

Elder Z. L. Rhue, Moderator  
Glenn Holt, Clerk

RUTH S. TWILLEY

Our beloved sister, Ruth Sirman Twilley, took leave of her earthly house and went to her eternal home November 15, 1967. She was born near Salisbury, Maryland, April 16, 1979, the daughter of John William and Sarah Elizabeth Sirman.

On March 4, 1902, she was married to Carl Twilley, and of that union three children, Margaret, Wallace, and Elizabeth, were born.

On the third Sunday in June, 1946, our dear sister was baptized by our beloved pastor Elder David Spangler, and received into the fellowship of the Salisbury Old School Baptist Church. She loved her church, and she loved Him who was the author and finisher of her faith. She was a very modest, self-effacing person, not given to much speaking, but the light in her face, the warm glow in her eyes as she heard the gospel proclaimed and her

dear Redeemer's name magnified, spoke much louder than a multitude of words. The writer recalls with sweetness and sadness the many hours of spiritual conversation in her home — a home whose doors opened wide at all times to the Lord's people and her many friends; yet we who loved her most could not desire to call her back from the joy she now has won.

She is survived by two lovely, faithful daughters, Mrs. Margaret Jordan and Mrs. Elizabeth Betts, whose devotion and untiring efforts to make their mother happy and comfortable never ceased. She is also survived by two sisters, her husband having predeceased her in September, 1952, and her son in November, 1955.

Her final memorial service was held in the house of the church she loved, and of which she was such a faithful member, on November 17, 1967, conducted by our dear pastor, Elder David Spangler, whom she loved so devotedly. Her mortal body was laid to rest beside her husband's to await the second coming in glory of her Lord and Saviour, and the resurrection of the dead in Christ. Let us "sorrow not even as others who have no hope."

Written by a cousin in the flesh and a sister, I hope, in the Lord.

Mildred V. Dykes

#### RESOLUTION OF RESPECT

We the Church of Hickory Grove wish to bow in humble submission to our gracious Heavenly Father in removing by death a beloved sister, Mrs. Vara Lee Johnson at Smithfield Memorial Hospital May 4, 1968.

She was married to J. Mansey Johnson on March 3, 1909. To this union were born ten children, six boys and four girls; twenty-six grandchildren and five great grandchildren.

She was received by experience and baptism in July of 1911 at Hickory Grove Primitive Baptist Church in Johnston County, N. C. She lived a faithful member for fifty-seven years. Her family has lost a precious mother; the church a very dear sister.

Funeral services were conducted in the Rose Funeral Chapel in Benson, N. C. She was laid to rest in Rose Lawn Cemetery among lots of beautiful flowers.

Therefore, we, the church wish to express our heartfelt sympathy to the family. May God's riches blessing abide with each one of them.

Resolved, that a copy be sent to the family, one to the *Signs of the Times*, and one put on our church records.

Committee:

Sister Georgia E. Hill  
Sister Leacey Beasley  
Sister Gertrude Royal

#### MRS. DELIA McCAIN TAYLOR

On May 24, 1968, Mrs. Delia McCain Taylor crossed the river into everlasting life, and eternal company with those who love the Lord.

She was born April 18, 1896, in Henderson County, Texas, near Athens. She is survived by her beloved husband, Charles Aaron Taylor; three sons, Herbert, Coy and T. D. Taylor, and one daughter, Lenice Shoemake.

Early in life she attended rural Old Baptist Churches in Navarro County, served by her grandfather, Elder Pryor Cardwell. She and her husband have been believers and faithful readers of *The Signs* for over forty years. They lived much of the time in rural areas where they were unable to regularly attend a congregation of fellow believers.

She came into this life to give and grow. Her unbounded love the family and friends came to know: she carefully tended each child as though it were a flowering tree, carefully guiding each one into the sure confidence and knowledge of Thee.

She gave so much yet required so little from others: we held her among the great in the ranks of mothers. Her life's work complete, yet it was sad to let her go; however there is rejoicing in her return to Thy eternal presence we know.

Written by T. D. Taylor.

Charles A. Taylor  
Bennington, Oklahoma

#### HOSEA PAUL COLLINS

Mr. Collins, aged 37, died accidentally according to a coroners jury, July 24, 1968. He is survived by his wife, Teresa, one daughter, Susan, and two sons, Tony and Lamar; four brothers: J. T. and Raymond, Slocomb, Ala.; Burey of Columbus, Ga., and Hilton, of Tallahassee, Fla.; five sisters: Mrs. Ruth Tew, Mrs. Frances Martin and Mrs. Mildred Adkinson, of Slocomb; Mrs. Yvonne Holland, Geneva, and Mrs. Bonnie Brewton, Pensacola, Fla.; and his step-mother, Mrs. Maudie Burns Collins, of Slocomb; and numerous other relatives.

He was a firm believer in salvation by grace, and is greatly mourned. The passing of his father, the senior deacon in the Western Primitive Baptist Association, H. T. Collins, was a few days before the death of his son. He will be sadly missed by his family and a host of friends.

Funeral services were conducted by his pastor, Mr. George Johnson, and Elder J. J. Collins at Bethlehem Primitive Baptist Church on July 26th. The remains were buried beneath many flowers in the adjoining cemetery, but the spirit returned to the God who gave it.

J. J. Collins



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

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

VOL. 136

DANVILLE, VA., NOVEMBER, 1968

NO. 11

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 11/68  
IT EXPIRES WITH THIS ISSUE

## MEMORIES REFRESHED

Rt. 4, Box 213,  
Rocky Mount, Va. 24151

Dear Brother and Sister Wood:

I desire to write you, hoping that you are well. I did not get to speak to you at the association. (Pigg River) The Lord blessed me to go all three days, which I enjoyed very much.

Brother Wood, you preached my husband's funeral twenty-nine years ago. He was Matt Wright. My membership is at Little Creek Church in Franklin County, Virginia. I do not have a way to go to meetings as regularly as I would love to go. I love to be with the Primitive Baptist people: they are the people I love, and hope to live with and die with. I often wonder, "Do I love the Lord, or so; am I his or am I not?"

My father's membership was at Little Hope Church. He was Monroe Hill and passed away thirty-one years ago at the age of eighty-one. My children all married, so I live by myself. When my children were young, I was so troubled, and felt like I would like to join some church. I did not know, or feel like being with the Primitive Baptist people. I tried to pray for the Lord to direct my steps and show me the right way; and I dreamed one night of going to Little Hope Church, and in my dream I went over on the hill to the little grave yard, and Jesus met me at the gate and he pointed his staff to a row of camels. I

went on in this way for some time, still praying for the Lord to have mercy on my poor soul. Then I dreamed of being on a hill, and saw the new Jerusalem descending from heaven. It was so pretty and was lit up so pretty and bright.

I united with the Primitive Baptist Church in Roanoke, Virginia, and was baptized by Elder Stegall. May God be merciful to us all and keep us in love and fellowship, I ask in Jesus' name. From a sister saved by grace, if saved at all.

Mrs. Lula Wright

(We appreciate the above from Sister Wright. It brought back many memories of Little Hope Church in our younger days. Elder B. V. Jesse was the pastor of that church for about twenty-five years, and it was under him that the church was organized. We loved to go there and be with him and the brethren, and did so for about ten years. After his death we became pastor and served about six years, or until we removed to Baltimore in 1943. Elder Otie Conner was ordained there and served the church until his death the last part of December, 1966. Shortly after that Elder Julius Boccock was called as pastor and is serving at the present time. The church is in the western part of Roanoke County near Elliston.

Many were the seasons of rejoicing there which are fresh in our memory. —

— J. D. W.)

## QUOTATIONS FROM J. J. PHILPOT

208 Frederick St.  
Bastrop, La. 71220

Dear Elder Wood:

Attached are letters from Sister Mary Davis to Remona. It is so rich in Spirit-

ual matter that we thought that the readers of the Signs would also enjoy them.

These letters are a very good example of a hearer who is "Spiritually exercised."

In connection with this, let us quote some good thoughts from Philpot: "Take, for instance, an unexercised minister; what is he fit for? To eat, drink and sleep; to build hypocrites, in deception; to crush the poor, needy, exercised people of God; and to shoot the arrows of contempt and scorn against those servants of the Lord that feed the flock of slaughter. That is all he is fit for."

"Take an unexercised hearer, what is he fit for? Half the time asleep, and the other half looking at the clock: or dreaming away the time about something he did on the Saturday, or occupying his thoughts with something to be done on the Monday. That is all he does, except to make a minister an offender for a word, or pick up something from the pulpit that he may go and make a tale about. That is all he is fit for. What is an unexercised member of the church fit for? To breed strife, and make others as dead as himself."

"But, take the other side of the case. What is an exercised Christian fit for? He is fit for God and glory; fit for heaven and eternal bliss, where the billows of trial and sorrow shall no more beat over his troubled soul; fit for conversation with the exercised people of God; fit to hear the truth as it is in Jesus; fit to live a life becoming the gospel he professes; fit to shine as a light in the world. What is an exercised hearer fit for? He is fit for crying and sighing as he comes to church, that the Lord would bless the Word to his soul; he is fit to hear an experimental ministry; fit to sit under an exercised servant of God; fit for the promises, mercies, and blessings of the gospel; fit for the sweet manifestations of blood, grace, and love to his soul; fit for every good word and work. And, what is an exercised minister fit for? To strengthen the brethren, that is what he is fit for. Nobody else is

fit to strengthen the brethren but he that has been in the sieve of Satan." (From a sermon by Philpot upon Luke 22: 31,32)

May the Lord continue to bless you in your labors. We enjoy the "Voices of the Past", and also hear the same report from the Brethren.

Yours in hope,  
W. W. Hudson, Jr.

#### LETTER TO SISTER W. W. HUDSON

308 Wyandotte  
Shreveport, Louisiana 71101  
February 19, 1968

Dear Remona,

Correspondence from you and all the rest of like precious faith always means so much to me. With all the things we see and face in everyday life, especially working with the public, it is so wonderful to go to church on weekends and visit in the homes of those of like precious faith who are so dear to us. I spent the weekend with the Barron's this past weekend and we went up to Bethel and heard Bro. Lambert yesterday.

Bro. Lambert preached on the meaning of the Lamb. Again I wished I had a tape of it. Such a beautiful picture was he blessed to depict using or I should say reading from the 19th chapter of Revelation and from the 3rd chapter of Hosea, 19 and 20th verses. He also went back to Genesis in the garden when Eve was deceived and ate of the tree of knowledge of good and evil and gave unto Adam and he ate. He used this as being figurative of Christ and His Bride, the church. It was Eve who was actually deceived, but Adam, out of his love for his bride also ate, so it is with Christ. His bride is the sinner, but out of His wonderful and gracious love for His Bride, He came down and took upon Him the sins of all His people — His Bride. It was so beautiful the way he was blessed to bring forth the explanation concerning the 7th and 8th verse of Rev. 19. "For the marriage of the Lamb is come, and his wife hath made herself ready," She is made ready

by shedding all her old clothing — all of our own self-righteousness and depending on God Almighty alone to clothe us in “fine linen, clean and white” and he expressed and stressed that the wedding garment was of fine linen, not mixed with wool, but pure. Oh, that I could even attempt to write the beauty which I was given to view, if not deceived. I can only write a few scattering thoughts which are probably confusing but to be blessed to hear the wonderful sermons and feed from the Master’s table for a few moments of time is indeed so much more than I deserve and I trust I’ve been given a thankful heart for such wonderful blessings.

You spoke of not being able to enjoy preaching as much as you once did, especially since your children are still small and need so much attention. Seems like lately, I’ve felt so lifted up and have been blessed to return home and continue the sweet meditations, although I never retain as much as I desire. I guess, if I retained it all I would never hunger and would have no desire to feed from the Master’s table. And as we read in Matthew, “For your Father knoweth what things ye have need of before you ask Him.”

This has not always been so with me though, for it seemed so long I went listening to our dear ministers and would maybe receive a crumb here and there and at times be lifted up during the entire sermon but the minute I stepped out of the church, I could not even remember the text used. I know that I’ve even thought that something is wrong because I don’t enjoy preaching as much as it seems I did when I was in school and college, but one day as I thought along this line, the thought came to me that I’m older and have responsibilities now and then I had none. Many times worldly things seem to overcome my thoughts to the extent that I cannot read the **Signs, Bible**, or hear the preached word. But thanks be unto God, this is not forever, for if not deceived, on a few occasions, I trust that I’ve been lifted up and given a few moments of feasting and praising our God. Oh,

if it were not for the valleys we would never reach these mountain tops to enjoy the feasts.

There was a period of time that it seemed that I tried so hard to read the Bible and meditate upon the wonderful writings but had to be shown again these things and made to know that within and of myself I can do nothing yet “I can do all things through Christ which strengtheneth me.” Lately, if not deceived, I’ve been wonderfully blessed and the Bible, **Signs**, etc, have not seemed to be an entirely closed book to me. . .

With love,  
Mary Davis

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Rt. 2, Box 252,  
Moneta, Va. 24121

Dear Brother Spangler:

My subscription ran out with the July issue of the **Signs of the Times**, and I am enclosing a check to pay for two more years.

I enjoyed reading the **Signs** when a very young girl; and I hope God blesses me to read it as long as I live. Its articles and letters are indeed food for the spiritually hungry. If God will bless me, I will write a few of my thoughts, although I am not worthy to speak his gracious name. I have been made to call on him for mercy, and I feel that He has heard my feeble petitions and had pity on me a poor lost sinner, saved by His wondrous grace; and through experience made to know that He is God, and besides him there is no other.

I am burdened with tribulations and trials so much of the time. I have tried to help the situation every way I could, to no avail, for I know I am a failure. I know there is a time and place for all things under the sun — that God has a purpose for everything. For all things work together for the good of those who love God, who are the called according to his purpose.

O for a little more evidence that I am one of that blessed number He has reserved for himself. I love the dear brethren and could not live without the

fellowship of God's people. I try to pray His will be done, for He has ever, and shall always do his will; and whatever his righteous judgement has writ for me, I know is just; even if its Hell. He has given me a precious hope that I live by, and without it I would surely die.

May we always be found in humbleness at one another's feet, bound by the bonds of His love, and then we will ever be in peace.

Please cast a mantle of charity over all mistakes, as I am a very feeble creature. God bless and keep you and all of His little ones, who feel to call on Him. Remember a little sister who needs yours prayers when you are blessed to kneel at the throne of grace.

Written in love, for Jesus' sake I hope.

In hope of eternal life,  
Ethel Myers

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#### NOW IN REST HOME

P. O. Box 202,  
Salida, Calif. 95368

Dear Elder Spangler:

Please note my change of address. I became ill and had to give up my home, and am now in a Rest Home; and it is hard to adjust to this way of living.

The Lord's will is done, and not my will: His ways are just and his counsel wise. I am near my church home and several of the members, and it is a great comfort to me to be near them. We meet twice a month on Saturday evening and Sunday. I enjoy the singing and scriptural conversation.

I am 78 years old, and have been a baptized member since May 12, 1912. I still feel to be a sinner saved by grace, if saved at all. I hope and trust in Him, for He alone can soothe my weary soul and body.

While in my late teens I was ill, and also troubled over my condition, feeling to be such a sinner, and it seemed there was no hope for me. I was in a room alone, and everything in the room became blank, and I saw in front of me three identical persons in white robes.

A hand was held up in front of my face and blood was poured on the hand, and it became white as snow, and then was gone; and I could see all things in the room again. I just sat and wondered about the vision. I wanted to tell my mother but feared to tell her, as maybe it was all imagination. I did finally tell her, since it just would not leave me; and hasn't yet. Her eyes filled with tears; and then I felt it must mean something.

I enjoy reading the **Signs**, the Editorials and the Voices of the Past, and all other writings. I did enjoy Elder Attebery's article. His father was at one time pastor of my old home church in Missouri, and I loved to hear him preach. As he walked up into the stand, he was preaching. He was deeply gifted to preach the word of God.

May the Lord continue to bless you and the others in all your duties.

I am, I hope, in Him,  
Mrs. Mabel Lindsey

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#### "I BELIEVE: HELP THOU MY UNBELIEF"

There is a song that is popular now, called, "I Believe." While listening to it, I often ask myself: What do I believe, what do I really believe? The answer, I think, differs as I experience the path of daily life. Sometimes, when I am sad and depressed and lonely, my faith falters, my spirit plunges down with the eaglet, and I try to cry, "I believe; help thou my unbelief."

Then at times, I am caught up in the beliefs and faith of my forebears, and it seems my belief may be historically, and the result of my upbringing.

As I listen to our ministers, or read articles and books on the Scriptures, in my mind I separate my belief from theirs, or agree with them, if they are in accord with my feelings. Even in the lowest depths of despair, I have been blessed to "listen" as his gifts preach the spoken word. Lately, while my own mind and heart have been closed to the

sweet meditations that I once enjoyed, I believe He still opened my ears, so that I might hear and enjoy the dew drippings from his fountains; otherwise I feel I would have perished.

I truly hope, that through faith I believe all the Scriptures and their teachings, for they are they that testify of my Lord, that my faith is both sure and steadfast, and that by the guidance of the Holy Spirit, I will not be tossed about by every wind of doctrine; but be made to stand fast and hold the traditions, which I hope to have been taught.

I am not custom bound enough to reject inventions, and material things for our physical well being, but the faith that John preached in the wilderness of Judea, that Paul and Silas carried to the churches in Asia, is good enough for me. I want nothing added to and nothing taken from the doctrine they stood for. It's the clear crystal water of life, untainted by the doctrines of men, that makes it so dear to me.

I believe that everything, and all things were ordained and purposed by God, from the fall of the sparrow, to the flight of the mighty man made missile into space. The record of God's purposes and decrees plays unceasingly on and on, so that nothing is missed or left out, as it revolves through the ceaseless ages. He is God and changes not. He spoke into existence all things for time and eternity.

Even though all the nations he created are in his sight as the small dust of the balance, and as a drop of the bucket, He saw fit to reserve out of those nations a portion of people to save for himself through love and mercy. His love for this elect out of mankind was so great, He sent his only Son to suffer, bleed and die, to bring that portion again unto himself. This Being did all these things, according to his own divine will and purpose, without the help of any other power. He did it for his own glory, instead of trying to please man. The people who make up this portion are the elect of God. They are guided by his love, and by his rod

and staff, in the path he set before them. They were chosen in Christ Jesus before the world began, and had nothing to do with putting themselves there.

I believe that nothing can take that heritage from them; that it is as surely theirs as God is on his throne. He appoints their goings and comings and none can stay his hand. His promises are yea and amen. We are taught by experience to wait upon the Lord, to stand still and see his salvation. How often we cry out for help, after we have tried everything in our power to get relief. We sink deeper into the mire of despair, in our search for him. When it seems He is gone forever, He makes his presence known, without our help or knowledge, as He speaks to our tortured soul saying, "Peace be still."

I believe, that except for his intervening love and mercy, by sending a Saviour, all men would have been lost. Justice would have been meted out to the whole human race.

Christ went before the multitudes, while in the flesh, preaching two paths that man would follow: one of them right, the narrow way that leads to life; the other one wrong, the broad way that leads to destruction. There is no middle way, nor in between. There is a way that seems right to men, but the end thereof, are the ways of death. He is the only right way, the only door. "I am the way, the truth and the life." The other ways are filled with idolators, whoremongers, thieves, robbers and all other foul and evil doers. From such we are to turn away. Man, in his zeal to do his own righteous works, would like to cure the evils of the world. Even the children of God become over zealous, and would like to help him, when left to the Adamic flesh and the pitfalls of Satan. But we are told to "Wait upon the Lord," and to "Stand still and see the Salvation of the Lord."

We groan in sack cloth and ashes at such presumption, when we are made to know that our righteousness is as filthy rags, and we are nothing and less than nothing.

He leads us in the old way, the way that is from everlasting to everlasting. "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16)

I do not want a new way. If my hope is not in vain, when I am in the dark, undone and overshadowed by the world, I try to pray again for the green pastures and still waters where I once waited for my Beloved. Oh, for a refreshing view of the old path, at the end of which is rest for my weary soul.

Why do we look for flaws, for leaks, for forks in the road? Why be dissatisfied with perfection? Why is there a scripture that reads, "That there should be no schism in the body, but that the members should have the same care one for another?" Are there those who would lead us in new paths? Would we like to shun the "hard doctrine" that has been so precious to us? God forbid!

I love the thought of an unchangeable God, who is at the helm of this troubled and sin cursed world. I believe He holds the reins in his hand, and is unswayed by the wiles of wicked rulers and powers.

I hope to be numbered with those who, "stand fast in one spirit, with one mind striving together for the faith of the Gospel." How dear to me are the old saints, who by the grace of God, have been enabled to walk in this zealous world, in the keeping of God, without turning to the right, or the left, and through him, removed their feet from evil. I believe their feet are in the old way.

"Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing." (Phil. 3:16) Once I searched the scriptures, hoping to find promises that would free my sinsick soul, to find remedies for my condemnation, and in search of things I knew not. Though I found them not, in the written word, I felt a hope spring up within my soul, that gave me a new life and set my feet in a new path. This

path that was so new and beautiful to me, is the one that is new, but ever old, to his children through the ages. We hear it's proclamation and feel the witness within, as his ministers are inspired to tell it. Now, having obtained the promise in hope, I look for the same rules, the same things, from Him who spoke joy and peace to my soul before. I long to be kept in the old path, to stand fast and hold to the traditions I have been taught, without wavering or being tossed about.

I love the words election, predestination, perseverance, unchangeable, absolute, and phrases like the sovereignty of God, the total depravity of man, and the fixedness of things. These are the wonderful attributes God gave his people, to set them apart from the world. Are you not glad to be a stranger, one set apart, in a world that He told his people to come out of?

There is such a big difference in feeling pity and charity toward those with whom we differ, than trying to compromise our beliefs to conform with theirs. I can only pray the Father's will be done in the matter, and hope those in error will be taught of the Lord. We are told to receive them not into our house, neither bid them God speed, for he that biddeth them God speed is partaker of their evil deeds. They are followers of the anti-christ; and if I am not deceived, I have had my fill and hope to be kept from such.

For "What communion hath light with darkness?" The darkness of the religions of this world will not mix with the gospel of our Lord, any more than oil and water. How we pray to be kept in that calling, wherein we were called, holding fast to the profession of our faith.

We cannot serve two masters, God and mammon. Dear ones, as we look about, can we not see the mammons of this world, so busy about their religious life, they forget to praise the Lord, who gave them their being? Are we halted between them, so that we become lukewarm and wonder if we cannot serve

both? "A double minded man is unstable in all his ways."

How wonderful to be able to sit and listen to our dear elders point out the old paths, as they are inspired by the Spirit. How wonderful to hear of his sovereign purposes and decrees, his foreknowledge, his election, that was closed before time began. How utterly impossible for puny man to attain unto this high and mighty One, but as the rain cometh down and the dew from heaven, so he refreshes and comforts the plants that his right hand set out.

I believe that of myself I can do nothing, but I have been taught the hard and bitter way, that I can do all things through Christ that strengtheneth me. My lips and pen have been stilled, so that I could neither tell nor write of the beauties of my Lord. I had the longing and burning desire to tell, but the door was closed, my lips were shut up, and when I picked up my pen to write as I used to, no words came to my mind. I was as a well run dry, and the clouds without water.

I tried to cry and pray unto the Lord, with groanings I could not utter. His face seemed turned away forever. O little ones of our Father above, I hope you are never brought so low. My son would ask, "Mother, when will you want me to type another piece for the *Signs*?" Elder Wood wrote for some more of my thoughts as I had written before. I had felt, that anytime I wanted to write my thoughts on a scriptural subject, I had only to sit down and write. To those who wrote or asked for my continued writing, I can only hope you understand and know that I had to wait upon the Lord for deliverance, and have suffered so very long.

I was led on a long trip recently, a trip that I seemed impelled to take. It seems foolish to think you would drive thousands of miles to hear the same doctrine proclaimed you have heard all your life. We sang hymns and talked scripture on the long journey, and I wondered if my companions were as empty, and were searching for something elusive, like I.

I was like the traveler who fell among thieves and was left naked, wounded and half dead.

I believe that a certain Samaritan was sent my way, who bound up my wounds and poured oil and wine into my aching heart. The flood gates of my soul were opened, and the tears flowed freely from my eyes, which for so long had been too dry to cry. I wanted to go about among those strangers (in the flesh) shouting the praises of my Lord. My heart is filled with thankfulness for this soldier of the cross, who through relating his own suffering, broke my bonds and set me free. He was the vessel through which the Spirit sent relief to my aching soul. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

These are some of the things I believe.

Mrs. Cisco Barron  
Spearsville, La.

(Sister Barron has had much the same experience as David expressed in the 30th Psalm: "... weeping may endure for a night, but joy cometh in the morning." (5th verse) "Thou hast turned for me my mourning into dancing: thou hast put off my sack-cloth, and girded me with gladness; to the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks to thee forever." (11 and 12th verses) — J. D. W.)

#### CIRCULAR LETTER By Elder A. J. Slauson

*The Lexington-Roxbury Old School Baptist Association now in session with the First Roxbury Church at Halcottville, N. Y., September 11 and 12, 1968, to the churches and associations with which we correspond; Greetings:*

We extend love and fellowship in the Lord in this our annual Circular Letter to those of like precious faith through Christ and the Holy Spirit, that has enabled us to see eye to eye, and our hearts run together as two drops of water, in this glorious doctrine of Jesus Christ of salvation to poor lost sinners. The Apostle wrote, "But ye are a chosen

generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light." (I Peter 2:9)

Peter in the beginning of the first chapter, tells us to whom he is writing: a certain people called Strangers scattered throughout the different parts of the country, (as they are now) and tells what kind of people they are — that they are an Elect People; and this elect people are according to the foreknowledge of God. How true with all the children of grace! They are elect according to the foreknowledge of God, and are scattered. God's foreknowledge embraces all the children of grace, as they were chosen in Christ the Son before the world was: in other words, they were God's choice: and Peter said they were a chosen generation.

We understand the New Testament to be a testimony of the generation of Jesus Christ; and that Peter is saying that those of whom he is writing are a chosen generation in Jesus Christ. We humbly trust we have some knowledge of the grace of God, and know what it is to be lost, and to be found in a waste howling wilderness and led about and instructed, and made to love Jesus' great name and confess him before men; and buried in the liquid grave in the name of the Father and the Son, and the Holy Ghost, being made willing in the day of His power. We feel with the poet: "The steps that I tread and the station I fill, my Father determined and wrote in His will."

Such ones will say that God choose me; and this way for me, for Jesus said that you have not chosen me, but I have chosen you. We are called with an holy calling, not according to our works, but according to His own purpose and grace. Jesus told Peter that flesh and blood had not revealed to him that He (Jesus) was the Christ, but that it was God the Father in heaven. The word says that it is the work of God that we believe on him whom He hath sent.

Peter, in the first and second chapters, gives much instruction concerning

the deportment of the life and walk which should be found in these strangers, these Elect of God. Is it not true that whatsoever was written which was needful for the elect in that day, is just as needful today? O Lord is it possible that we can lay claim to this high standing in all this world. If we are not of this chosen generation, we are lost: it makes us examine ourselves. Jesus said to come out from among them; be ye separate; touch not the unclean thing. Peter said to lay aside all malice and all guile, envyings and evil speaking. Well do we know, when we are clothed and in our right mind, that we have much in and of this flesh of ours that we need to lay aside.

Peter calls this chosen generation a holy nation: not in the flesh but in Christ. And Paul says perfect in Christ. Peter calls them a peculiar people, and the Word of God tells us they are a peculiar treasure above all people. Well do we know that this people are taught differently than all other people. They know they are peculiar to other people because of this; and sometimes they are peculiar to themselves. Peter said that because of this this chosen generation should shew forth the praise of him who hath called them out of darkness into His marvelous light.

We humbly trust that this is the sole purpose of this meeting, for otherwise it would only be a social gathering. Dear brethren and friends, is not this an important and sacred matter with each believer, causing us to examine our experience, as to what we have and how we came by it; and does it have a thus saith the Lord for it. Dear ones, what a glorious blessing it is to be called out of darkness. We who have natural eyesight know what natural darkness is. When neither sun, moon, or stars are giving us any light to see where we are, or where we are going, we surely do everything wrong in nature; so how true in the Spirit that without the light of God in the intense darkness of soul as we are born into this world, we cannot see how full of sin we are, or how unclean we are, or that all we say or do



is ungodly; we cannot see that we are rolling sin under our tongue continually, or that our own righteousness is as filthy rags. Being blind in nature's night, the natural man and carnal mind is not subject to God's law. This great darkness is known and understood by those who have been called out of darkness; and they desire to shew forth unto Him who called them out of such darkness into His marvelous light. Yet they feel much of the time they cannot praise Him as they ought. It is often said by His little children that it is by the grace of God that I am what I am. It takes a marvelous light to show one his great need of Christ. In Paul's case it was called brighter than the noonday sun: which we understand is Christ, which was the light to lighten the Gentiles and all His people. It takes a marvelous light to show one that he needs to be washed. Peter quickly saw that he needed not only to have his feet washed to have a clean walk, but his hands and head also, to make him fit to labor in the vinyard, or preach the gospel of Christ.

When one is called out of darkness into this marvelous light, or born again of the Spirit, he sees Jesus as the way, the truth, and the light — sees Jesus as the end of the law for righteousness, and the head over all things to the church. And he rejoices with joy unspeakable and full of glory to God. Where once he was blind, he now sees, and he gladly shews forth the praises of Him who has called him out of such darkness. He sees Jesus as the one and only sacrifice for his many sins, in full payment for his great debt of sins past, present, and future. By this marvelous light he sees Jesus as the one who is rich in mercy and great love; otherwise he would be a castaway. By this marvelous light he walks by faith and not by sight. And he marvels that God should have in his will and purpose called him out of this dense darkness, and bring him in to service to God, producing a divine nature in him, and revealing the love of God. With this love present, it is not a burden to serve God, but a joy,

— Christ being in him, which is the light; and he rejoices in that light, and has a sincere desire to always live a life before God and men in praise to God. He would always have his speech with grace seasoned with salt, and his tongue never to speak as though he did not have the grace of God. Otherwise it is degrading to his profession and an open shame to our Lord.

We pray for this marvelous light all the way to our journey's end, in Jesus' name and for his sake. Amen.

A. J. Slauson, Moderator  
Woodrow W. Bellinger, Clerk

Rt. 2,  
Ruffin, N. C.

#### INTERESTING LETTER TO ELDER HAND

Dear Brother Hand:

I hope that I am thankful that I was one of the congregation Saturday night August 24th. It brought joy to my hungry soul to hear the true gospel from a far country; though we were strangers in the flesh. When you read your text from Zechariah, I felt you were no stranger to the house of God.

Saturday night was my second visit among the dear brethren and sisters since the 4th Sunday in April. I suffered a severe heart attack May 10th; and seemingly am doing extra well. Doctor would not allow me to attend our association, and warns me not to expose myself to the sun, or drive a car.

I enjoyed Saturday night so much, and desired to be in your presence on Sunday. I know a doctor does not have power to save lives except it be given from above; I also believe doctors are given knowledge to help the sick during their appointed days here on this earth. When my wife came home Sunday, I asked what your text was. It was in the 8th chapter of Hebrews; and she said you brought out in your discourse concerning, You cannot sing songs of Zion in a strange land. I began to wish I had disobeyed my doctor and gone to the

meeting.

This poor sinner had been trying to offer himself to those lovely people at Dan River for two years. One of the most beautiful and revealing days of my life came on a Sunday morning. There were two candidates to be baptized: after singing and prayer, Brother Spangler opened the doors of the church, and it was so easy to go forward. The church received me, and although I had no change of clothes, I was buried under the water by my beloved pastor, Elder Spangler. I knew the church didn't need me, but I felt a great need for the church. One of the dear brethren brought me home to change clothes. My wife for some reason did not go to the baptism that morning. Her first words were, "Why didn't you wait until next meeting?" I would have been so glad for her to have been there, but the only answer I had was, "God works in a mysterious way his wonders to perform."

Now to get back to those words that we cannot sing our songs in a strange land. It wasn't long before I was really enjoying what the older brethren had said about our **first love**. I would listen to their conversations, and enjoy them so much; still I couldn't understand about the first love. I do now! Since then I have been in the dry desert many, many times. I also rode the crest of the mountain tops for two years in succession. I was armed with the truth as it is in Christ Jesus. It was so plain to me, and I just knew it could not be denied. Not having yet realized the weakness of this poor sinner, I hit the missionary trail: All I had to do was to tell my brothers, sisters and friends the truth as I saw it, and they just would have to believe it.

Instead of converting anyone, I created an enmity between my own people and dear friends — some of whom still seem cool towards me. I hope the Lord has taught me a lesson in many ways,

that I never will forget. The devices of man are many, but the counsel of the Lord shall stand. Man is not able to direct his steps. Converting dead sinners into a lively hope is the work of God directed by the Holy Spirit.

Now back to what my wife said you brought out in your sermon. I cannot name the times I had read these scriptures, but they had no effect on me. Elder Lambert, in filling an appointment at the Reidsville Church, in his discourse said that as they were being led by their captors by the river in Babylon, they hung their harps upon the willows; and they were taunted by their captors to sing songs of Zion. And their reply was, How can we sing the songs of Zion in a strange land?" It hit me like a bombshell; and from that day to this I have never tried to discuss the scriptures except among those of like precious faith. It can't be done: for the preparation of the heart and the answer of the tongue is of the Lord. Wish I could have been in your company more while you were on your journey. I hope you are led to visit Elder Wood on your way.

I was privileged or blessed to be present when Brother, now Elder, McCall offered to the church. I thought it one of the sweetest offerings I ever witnessed. I accompanied Elder Spangler in 1965 to Elder Attebury's three days meeting. We came back by Canada to attend Elder Ruston's three day meeting, and Brother McCall spoke some then. He has since been ordained to the full ministry. I hope to be able to attend Elder Ruston's meeting this fall. The Lord knows whether I will be there. I know I have enjoyed visits in my home from several brothers and sisters from Oregon and Washington. I hope the Lord leads us to meet again under more favorable circumstances, so I can be in your company more.

Hope I am closing these rambling thoughts in the fondest of Christian

love. . . Please extend our love to Elder and Sister Ruston, also Elder McCall and all the brethren and sisters.

James Carter

(The above was written by Brother James Carter to Elder Hand while Elder Hand was in Canada for their meeting. — J. D. W.)

CORRECTION

The last sentence under QUERY 3, page 227 of the October, 1968, Signs should read: The record affirms the baptism of men and women, — not children. (see Acts 8:12)

Please make the correction in your copy. — Editor

REQUEST

Hurricane, W. Va.

Dear Editors:

My husband, Elder Harvey J. Bird, passed away March 8, 1968, and I am having his song book and also a book of poetry published. He had just gotten them ready for publication a few days before his death.

I would like for you to publish a request in the *Signs of the Times*, that if any of the readers would like to donate towards the publication of these books, to send it to Primitive Publications, Rt. 2, Elon College, N. C.

Mrs. H. J. Bird  
2490 Montana Ave.  
Hurricane, W. Va. 25526

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BUSINESS OFFICE

R. F. D. 1, Box 539, Beechwood Lane  
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EDITORS

Elder David V. Spangler  
R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood  
P. O. Box 186, Manassas, Va. 22110

ASSOCIATE EDITORS

Elder W. D. Griffin  
39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert  
306 Richardson St.,  
Winnsboro, Texas 75494

Elder George Ruston  
Dutton, Ontario, Canada

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SIGNS OF THE TIMES, INC.

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EDITORIAL

*“And the spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace, as in all churches of the saints.” (1 Cor. 32, 33)*

In the translation of the Bible out of the Hebrew and Greek languages, it is my understanding that the translators were not allowed to add one word of their own, unless the word was in italics; which was to show that it was their own word used to bridge an expression or connect the thought.

In the 33rd verse the words **the author** were added by the translators. Hence the reading without the added words,

would be, "God is not of confusion, but of peace, as in all churches of the saints." Sometimes the word or words added changed the true meaning of the Scripture; sometimes it did not. There is no evidence that the translators were inspired men.

To properly understand the Scriptures, we must take into consideration who the writer is, and the writing surrounding the text, else we will put the wrong interpretation on it. To take a scripture out of context, would be giving it a private interpretation — and no scripture can be of private interpretation.

In this chapter the Apostle Paul calls our attention to the various gifts in the church, and their manner of expression. The gift of prophecy, giving of thanks, and speaking in an unknown tongue are mentioned, and the Apostle exhorts to an orderly expression of these gifts; and points out what would not be an orderly expression of the various gifts. In the expression, "And the spirits of the prophets are subject to the prophets," he has reference to the orderly work of God in the manifestation of himself in the lives and walks of his chosen people.

The prophesy of Isaiah could not be in conflict with another prophesy; neither could the gospel of Peter be in conflict with the gospel preached by Paul. If so, God would be confused himself, since the gospel is preached in demonstration of God's own spirit; and is the power of God unto salvation unto all that believe. Therefore I must conclude that where there is a confusion of tongues, or other confusion, even among God's chosen people, God is not part of it, for He is not of confusion, but of peace, as in all the churches of the saints. God's work is perfect in every way, and every manifestation of his grace in the lives of his own people, is but a manifestation of himself. "All his works shall praise him, and his saints shall bless him."

To make the expression that God is not the author of confusion in any sense of the word, would certainly be contradictory to the word of God. Webster

gives the meaning of the word **author** as the originator or producer of anything; and the word **confound** to mean to throw into confusion or disorder.

We read in the eleventh chapter of Genesis where the people decided to build a tower to reach heaven, to make themselves a name. In the seventh verse, we read where God said, "Go to, let us go down, and confound their language, that they may not understand one another's speech." God was certainly the author of their confusion.

In the seventh chapter of Second Kings, we read of four lepers at the gate of Samaria, starving; and they decided to go to the camp of the Syrians for help as a last resort, believing that if they stayed at the gate of the city they would starve, and if they went to the camp of the enemy they could only perish. "And they rose up in the twilight to go to the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, no man there. For the Lord had made the host of the Syrians to hear a noise of chariots, and a noise of horses, even noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us."

God was the author of their confusion, and he has been the author of confusion many times to the enemies of his people. God even sends strong delusions, that they may believe a lie. Throughout the Scriptures there is abundant proof that unbelievers have been confused by the God of heaven. Therefore He is the author of their confusion.

I hope I have made myself clear in these matters. All the attributes of God present him as the God of the whole earth, who doeth his will in the army of heaven, and among the inhabitants of the earth. In the realm of his grace, he is presented as the elector of his people in Christ before the world began: the one who calls, regenerates, justifies and glorifies these chosen ones in his Son; and he will some day bring them off more than conquerors through Him that loved them, and gave himself for them,

There is no confusion in this work, for, "Out of Zion the perfection of beauty, God hath shined."

God is not the author of confusion in the saving of his people and in the marks of grace in them, for such work is a part of God.

D. V. S.

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### EDITORIAL

#### I Timothy 3: 14, 15

*"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth."*

In the *Signs* for December, 1948, our senior editor, (an associate at that time,) said the following: "We have had much published in the last few years on the doctrine of the church, and as a general rule our people seem to be agreed that all our salvation, both for time and eternity, is of the Lord. Would it not be alright for us to write some about the order of the house? Only true peace and fellowship can abound where churches are zealous of their order and discipline."

When I first visited among the Baptists of what is known as the Eastern Shore (that body of land in a peninsula, embracing parts of Virginia, Maryland and Delaware), I was there for a week. The first night, after supper, the Bible was brought and laid down at my elbow. As soon as the dishes were washed, everybody gathered in the living room. The purpose of that gathering was to talk about the better things. For at least two hours we engaged in a godly conversation pertaining to what Christ meant to a sinner. The next night it was the same thing. The crowd followed from house to house. Now, after nine years, they are doing the same thing. If there ever was an outward manifestation of breaking bread from house to house, it has been among these people.

For the most part, it has been delightful and refreshing. There has not been, as far as I know, a single time when there has been any unpleasantness about anything advanced. I do not recall any time when we spent the evening in talking about the absent members of the congregation. Too, the most of the discussions have had to do with what we are pleased to term doctrinal matters.

In these parts the churches are a unit in regard to the predestination of all things. Some of them have the belief of that doctrine as one tenet of their faith. I feel sure that all of the churches have subscribed to it as long as they have been a church, which for the most of them, has been more than a hundred years and even much longer in some cases. As far as history reveals, there has not been a single minister in any of these associations that held to a limited predestination.

Not too many weeks ago, after services we had gathered in a home. Our conversation was not on the earth. We had picked up the fragments from the sermon and we were enjoying them. Our theme was Jesus Christ and him crucified, and the planting of the churches, the feeding and watering of them, the delightful fragrance, and beautiful setting of this garden of the Lord, gave the whole room of people a glimpse of better things. A very dear member of the body said, "I have been confronted with a problem that has given me some deep concern. I have not known how to handle it, and I do not hear our people discuss things like that. Why is it that we do not do so?" Every eye turned to me. What could I say.

For many months I have been shaken by the question. Why is it that we do not talk about things that concern the people of God? We all do come face to face with things that we do not know what to make of them. We do not know what to do. It will often come up in our lives: What is the Bible way of doing this? What has been the policy of the Old School Baptists about a matter of this kind? Often we are confronted with a problem as to what is the right thing

to do. But I will have to say that things like unto that are not discussed much among us. These matters that grieve many of our people. I must confess that I am in amazement at the utter disregard of so many matters in behaviour in our ranks. I am not speaking so much about too much strong drink and other vices of the human race, but I am not excluding them from my examination. For the most part, I am speaking of those things that are a part of our existence as the church of Jesus Christ.

At the expense of being repetitious, let me once more call attention to something that we have nailed to our masthead. Have we forgotten it? Has it grown obsolete? Or have we changed toward it? If we have changed, we should ask why we have changed. If we have changed because we were wrong in the beginning, we should make a move at our next meeting to remove it from our masthead. If we have changed because of rebellion to the soundness of our early brethren, if we do not have the mind to do what they scripturally said for us to do, we should, to say the least of it, quit our boasting about how **sound** we are. The matter under consideration is this: At one time or another, practically all churches and associations, when constituted as such, adopted this article of faith, viz, "We believe that the Scriptures are the inspired word of God and the only rule of faith and practice." What does this statement mean? If our fathers meant for it to apply only to doctrine, why is it is an accepted fact that faith has to do with doctrine; likewise, practice has to do with the things that one is doing or practicing. Over the years I have heard the following statement, to wit, We do not care so much about what one is doing as we do about what they preach. This is a direct slap in the face of our predecessors. This is a direct slap in the face of our gracious Redeemer. Our brethren said when our church and association was constituted that they believed the scriptures were our only rule of faith and practice. If a man's faith (doctrine) has become

more important than his practice (walk), then it follows that we do not subscribe to the belief of our founders. If a man's faith (doctrine) identifies him to his brethren, then it follows that the Saviour was wrong when he said that they were known by their fruits (practice).

In regard to our practice, I feel sure that some things that we do will not be found narrated in the Bible. There is a rule that will cover each one of these things. This rule will eliminate (as far as the scriptures go) some of the things that we do. Other things it will give us the right to continue doing them. The apostle tells us, "Let all things be done **decently and in order**." This command is in regard to the speaking in tongues. This practice is not forbidden, but it is permitted only as far as decency goes. There are other things that are not forbidden, but they are permitted only as far as decency goes. Do we have any examples of this? I think that we do. We keep a record of our business or conference meetings. We read about recorders under the law, but we do not find them in the church in the New Testament. We find a town clerk in the New Testament, but we do not find where the church had one. The general tenor of the laws of the New Testament church leads us to believe that those early churches looked after their members. Only by the keeping of records by someone appointed to that end could this be done. This is one place where decency comes in, and yet we do not have any other scriptural reason for having church clerks.

We do not have the word **pulpit** in the Bible. At times I have heard criticism because that some of us called the **stand** a pulpit. We have as much scriptural authority for saying **pulpit** as we do for saying the **stand**. There is not any reference to pulpit or rostrum or platform or **stand**, but decency tells us that it is better to have **something** higher than the surrounding congregation. This is what I call decency, and it is what I call order, and I think that such things are what the apostle had in mind.

Based upon this practice, I venture forth that the people of God have the right (God-given) to some things that are not specifically mentioned in the Bible. If not, we have several things which we practice, but which are not scripturally permitted, and these things we should quit.

We, as a people, have loved the old things. This is good and worthy of being practiced and emulated, **if they are old enough**. A thing being old is not enough. A thing that is wrong, even though it is greyheaded, does not make it right. Our practice should be, Not is it an old practice, but is it handed down from the right source. Have we, as did the ancient Jews (and even now), held to our traditions even though it has meant the breaking of the commandments of God (Mark 7:9)? These people denied a man the right to do something for his parents because it would transgress against their traditions, even though what he would do for his parents would be in keeping with God's commandment. Have we, as the professed followers of our Lord and Master done any of that? It takes grace to examine our position here; it takes more grace, when we have found ourselves guilty, to abandon our practice. In no sense of the word are we permitted to hold to traditions unless they are the things that have been taught by the apostle. (2 Thes. 2:15;-3:6) Let me further illustrate. We have many people near here who will not use a tractor in their field; that will not use a combine in harvesting their grain; that will not wear anything except the simple garments of yesteryear. But they do not go far enough. What they do use, what they eat and wear, is **not old enough**. Their tools, their utensils, their power, their dress is not apostolic. They all fall far short of what was used on the farm and other phases of natural life. Have we become so sold on the traditions that we are that way? Are many of the things which we are practicing, old enough to be practiced? Is our practice like the practice of the early church?

In the outset of this article I spoke

of one that was troubled in mind about church matters. She had recently moved from one part of the country to another. She did not know what to do about moving her membership, as she had never heard too much about getting a letter of dismissal. What is the correct procedure in moving membership? In this, as in other things, we do not have anything from the apostles about church letters of dismissal. Here is another example of doing things in decency and order.

Generally speaking, our people have frowned on granting letters for any reason except changing locations to where they could not reasonably be expected to attend the place of worship where they belonged. This is a good rule to follow. When a letter is granted, it has been the general custom for it to be used in a reasonable time, and it is granted only for admission into another church of the same faith and order. The church granting a letter has jurisdiction over it until it is placed in another church body. If it is not used in a reasonable time, it can be recalled. Authority over a letter ceases when it is placed in an orderly body. Regardless of what ill conduct the member may become guilty of, the former church does not have any authority over them. They may carry a grievance to the new church and present it, with their evidence, but any discipline remains in the hands of the church that has received the letter. They may, if it seems the right thing to do, rescind having received the letter, which would put it back in the hands of the first church.

Our people have had much confusion about ordaining elders. We do not have uniformity about the ordination services. Each section has its own pattern to follow, and in many places brethren do not know how to proceed. These matters have been published from time to time, and it does seem that we should try to do it correctly. Sometimes a mistake is made in the ordination because of the aged condition of the moderator. Other brethren, who are young and active, will go right on through the ordi-

nation service because (of all things!) the moderator is old and sensitive and they do not want to hurt his feelings. How much better it would be for one to be hurt, momentarily, than for the new elder to be hurt all of his ministerial life. None of us are fully and completely faithful (and only when blessed from above), but there isn't any practice or gift or work like unto it. For many years when unfaithfulness was found in a brother, it has been passed by with the light expression, "It was ordained of God for it to be that way". Will some qualified reader rise and tell me where that I will find any apostle excusing his unfaithfulness with an expression like that? For many years I have heard our boast that we do not believe in hiding behind predestination to cover our meanness. Is there **anything** that is equal to denying the faith, either in doctrine or practice? If it is condemnatory to deny the faith, why hide behind predestination when we are caught up with denying the faith? In connection with this, I have heard from many quarters that good deacons have been ruined by ordaining them to preach. Now that is the truth, but the most of the time when it has been said, there has been an addition to the written word (which, by the way, is our rule of faith and **practice**; or is it?) which was about like this; But there is nothing we can do about it because every one that is predestinated to be ordained will be ordained. Did you ever read where Paul said: Brethren, beware of false teachers, who will bring in damnable heresies. However, do not worry about it, because their coming is predestinated of God? For us to say things like unto that; for us to excuse our own conduct by laying it to predestination; for us to be lenient with false teaching, conduct, or for us to be slack in discipline because the transgressors sin was predestinated, is, to me, a denial of the faith instead of being sound in predestination.

There is seldom a year in the north-east that a church door is not closed never to be opened again. This closing of church houses; this languishing condition of Zion in general, is nearly always met with this argument: This is the purpose of God and nothing can be done about it. *Is there ever a time when we become guilty of wrong doing?* IS ANY ACT OF OURS EVER WRONG? If it was becoming in David; if his confession of his sin was Christ-like, would it not be better for us, as the professed people of God, to confess our wrongs? Since the prodigal son came home confessing his sin, is it wrong now to come confessing our sin? OR DO WE NOT HAVE ANY? Was the charge to the churches of Asia only for them? If so, perhaps we should also leave the balance of the book to them. Have none of us been guilty as they were? Has the need of repentance never been in our lives? If the command to repent or have the candlestick removed, was a true condition in that day, is it not likely that we are as much to be blamed as they were? If not, why? Wouldn't it be better to confess our sins, repent of our wrongs, than it would to say, There is nothing lost in disobedience; this removal of candlesticks is because of the purpose of God. Or do we have any sins? And if we do, is it more salving to our seared conscience to lay it all on predestination than it is to confess that we have sinned?

If I have departed from the scriptures in this treatise; if I have departed from the writings of the editors of the Signs in days past and gone; if I have departed for the admonitions of what has been regarded as the ablest Absolute predestinarians, I will willingly and gladly and unreservedly acknowledge my mistake and confess my sin. I have intended to handle the scriptures that Paul gave us about Christian conduct, as I intend from month to month at my



appointments, to handle his doctrinal letters — for the glory of God and the comfort of saints.

W. D. G.

**VOICES OF THE PAST**  
**“He being dead yet speaketh”**

(The following, which was copied from the Signs of February 15, 1858, is self explanatory. It is a clear presentation of conditions which had necessitated the division in 1832. We republish it so that the present generation may be acquainted with the faithfulness of our brethren of the 19th century — J. D. W.)

Warwick, N. Y., Feb. 4, 1858

To Mrs. H. M.— Dear Sister in Christ. Your letter of the 4th of January, addressed to the church of which you are a member, and with which you have been so long connected, requesting a letter of dismissal and commendation from us, that you may join a church in the city where you dwell, was received, and I laid it before the church at our last regular church meeting. The church took the matter into consideration, and directed me to write you as to their decision, and to the reasons which governed it.

You are aware that for more than twenty years past, the churches composing the Warwick Association, with some others, North, South, East and West, have not been connected with, or had fellowship with the majority of the Baptist churches in the United States. But as your attention may not have been particularly directed to the reasons which induced them to dissolve their connection with those with whom they were formerly in fellowship, you will pardon me if I allude at some length, though briefly as I can, to the subject.

It is well known to you that the Baptist church from the days of the Apostles, has endeavored, amid much opposition and persecution, to maintain the doctrine and order of the gospel instituted by the divine oracles. Their determined adherence to these, and their open and decided opposition to the er-

rors and innovations which had grown to an alarming height in other denominations, caused them to be persecuted for righteousness' sake, and as a consequence, mere worldly professors and nominal christians, were seldom found among them.

Of course the churches were generally small, and their doctrine and order unpopular, both with the professedly and unprofessedly religious world. But they enjoyed in an eminent degree the smiles of their Heavenly Master, and brotherly love and christian fellowship prevailed amongst them. But the time came when one, even of their own number, arose, speaking perverse things, to draw away disciples after him; and who so far succeeded, as to rend asunder many churches in England, and soon his sentiments found their way across the Atlantic. I allude to Andrew Fuller.

It would swell this letter beyond all proper limits to give at length the doctrines, which, alas! he was too successful in introducing among the Baptists. But, perhaps the most important principle was that which related to the atonement of Christ, and which Mr. Fuller represented as general, or indefinite, and that there was “such a fulness in the satisfaction of Christ, as is sufficient for the salvation of the whole world, if the whole world would believe in him.” This sentiment was in direct opposition to the doctrine of particular redemption which had been maintained by the Baptist churches; and the bold and startling dogma that the atonement was sufficient for the salvation of all the human family, if they all would repent and believe the gospel, alarmed many of the brethren and filled their hearts with grief.

I remember hearing the late venerable Deacon James Burt relate the sensation produced when these sentiments were first proclaimed in the Warwick Association. The Association was held with the church at Pleasant Valley, in Dutchess Co., N. Y., and the Moderator was Elder Lebbeus Lathrop, whose memory you and I have been taught from our earliest years to revere. The last sermon was preached by a man from the city of New

York, who I believe came from England, and who was fully indoctrinated in the principles of Fuller's gospel. He spoke with all the eloquence and ability of which he was master, presenting the doctrines which he advocated in the most glowing colors, and drew a very fascinating picture of the happy result which would follow the reception of these principles and doctrines by the Baptist churches in America; that it would raise them from being "mere dunghills in society," and place them in the front rank of the popular religious denominations, and closed his discourse by earnestly exhorting his audience to activity and zeal, in promulgating these sentiments.

It was the custom then for the Moderator to give a closing address. The venerable man arose, and while the tears ran down his furrowed cheeks, he raised his hands and eyes towards heaven, and the first words he uttered were: "They have taken away my Lord, and I know not where they have laid him." And then, said my aged informant, followed such an address as he had never heard from human lips. He exposed in a most masterly convincing manner the fallacy of the sentiments which had been presented before them. He showed how contrary and repugnant they were to the doctrine of the gospel; how dishonoring to God, and derogatory to the character of the Redeemer. In the most impressive manner he warned the churches against their reception, and as if gifted with the spirit of prophecy, predicted the evils which would inevitably arise from the introduction of these doctrines into the Baptist churches; that the churches would be divided—dissensions prevail among them—fellowship would be destroyed—affection alienated—brotherly love turned into hatred, and the union, harmony, and prosperity of the churches changed into disorder, divisions and anarchy.

Alas! his predictions have been but too fully verified. But God raised up some noble champions for the truth, who resisted for years the introduction of these false doctrines, and endeavored

to stem the torrent of error, by unfolding the glorious standard of divine truth, until, finding that the churches could never enjoy peace, while the disciples of Fuller were suffered to come amongst them, they withdrew from them, and openly proclaimed their determination no longer to extend fellowship to any church or minister, who held or preached such sentiments. Their enemies as openly expressed their contempt for this movement, and held them up to derision by charging them with being behind the spirit of the age, and as being opposed to the spread of the gospel, and to all those charitable and benevolent institutions which they asserted were soon to dispel the mists of darkness—relieve humanity from its evils—christianize the world, and introduce the millenium. Those who determined to maintain the doctrine and order of the gospel, were stigmatized as belonging to the Old School, whose doctrine had become obsolete, and who would themselves, at no distant day, become extinct.

Hence the name Old School Baptists, given as a term of reproach, was assumed by them, and having obtained help from God they continue to this present time. It may be urged by some, and perhaps you may think, my dear sister, that these things happened a long time ago, and that they were engendered mainly, or much magnified, by personal feelings and jealousies, and that it is time the mantle of charity was thrown over them, and we should once more live and walk together as brethren. But we should remember that "charity rejoiceth not in iniquity, but rejoiceth in the truth;" and an inspired apostle solemnly said, that if "we or any other man, or even an angel from heaven preach any other gospel, let him be accursed." I will give you an extract from a sermon preached by Aaron Perkins, once a minister of this association, and who was, at the time it was preached, pastor of the 1st Baptist church at Hamilton, N. Y., and I believe President of Hamilton College, where they trained pious young men for the ministry, to preach Fuller's gospel amongst the Bap-

tist churches. He was preaching against the doctrine of universal salvation, and said, "Here, however, the advocates of universal salvation have stepped a little too far, because admitting their premises to be correct, which we are willing to grant, suppose the provisions sufficiently ample to save the whole human family, the conclusion does not necessarily follow that all will be saved. There are terms or conditions proposed, a compliance with which is an essential to our salvation, as were the sufferings of him who through the eternal spirit offered himself without spot unto God. Hence, notwithstanding he has died, we must kiss the Son or perish, his death on the cross not being sufficient to save us, if we will not comply to the terms proposed." How does the language in the above extract agree with the following, from Paul's Epistle to Titus? "But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we had done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Savior."

Permit me here to include an extract from the Articles of Faith adopted by the Warwick Association, at its organization in 1791, and re-printed in the minutes of the Association held at Brookfield, June 13, 1818, when Elder Lebbens Lathrop was moderator and Aaron Perkins, Clerk: "God from all eternity did decree, for the manifestation of his own glory, some men, not all, to everlasting life; gave a people to be the seed of Christ, and to be by him in time redeemed, called, justified, and finally glorified; their number so certain and definite, that it cannot be increased or diminished, wherefore, they who are elected, being fallen in Adam, are redeemed by Christ, are effectually called by his spirit, working in due season, are justified, adopted, sanctified, and kept by his power through faith, unto salvation. Neither are any others redeemed by Christ, effectually called, justified, adopted, sanctified and saved,

but the elect only."

"To all those for whom Christ hath obtained redemption by his blood, he doth certainly and effectually apply and communicate the same; effectually persuading them by his Spirit, governing their hearts, and overcoming all their enemies by his Almighty power. God justifies not by infusing righteousness—not for anything wrought in them; but by imputing the obedience and satisfaction of Christ to them. Christ, by his obedience and death, fully discharges the debt of all men who are justified, and did by the sacrifice of himself, undergoing in their stead the penalty due unto them—make proper, real and full satisfaction to God's justice in their behalf."

Now, my dear sister, if Aaron Perkins believed the great and glorious truths contained in this extract from the Articles of Faith adopted by our fathers, when the churches entered into an Association in 1791, to which his name is subscribed when re-printed in 1818, must he not have utterly changed his views at the time he preached his sermon at Hamilton, in 1837, and can you not by this, determine who have left the ancient landmarks, the New or Old School Baptists? And if you have ever believed the glorious truths of the everlasting gospel (as I hope you have), that gospel which presents Christ to the believer, as his Mediator, effectually interceding for his people;—their Advocate, thoroughly and always successfully pleading their cause;—their Great High Priest, who is ever touched with the feeling of their infirmities; their Redeemer who has redeemed their souls from all iniquity, and them, unto God by his own blood; their Savior, who has saved them with an everlasting salvation; can you now leave the fellowship of those who endeavor to maintain the standard of truth, and become connected with those, who would rend the crown from the head of our blessed Jesus, and place it upon their own unworthy brows, and ascribe their salvation to the performance of certain conditions, without which, the sufferings and death of the

Prince of Glory would have been altogether ineffectual. I cannot for one moment harbor the thought, but must conclude, that the adversary, taking advantage of your lonely and isolated condition, has presented this temptation to you.

There are one or two points in your letter, to which I wish briefly to allude. You say: "I think if I should unite with a church here, I would enjoy myself better." I have tried to show the difference in doctrine, and order which exists between the church of which you are now a member, and that which you must become connected with in the city where you reside; for I know that none exist there who maintain the same faith with us. Believing as I do that you are a child of God, I would ask you how you can reasonably expect to enjoy yourself in the mystical Babylon, You are aware that the term Babel signifies confusion.

Now the church of Christ has "**one Lord, one faith, one baptism,**" and but **one Savior**. But Babylon has many of each, a few of which I will particularize. But first a few thoughts respecting the Church of God, "the Bride, the Lamb's Wife." The Psalmist in describing her, uses this language, "The King's daughter is all glorious within, her raiment is of wrought gold." And in the "Song," it is said, "My dove, my undefiled is but **one**; she is the **choice one** of her that bore her," &c. The church is described as a woman, but always in the singular number; always as but **one**. But John, in describing Mystical Babylon, in the 17th of Revelations says, "And upon her forehead was a name written, **MYSTERY, BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH.**" This is the mother of every false church, which ever has, or ever will exist on earth. She is the mother of all the abominations which have ever been practised in the name of religion; and she is described as sitting upon waters, which are "peoples and multitudes, and nations and tongues; and these have many methods of salvation, or in other words, many saviors." One will attribute his

salvation to a Sunday School, and will say, "That had it not been for his early religious training in such a school, he would never have had his attention turned to the subject, and consequently never would have 'got religion,' and must have been eternally miserable." Another will say, "That a bible given him by the Bible Society, was the **means** of first turning his attention to religion, and he '**got**' it, and he ascribes his salvation to the Bible Society." Another says, "That he had become intemperate, and was fast going down to everlasting woe, but the agents of a Temperance Society picked him up in the streets, and reformed him, and persuaded him to 'get religion,' which he did, and his salvation is owing to the Temperance Society." Another says, "He was brought up a heathen, and a worshipper of idols, but a Missionary sent by the Missionary Society warned him to flee from the wrath to come; and he embraced religion, and the Society is entitled to the credit of his salvation."

Now, my sister, do not charge that this picture is over-drawn. Every religious newspaper belongs to this system of religion, and almost every secular paper also, with a large majority of the books, used in our schools, and all that treat upon the subject of religion, are filled with such methods of salvation, and every minister connected with that church, will tell you, that the object of his preaching is to convert and save souls. As to feeding the sheep and lambs of the redeemer's flock, it is a business which they know nothing about; and a believer can no more feed upon his preaching, than the poor prodigal could fill his belly with the husks which the swine did eat.

There is one more reason why you could not enjoy yourself in a church belonging to Mystical Babylon; and I must again quote the Revelator, who is calling upon heaven and the holy apostles and prophets, to rejoice in her destruction, declares, "And the light of a candle shall **shine** no more in thee at all, and the voice of the **bridegroom**, and of the **bride**, shall be heard no more at all

in thee." No, none of those candles, which the Lord lighteth and place upon a candlestick, that they may give light to all which are in the house, shall shine there, nor is the voice of the Heavenly Bridegroom heard in her midst, addressing words of love and affection, to his lovely bride; nor is her accents, in response to his terms of endearment, ever heard there; but if any of the members of his body are ever seduced from their allegiance to their King, and find their way there, their harps are soon hung upon the willow, for how can they sing the songs of Zion in a strange land; and to them is the language of their Lord addressed, saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues."

You say further, that you like the preaching of Mr. H. I do not know but that he may be a man whose virtues and moral principles may be worthy of the highest admiration, and also that he may be a learned and eloquent man, and full of zeal in the cause in which he is engaged. But does he preach, or testify, the gospel of the grace of God? Does he present Jesus, as the Savior of his people? As the head over all things, to the church, which is his body, and the fulness of him that fills all in all? If he does not, then he is not a minister of Christ. If he knows anything among men, save Jesus Christ and him crucified, as the means or instrumentalities of saving souls, then in the language of the great Apostles to the Gentiles, "Let him be accused." And though he may prophecy or preach, in the name of Christ, and though in his name may cast out devils, or convert men, and make them believe he saves them, and in the name of Christ, does many wonderful works, yet hear what our Lord says of such, "Depart from me ye workers of iniquity, I never knew you." He

never knows such as his redeemed, as those whom he represented, when by one offering he forever perfected all them who are sanctified.

You will already have anticipated, that this church cannot give you a letter to join a professed Baptist Church, whose faith and order is so different from ours. We could with just the same consistency and propriety, give you a letter of recommendation to join the Roman Catholic church, for we have as much fellowship with the one as the other. But I must draw my long, and it may be unprofitable, letter to a close. I would not have dwelt so long upon the subject, but I thought you might think that we had acted in a harsh and unfeeling manner, in not complying with your request; and I know that others would charge us as bigoted, and uncharitable. But I can assure you, that we feel deeply for you, and other dear brethren and sisters, who are separated far from their brethren, and from the churches of which they are members. While I know that I have presented the subject for your consideration, in a feeble and imperfect light—and the arguments I have used may not appear convincing to your mind, let me earnestly entreat you, to examine carefully the instructions given by our Lord and his Apostles, as applicable to your case, They are plain, and easily understood by the believer and while we cannot give you a letter of recommendation as you have requested, we can, and do, "commend you to God, and the word of grace, which is able to build you up, and give you an inheritance among all them which are sanctified."

That our covenant God will ever keep, and sustain you, is the prayer of your brethren and sisters, of the Warwick Baptist Church. By

W. L. Benedict, Church Clerk

## OBITUARIES

## WYATT J. OAKES

At the request of Banister Springs Church I will try to write an obituary notice of Brother W. J. Oakes' passing. He was one of the faithful members of our order — a firm believer in the doctrine of salvation by grace.

A native of Pittsylvania County, Virginia, he was born December 9, 1897, the son of Elder Nancy Thomas Oakes and Nora Jones Oakes. On February 20, 1918, he was married to Miss Cecil Evans. He was a member of Banister Springs Church, having joined September 24, 1921. He was a deacon and clerk of the church; and was Clerk of the Staunton River Association and Union Meetings for many years. He was engaged in farming before retiring ten years ago.

In addition to his wife, he is survived by two sons and two daughters: Wyatt (Jimmie) and Aubrey A. Oakes, of Danville, Va.; Mrs. Bernice Oakes Motley, Blairs, Va.; and Mrs. Juanita Oakes Dawson, of Morehead, Ky.; and by one sister, Mrs. Pansy Oakes Bishop, Roanoke, Va., and eleven grandchildren and four great grandchildren.

The funeral services were conducted from Wrenn-Yeatts Funeral Home by Elder Raymond Payne and Elder David Spangler, with interment in Highland Burial Park.

May the Lord reconcile the family to His will, and enable all to say, Thy will be done.

Raymond S. Payne

## DOW WINDSOR BAILEY

Brother Bailey was born February 3, 1894. He had been in poor health for some time having suffered a broken hip, and departed this life on May 6, 1968. He was the son of the late Marcillus and Annie Jones Bailey. Brother Bailey was a veteran of World War I and served in the army in France.

Brother Bailey was married on June 28, 1919, to Mamie Majors, who survives. To this union were born three children, two of which survive, Mrs. Elizabeth Glasgow of Mardela, Md., and Major Bailey of Hebron, Md. There are also three grandchildren who survive and one brother Herman Bailey of Salisbury, Md.

Brother Bailey was a member of the Rewastico Old School Baptist Church and was baptized on May 15, 1955, by the late Elder Harold M. Bennett. He was appointed deacon and attended the meetings as long as his health would permit. We feel, even though we miss our beloved brother very much, that he had spent his appointed time here on these mortal shores and God was pleased to take him away from the many trials of this life. May it

please the Lord to reconcile the family and all who knew him so well to his passing, and to feel that their loss is his eternal gain, is the prayer of the writer.

Funeral services were conducted by the writer on May 9, 1968, in the Holloway Funeral Home in Salisbury, Md. and his body was laid to rest in the cemetery at Mardela, Md.

Arthur R. Warren

## EDGAR HAMILTON

Edgar Hamilton, age 48, was found dead in bed at his home in Benton, Ky., Sunday morning June 30, 1968.

His father was the late G. L. Hamilton, a deacon of the Soldier Creek Old School Baptist Church near Benton, Ky., and his mother is a member of said church. Edgar never united with the church he loved so well, but often confessed his desire to do so, while feeling very deeply his unworthiness. He was a great defender of the truth as it is in Jesus: salvation by grace through faith, and that not of ourselves, but the gift of God: and that God chose his people in Christ Jesus before the foundation of the world, and that they were and are made accepted in the Beloved according to God's own will and predestination.

His funeral was preached by Elders J. N. Darnell and Paul Poyner, both speaking of the hope of sinners, and why sinners believe in Jesus the Son.

Besides his mother he leaves his wife, a small son, and two daughters to mourn his sudden departure. Also a brother and his brother's family. Many church friends will miss him greatly. He helped us in many ways no one knew about.

Written by request of his wife and his mother, by his friend and a sister I hope,

Effie Bowden

## SISTER PATTIE NORVILLE

Sister Pattie Mae Fulford Norville, was born in Pitt County, North Carolina, January 12, 1895. She was married to Robert C. Norville January 10, 1910, and from this union she is survived by three daughters: Mrs. Verie Mae Pike, of Stanstonburg, N. C.; Mrs. Edith G. Jernigan, Stanstonburg, N. C.; and Mrs. Gladys Owens, Snow Hill, N. C.; and one son, Mr. Robert L. Norville, a Free Will Baptist minister of Greenville, N. C. She also leaves to mourn her passing, 8 grandchildren and 11 great grandchildren.

She came before Tyson's Primitive Baptist Church and asked for a spiritual home in March 1933, and lived with them a faithful

member until called by her Heavenly Father out of this time world. Sister Pattie was a quiet, industrious, and God fearing sister, who loved her family, her neighbors, and her brethren, and was often heard expressing her thanksgiving to her Wonderful Master for her well being, and especially for Brother and Sister Joab Tyson, her deacon, and his wonderful wife who were so attentive to her in so many ways, and provided her the means to attend her church meetings when she felt well enough to come. Her family, her brethren, and her friends, were good to her, and she did not lack for anything that humanity could give her, but all together could not hold her when God's time for her arrived.

Sister Pattie emphatically believed the doctrine of Electing Grace, and was delighted to discuss her Wonderful Saviour with her brethren and friends in the church. She was a good mother, a good neighbor, a precious wife, and a faithful member of Tyson's church, and was always present at her meetings, unless providentially hindered. We at Tyson's Church will greatly miss our sister, but we would not ask for her return to the sufferings of this world, for we, by grace are given a living hope, and sweet assurance that our loss is her eternal gain.

Sister Pattie was laid to rest beside her husband in the cemetery in Stanstonburg, N. C., to await the wonderful day of the resurrection of the dead, the arrival of her blessed Saviour. We hear by faith Isaiah as he writes the language of the Lord, "Thy dead men shall live, together with my dead body, shall they arise," there to meet the Saviour of sinners, as He exercises His eternal victory over death, hell and the grave, and carries his precious children home: there to be united with the precious children of God, where there will be no suffering, sorrow, disappointments, or pain, but all but love is done away. In that wonderful kingdom, we believe in precious hope that Sister Pattie will be enjoined unto "That number that no man can number," that shall forever praise the Father, the Son, and the Holy Spirit in that world that shall never end.

Her funeral was conducted by her pastor, A. P. Mewborn, assisted by Mr. Max Patterson.

Written by order of Tyson's Primitive Baptist Church, and at the request of her family, by two who loved her,

J. B. Tyson  
A. P. Mewborn

#### BROTHER WILLIE TOSH

By request, I attempt in sadness to write in memory of our beloved Brother Willie B.

Tosh, born September 8, 1895, and died June 10, 1968. Brother Tosh joined Springfield Church, Gretna, Va., August 12, 1962. He was faithful to the church and filled his place as long as he was able. He enjoyed the brethren coming in his home and talking of the goodness of our Lord. Brother Willie was a firm believer in Salvation by the Grace of God. We know we shall miss him though we feel our loss is his eternal gain. Springfield Church bows in humble submission to the Just and Holy will of our Lord, knowing that He doeth all things well.

Brother Tosh is survived by his wife, Sister Annie Tosh; one foster daughter, Mrs. Elizabeth Jones of Cleveland, Ohio; two sisters, Mrs. Ruby Yeatts of Gretna, Va. and Mrs. Annie Owen of Chatham, Va.

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

L. R. Willis

#### RESOLUTION OF RESPECT

Inasmuch as it has pleased our almighty God to remove by death our dear Sister Lillian Walters, we desire to write this respect.

Sister Walters was born February 4, 1881, and died June 6, 1968, making her stay on earth 87 years. She was blessed to live among the Primitive Baptists for many years. To know her was to love her. She brought her name to our Church from Conetoe Church in 1962. Due to her affliction she was not able to attend our Church often, but she came whenever she was able.

We, the Church at Tarboro, N. C., Resolve therefore, That our loss is her eternal gain. Also, we send our sympathy to her family and trust they will be led in the paths of righteousness.

We also desire to have 4 copies of this respect made: for the Church Record; for the *Landmark*; for the *Signs of the Times*; and for the family of Sister Walters.

This done in order at our July meeting 1968.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

#### RESOLUTION OF RESPECT

We, the members of Tarboro Primitive Baptist Church, bow in submission to the will of God, in the passing of our dear Sister Nora Roberson.

In our hearts we feel sad, at her passing, but in our minds we feel that her suffering is over, and she is at rest with our Saviour.

Sister Roberson came to our Church by letter from Conetoe Church in April, 1962, and she was blessed to be loved by all. She attended our church as often as she could. To know Sister Roberson was to love her, and she too seemed to love everyone. She was a great believer in "Salvation by Grace." She loved to talk about the great things the Lord had blessed her with. She was blessed with a family who was very devoted to her, and she was so thankful to have them.

We Resolve, That three copies of this respect be made: to be put in the Church record; to be sent to the family; and to be published in the *Signs of the Times*.

We send our sympathy to her family and trust that our loss is her eternal gain. We trust that they too will follow her path of life as we feel it was a good one.

This done by order at our August meeting.

Elder D. B. Stokes, Moderator  
John H. Coker, Clerk

#### RESOLUTION OF RESPECT BROTHER BERNICE TART

We, the Liberty Church, bow in humble submission to the Holy calling of our Heavenly Father from our midst, Brother William Bernice Tart, who stood firm for the doctrine and faith of salvation by grace.

Brother Tart was born in Harnett County, N. C., March 22, 1896, and departed this life April 30, 1968 at the age of 72 years, 1 month, and 8 days. He was the son of the late Thomas Tart and Sister Phoebe McLamb Tart. Brother Tart was married to Mallie Hodges Tart December 3, 1916. To this union were born fifteen children. Three died in infancy. His survivors are: his wife, five daughters: Alice Mae Barefoot, Callie Gertrude Lee, Mallie Irene Penny, Phoebe Ellen Haney of Rt. 2, Dunn, N. C. and Spicey Hortense Barefoot, Rt. 2, Benson, N. C.; seven sons: Jasper B., James E., William Ernest, Junius Monroe, David Duncan, Richard Thomas Tart of Rt. 2, Dunn, N. C., and Marvin D. Tart of Benson, N. C.; seventeen grandchildren, and one great grandchild.

Brother Tart was united with Liberty Primitive Baptist Church in January, 1958, while he was in the Veterans' Hospital, Fayetteville, N. C. and was baptized there in a bath tub by his Pastor, Elder Lester E. Lee. He was a faithful member of the church and attended the meetings regularly until a short time before his death. Brother Tart was a retired farmer and a good neighbor, always ready to

lend a helping hand.

His funeral was held at Liberty Church by his Pastor, Elder Lester E. Lee and his grandson, Leon Tart. His body was laid to rest in Isham McLamb Cemetery, Johnston County, N. C., to await the coming of our Lord and Saviour, Jesus Christ, who will call his sleeping body to arise together with all the redeemed family of God, to be made like Him and to see Him and be satisfied forever.

We say to the family and the host of friends, weep not as those who have no hope.

A Committee was appointed in conference June 1, 1968, by Liberty Church.

RESOLVED, That we send the family a copy of these resolutions. Also, that we enter a copy on our Church records, and send a copy to the *Signs of the Times* for publication.

Committee:

Brother James G. Young  
Sister Katie Barefoot  
Sister Lovie Young

#### MEMORIAL ELLEN VIOLA BUSH

Bethel Primitive Baptist Church of Union County, Arkansas, orders the recording of the following:

Ellen Viola Bush was born September 22, 1888 and died February 18, 1968. She was the daughter of John and Lida Davis Murphy of Norphlet, Ark. and the widow of the late Bill Bush. She left to mourn her passing, one daughter, Lida Mae Dungan; three sisters: Mary Byrd, Blanch Freeman, and Barbara Cezeaux; three brothers: Lynn, Johnny, and Jimmy Murphy; six grandchildren and nine great grandchildren. She was a life-long resident of Norphlet, Arkansas, and a member of Bethel Primitive Baptist Church for many decades.

The Lord blessed Sister Ellen with a great degree of physical vitality, deep convictions, and an abiding faith. Hannah's Song of Thanksgiving as recorded in 1st Samuel, 2nd chapter, describes her belief in the sovereign God better than any of us could do.

Her pastor read and commented upon the first nine verses of this chapter in defining her faith at the funeral. Her body was buried in Bethel Cemetery in the presence of many relatives, brethren, and friends.

Bethel Church expresses thanks to God for her long life of nearly 80 years. Bethel thanks God for her fellowship. We express sympathy to the bereaved and pray that we may be submissive to the will of God. Copies of this Memorial shall be given the family and *Signs* for publication.

Elder E. J. Lambert, Pastor



# Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

## 'The Sword of the Lord and of Gideon'

VOL. 136

DANVILLE, VA., DECEMBER, 1968

NO. 12

IS IT TIME TO RENEW  
YOUR SUBSCRIPTION?  
IF YOUR EXPIRATION DATE  
IS 12/68  
IT EXPIRES WITH THIS ISSUE

### "THE FIERY DARTS OF THE WICKED"

(Jno. 8:44; Eph. 6:16; Jude 6)

In a dream of the night, I saw,  
Perched on a huge machine,  
A number of fiends incarnate  
Armed with arrows so keen.

They began casting them at me,  
But it was all in vain,  
For not a single one hit me  
To cause my body pain.

The arrows were darting by me,  
But somehow I didn't fear;  
I told my foes they couldn't touch me,  
Although they came so near.

They figured the fiery darts of Satan,  
Who is called the evil one;  
They are temptations of the devil,  
The tempter of God's Son.

His angels are reserved in chains,  
"Which kept not their first estate,"  
To be cast into hell with him,  
Who's also an apostate.

After judgment, they'll not annoy  
The children of the King,  
Who will judge the quick and the dead,  
And his own to heav'n bring.

There the saints will dwell for ever  
With the Ancient of days;  
They will be gathered from all nations  
To ever sing his praise.

'Tis the utmost they could desire,  
As pilgrims here on earth;  
All glory to the King of Kings,  
Who gave them a new birth.

C. W. Vass  
Elizabeth City, North Carolina

BLESSED TO FEED  
UPON THE CRUMBS

308 Wyandotte  
Shreveport, Louisiana  
September 4, 1968

Dear Remona,  
(Sister W. W. Hudson)

Since I've returned from vacation, it seems that I've had a desire to write many of the dear ones of like precious faith, describing the wonderful trip we were blessed to take, desiring to "praise the Lord for His goodness, and for His wonderful works to the children of men." Even though I've had the desire to write, I find that words fail me and I cannot pen my thoughts and express my feelings as I desire to do.

I have tried several times to express to different ones just what our visit among our precious people in North Carolina and Virginia meant to me. I had felt so cold and had indeed been traveling in a dark valley. If not deceived, I was brought up out of the valley and was blessed to bask in the sunshine of God's love and was given to feast upon the crumbs from the Master's table as Eld. King was blessed to bring forth such a sweet message to my poor soul. He preached from II Cor. 4: 59, and it was as though he knew my experience and was preaching directly to me. I felt there was a melting of my hard heart and indeed a feeling of warmth instead of the coldness.

As I've stated so many times when I trust I've been given to feed upon the crumbs that our precious Elders are blessed to bring forth to the flock, I wished I could retain what I was given to hear. I trust that I realize that what we consume today, naturally speaking, will not suffice for tomorrow; likewise, what we consume spiritually will not

suffice for tomorrow either. If one were always filled there would be no hungering, and without hunger, could there be any feasting? So it is with the night and day of one's experience. If one never experienced darkness, would there be any knowledge of light? The mountain tops exist but must be reached solely by way of the valleys. How could there be any knowledge of the mountain tops if one had never been in the valley? These are indeed comforting thoughts to me at times.

Were there not ups and downs in David's experience? In one instance we hear him, "How long wilt Thou forget me, O Lord? For ever? how long wilt thou hide Thy face from me?" Another place we read "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?" Then we read of another of his experiences. "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me;" And again, "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

If I wrote a book I still would be unable to completely express the joy and comfort I received from the many discourses that I was given to hear from the many elders at the two Associations. Also the love and fellowship shown us by all the dear ones. So unworthy I am of any of these wonderful blessings, but I trust I'm truly thankful for without these life would be so empty.

In my experience, the more I go to church the greater is the desire to go. I have a desire to get away from this everyday life and worldly affairs and go to church, I trust to worship my God, praising Him from whom all blessings flow. As I tried to tell Bro. John Lee Smith Sunday that it was so wonderful to be granted to forget the cares of this world for a few moments of time and to hear the declaration of that One who is mighty to save. He was wonderfully blessed both Saturday and Sunday preaching Christ, the Way, the Truth, and the Life showing forth the dual

character of Jesus Christ, verily God and verily man. How that he was made flesh, and although sinless, the flesh was weak and must needs be in order to be the sacrifice for the sins of the chosen ones. He quoted several scriptures, but the one that I recall at the moment which showed the fleshly weakness if "O my father, if it be possible, let this cup pass from me:" Yet, in the next statement, the Godhead is manifested "nevertheless not as I will, but as thou wilt." This was a beautiful sermon to me but, of course, I cannot attempt to even come close to expressing what Bro. John Lee was blessed to bring to us but trust I'm truly thankful to be given a hearing ear and understanding heart. I also heard Bro. Lambert 3rd Sunday, and if not deceived he was greatly blessed to preach the resurrection, and it was so sweet to me. I've heard many good sermons concerning the resurrection and one of the best to me was Bro. John Lee Smith's at our Association last year. But each time I seem to get more and more from the sermons as I trust I did from Bro. Lambert's.

Brother Woodrow, I surely enjoyed the article by J. C. Philpot that you sent to the **Signs**. In fact, I have read it several times and if I know my heart, I desire to live in peace with my Brethren and Sisters, showing forbearance and forgiveness for I indeed desire their forbearance to me and forgiveness of my many faults. The love and fellowship means so much. May we all be given to look unto that great, wonderful and mighty physican who never loses a patient.

With love,  
Mary Davis

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ENJOYED PIGG RIVER  
ASSOCIATION

Princeton, W. Va.

Dear Elder Spangler:

I am so thankful I was able to attend the Pigg River Association. It is, and was, a Bethel spot to me. It was the

first time I had had an opportunity to attend since Elder Priddy's passing.

Your sermon on Sunday touched me deeply. It was edifying, and especially when you said that some times you are happy that you can weep for joy: that it is a great blessing to be able to weep for joy.

I love the **Signs of the Times**. The older I grow the more precious its truths are to me. I especially love the editorials Elder Beebe and all those old soldiers wrote. And you dear present editors are standing for and setting forth the same doctrine. May the Lord continue to enable you to persevere. I want to be recognized with those who love and believe the doctrine the Signs sets forth.

Hope you can sometimes in your petitions be given to think of unworthy me. Give my love to Sister Spangler. A way-worn traveler

In hope of continued mercy,  
Mrs. S. J. Priddy

#### "HE GOETH BEFORE"

This morning I was down, — this morning I was in the depths, walled in on every side, with not even a ray of light from above: a most miserable state!

Desperately I tried to seek the Lord, but felt no response. I longed for relief, even death; but in the same moment I realized that death without the felt presence of the Lord would be a most horrible experience.

Satan taunted me — asked me where was the Saviour I professed to love; did I really love him; did He or had He ever loved me; was my knowledge of Him of the heart, or was it simply of the head, derived from my study of the Scriptures? Very, very stinging questions!

Suddenly, while in this deplorable state, the words, "He goeth before," were presented to me with great impression, fastening themselves on my mind and, yes, on my heart also, for in that hour I was blest with sweet meditation as I feasted upon my "honey out

of the rock" — Christ the Rock, the honey the sweet assurance that He was mine, and I was his. In that hour I drank deeply of Marah's waters sweetened by the tree cast in, the cross on which my dear Redeemer drank the bitter cup — the cup of salvation — **FOR ME!**

At length, believing the words, "He goeth before," to be Scripture, but not knowing where to find them, I started to search for them. I did not find them exactly, but did find in Deuteronomy 1: 30 where Moses said to Israel as they journeyed, "The Lord your God, which goeth before you, he shall fight for you . . ." This verse brought to my mind a series of Biblical events as I meditated; and to my great delight I was blest to see that whatever the state, condition or experience of each of the Lord's little flock "He goeth before," for He is our shepherd. In all the wanderings of Israel, the ark of the covenant of their God, typifying Christ, went before them, sometimes by fire, sometimes by cloud. When they went to battle with the giant Goliath, the Lord went before them in the person of young David, who, refusing the protection of the king's armour, took his staff and five smooth stones and faced the monster in the name of the Lord of Hosts. He slew the giant with ease, not in his own might, but because the battle was the Lord's: The Lord has never lost a battle!

Again, Israel, fleeing from Egyptian bondage, confronted by the Red Sea ahead, walled in on both sides by towering mountains, the Egyptians pursuing them, saw no way of escape. But, behold! the Lord went before, parting the waters so that Israel crossed dryshod.

Abraham, bidden by God to sacrifice his darling son, his only son Isaac, faltered not, knowing that "God goeth before," and when they arrived at the place of sacrifice there was the sacrifice already provided.

Ananias, when bidden to seek out Paul who had started out to bind the saints, was afraid; but the Lord had gone before and assured Ananias that Paul was a chosen vessel unto Him, to bear His name before the Gentiles; and

Ananias greeted him as "Brother Saul."

These are only a few of the many, many instances in the Scriptures where the Lord went before his people: and we are made to rejoice as we are blest to lay hold on these wonderful providences of our God, and to see that in every experience of life, every trial, each moment of every day "He goeth before".

This morning I was tempted by Satan. Our blessed Lord was tempted too! He endured every temptation to which even the least of His people will ever be subjected. On the cross he was taunted and mocked, and challenged that if He were the Son of God, to come down from that cross. Dear brethren, do we often feel alone, forsaken by our God and those we love? **He goeth before!**

Yes, Christ was of necessity forsaken by His Father as in agony he bore our sins on the awful and glorious cross. Are we often unable to draw comfort from the Scriptures? **He goeth before**, delivering to our ministers exactly the very words we need. Are we sorrowing because we have lately seen the grave close over the form we once loved? **He goeth before!** He was troubled, groaned in spirit, and wept at the grave of Lazarus. Have we been deeply wounded in our heart by the neglect, unconcerned or unkind words of our family or brethren? **He goeth before!**

Peter, his disciple, denied Him, cursing and declaring he did not know him. All his disciples slept on peacefully while He who loved them agonized in Gethsemane. Are we poor, deprived of many comforts and conveniences of this life? Our blessed Lord walked that road, — He had not where to lay his dear head. Are we sick, afflicted, facing the infirmities of old age, afraid of what the future may hold for us? Let us not fear, — **He goeth before**, for He holds the future! Do we shrink at the thought of death and the grave? **He went before!** He partook of death and lay in the grave; and in His strength and in the power of his resurrection, we can exclaim victoriously with our brother, the Apostle Paul, "Oh death, where is thy sting? Oh grave, where is thy victory?"

I have written just a few of my meditations through which I was lifted from the depths to the heights this morning; and I know of no better way to close than with these comforting lines:

"Fear not, little flock, He goeth ahead,  
Your Shepherd selecteth the path you must tread:

The waters of Marah, He'll sweeten for thee;  
He drank all the bitter in Gethsemane."

Mildred V. Dykes,  
1114 Mt. Hermon Road  
Salisbury, Maryland

#### ELDER H. M. CURRY'S PERSONALITY OF MAN

The question, "What is man?" is the stumbling-stone in all systems of human philosophy, and is no nearer answered to-day than in the days of the psalmist, who recorded it upon the pages of inspiration. Notwithstanding the many volumes that have been written by all the different schools of philosophy, man still remains

"Chaos of thought, and passion all confused,  
Still by himself abused or disabused;  
Sole judge of earth in endless ruin hurled,  
The glory, jest and riddle of the world."

The origin of man, his nature and destiny, are problems which have engaged the human mind for centuries, and which still remain as unsettled, so far as philosophy is concerned, as in the beginning. Two leading schools of philosophy have been and are still engaged in the discussion, one denying man's personality and the other affirming it. Many profound thinkers have written extensively upon both sides of the question, each working out his own preconceived notions along his favorite line of thought, and finally arriving at that conclusion which best satisfies his own position upon religious and scientific questions. It is astonishing to what extent prejudice, tradition and legend shape men's politics, religion and philosophy.

"We are the same that our fathers have been,  
 We see the same things that our fathers have  
 seen,  
 We drink the same stream and view the same  
 sun,  
 And run the same race that our fathers have  
 run."

The personality of man is the battleground between skepticism and modern christianity. The philosopher whose religious tastes, temperament and predilections lead him to deny nominal christianity and embrace materialism, deism or atheism, shapes his philosophy accordingly, and endeavors to prove that man is not a personality, because if this one point be established his victory is gained, so far as philosophy is concerned; while upon the other hand, he who is led either by tradition, persuasion or legend to embrace nominal christianity, engages to prove that man is a personality, because the nature and capabilities of man form the foundation of all modern religious theories. In order that the prevalent theory of conditional destiny may have some face to it, some foundation for reasonableness or plausibility, certain qualifications must be ascribed to man to constitute him a personality, capable of accepting, applying and carrying into effect the provisions which men assume that God has made for their salvation.

The materialistic school of philosophy, reasoning from the preconceived falsehood that there is no God, has labored to prove that man himself is not a personality; and upon the other hand, the so-called christian philosopher, in love with the idol tradition of conditional salvation, based upon man's free agency, invents a philosophy which makes man a kind of demi-god, by ascribing to him a mind, spirit or soul that is spiritual in the same sense that God is spiritual—a principle of immortality, a spark of divinity, as they often call it. They assume that in order for man to be a personality he must be endowed with the ability to know God, and to choose between right and wrong, and to exercise all the functions of an essential free moral agent; and that without this dual

nature and these qualifications he cannot be a personality.

Now, that man is endowed with reason, and possesses a knowledge of himself and his environment that the brute creation does not possess, every one must admit. It does not require a philosophy to establish this fact. **But that to constitute him a personality requires that he possess a spark of divinity, a principle of immortality, a spiritual mind, of the essence as God himself, every one who has the slightest respect for the New Testament psychology must emphatically deny.** The great mistake that philosophers have all fallen into is this, that in order for man to be a rational, ethical personality, distinct from the brute creation and pre-eminent over it, God must impart to him in his natural creation the spiritual, immortal nature of God himself, and that without this God-element there can be no distinction between man and beast. The qualifications of man that distinguish him from the irrational animal creation, and constitute him a personality, are products of creative power; and all products of creative power, or all created existences, are essentially different in essence or substance from the essence or substance of the creator.

"Of God above or man below

What can we reason but from what we know?  
 Of man what see we but his station here  
 From which to reason or to which refer?"

In man's creation he was of the earth, earthy. In this creation he is capacitated to live on the substance of the earth, to love, understand and enjoy the things of this world, but separated in all his nature, in all his powers of body and mind, from the spiritual world. The law of continuity furnishes an *a priori* argument for the position we are attempting to establish of the most convincing kind, of such a kind indeed as seems to be final. If nature be a harmony, man in all his relations, physical, mental and moral, necessarily falls within its circle. It is altogether unlikely that man should have a spiritual nature violently separated in all its conditions of growth, in its essence and substance, from his

earthly nature. It is difficult to conceive that the natural man should be guided by one set of principles, and these at a certain point give place to another set of principles altogether new and unrelated. Nature has never taught us to expect such a contradiction. Man cannot in the nature of thought, in the nature of language, be separated into two such incoherent halves.

The Bible account of man's creation is, "The Lord God formed man of the dust of the earth, and breathed into his nostrils the breath of life; and man became a living soul." The unity of man as a living organism, as a natural personality, is most forcibly set forth here. The prevalent philosophical idea of man's personality is that God breathed into man an immortal soul, something *ab extra* to the man physical, and that this soul is the embodiment of the man's reasoning, knowing, intelligence, and is in substance of the same divine essence of God himself; and that without this germ of divinity man could not be a personality. Nothing can be farther from the true nature of man's personality as revealed in the history of nations, in the history of men, and in the everyday life of each individual. When facts contradict philosophy we must give credence to facts. Besides, the one brief statement of the Bible condemns the idea conclusively: "God breathed into his nostrils the breath of life; and man became a living soul." He did not breathe a living soul into the man, but man became a living soul. Man and soul mean the same thing in this place.

It is true that the Bible was not written for a text book on psychology, yet no more beautiful system of philosophy can anywhere be found than that recorded by inspiration. It is consistent with itself, and is nowhere contradicted by existing facts. That fundamental principle of the christian religion laid down by Christ himself, "Except a man be born again he cannot see the kingdom of God," is the embodiment of principles of philosophy which locate man in nature, and fix, define and bound his personality. The explanatory clause, "That

which is born of the flesh is flesh," shows conclusively that man is the product of a fleshly birth; and all his powers, both mental and physical, are derived from the same source, and all belong to the same environment. The term "flesh" does not mean the literal flesh of the human body, but means man as a whole, as an individual, a personality; and if this personality ever sees the kingdom of God, is ever made a partaker of the divine nature, of immortality, it must be born again.

The present christian (?) philosophy of man's personality sets up the most serious enemy that christianity has to deal with at the present day. Of the multitudes who profess the christian religion at the present time, how many have clear in their minds the cardinal distinction made by Christ between born of the flesh and born of the Spirit? By how many nominal christian philosophers is not this fundamental postulate persistently ignored? A thousand modern pulpits are preaching every seventh day a philosophy of personality that not only contradicts this cardinal principle of the teaching of Christ, but renders the necessity of the new birth entirely useless.

The principle of psychology laid down by Paul is, "The carnal mind is enmity against God; it is not subject to the law of God, neither indeed can be." The carnal mind here means that mind which constitutes man a person; and this mind is so far from being a spiritual essence, a spark of divinity, that it is enmity against God, not even subject to his law, neither indeed can be. The same apostle, in pursuing the same line of thought, says, "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." By natural man here is meant that personality which is born of the flesh, and is flesh, and which has no capacity for the things of the Spirit. He cannot know them. This is not a dogma of theology, but a necessity of science; and science accepts the situation. If philosophers would or could ac-

quaint themselves with the meaning of the scriptural terms flesh and Spirit, they would free themselves from many blunders, and enter a new field of philosophic thought. The terms flesh and Spirit are no less scientific terms; they are strictly physiological in their import, and lie at the bottom of a biology which the scientists have hitherto entirely overlooked. The most complete, definite, real antithesis known to human thought is expressed by these terms. They are used to express two orders of life so completely separated from each other that nothing but the word "death" can express the nonrelation of the lower to the higher. Man, with all his powers of soul, body and spirit, lies within the order denominated flesh. His personality belongs here *in toto*. As the bird in its attempts to quit the earth and soar into the sky is beaten back by the unseen wires that fix its bounds, so the powers of man cannot extend beyond their environment, but in their endeavors to enter the spiritual world, even through the subtle medium of thought, are held back by an unseen but fixed boundary which they cannot pass. The agnostic's assertion that he knows nothing of the spiritual world is true, however much the nominal christian may dispute it. He really does not know. The statement that the natural man receives not the things of the Spirit of God, neither can he know them, is final, as a statement of scientific truth.

Can the philosophy that makes the mind or soul or spirit of man homogeneous with God be true without destroying *in toto* the statements of Paul and Christ? It may be urged that Paul was not inspired, that Christ was not the Son of God. Should we admit this to be true, yet who among men is entitled to more respect as authority in philosophy, and where is the system of philosophy that is more rigorously demonstrated in men, as exhibited in their everyday life? The personality of man is not denied in the New Testament philosophy, but established. It contradicts other systems, that is all; and it does not contradict them by mere dogmatical assertions,

but upon the most tangible scientific basis.

Man as a created intelligence stands above the creatures within his environment, He thinks, reasons, wills, loves, hates, mourns, rejoices, and is conscious of himself as distinct and separate from the things around him; he is conscious of his own individuality. These conditions and objects of consciousness are essential elements of personality, and prove that man is a person, but in every particular finite, in every particular natural as opposed to spiritual, mortal as opposed to immortality. There is nothing in man's personality that is immortal, in the Bible sense of that term. I do not mean that man shall not live again or that there is no future existence for him. Endless existence is not immortality. The Bible declares that God alone has immortality, and I am unwilling to ascribe to man what God alone is said to possess. Man thinks, but his thoughts are vain, unfruitful, and always fallible; This proves that his mind is vain and fallible, and hence cannot be of the essence of God. He reasons, but his reasoning is uncertain, and often reaches wrong conclusions. He wills, but his willing is mutable, feeble, and upon all hands subject to defeat. He loves, but his love is often misplaced, embraces evil and wicked things; men love darkness. He hates, but he hates the good, even hates God himself. These facts, as exhibited throughout all history, are insurmountable barriers to our accepted philosophy of personality.

Man is a child of earth, thoroughly identified with the earth in all his manifestations; and whether his correspondence with earth can be broken and his personality preserved, is a question which philosophy can never solve. The fact that man is a personality cannot help us here. The heart, ignorant of what lies beyond, wraps itself in the vainest imaginations, the basest traditions, and the most ridiculous legends, and struggles to light his own darkness and penetrate the darkness beyond by the feeble lamp of philosophy. Around the mysterious region of the Hereafter,

Superstition has cast her sable mantle.

Philosophers endeavor to prove by the personality of man that there is a personal God. Their argument is that a finite personality must necessarily be the product of an infinite personality, or a personal God; but the comprehension of God as a person, as the true God, as the I Am, as Jehovah, is not the product of a philosophy, but must come through the revelation of faith. This revelation lifts us out of the miry clay of an uncertain philosophy, and places our feet upon a rock. It gives us a mind, a heart, an understanding, that cannot be accounted for upon any principles of human science. It lifts the veil of fear and superstition from the heart, and answers in the affirmative the question, "If a man die shall he live again?" The revelation of faith also solves the problem of the preservation of man's personality in the dissolution of his correspondence with this earth.

The duration of man's personality is determined by the author of it. It is not necessarily endless within its own attributes. Not only is the duration of man's personality fixed by the will of God, but the condition or state of its existence is determined by the same eternal will. God's personality, from the very nature of it, is essentially self-existent, eternal, immutable, immortal; but man's personality is not so essentially. A created personality can be limited as to duration, can have any given nature or condition that may be determined by its creator. From our own instinctive fears and longings we may infer that our personality may exist in a future state, but the only ground for assurance of this is the revelation given by God through Jesus Christ; and this revelation is not given to all men, for many of the wisest philosophers endeavor to reason away man's personality here and his existence hereafter. In the midst of an uncertain philosophy upon the one hand, and unbelief upon the other, it doth not yet appear what we shall be, but we know that when Christ shall appear we shall be like him.

H. M. CURRY

(The above is taken from the Signs of May 17, 1893. The subject is most profound, and we hope our readers will read it carefully.

— J. D. W.)

### THE PILGRIM'S WALK

"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." (Eph. 4:1-2) Paul is admonishing God's people concerning their walk. ". . . reprove, rebuke, exhort with all longsuffering and doctrine." (2 Tim. 4:2)

Exhortations are used to stir up the minds of God's people. They are directed to a certain class of people. They are not directed to the world in general. "Ho, every one that thirsteth". (Isaiah 55:1.) This is directed to a people who thirst after righteousness.

As Jesus said, "Come unto me, all ye that labor and are heavy laden, take my yoke upon you and learn of me." (Matt. 11:28-29) This is directed to a people who labor and are heavy laden. In other words, this exhortation is directed to a weary people. But the point is that His people do not come by their own strength. David said, "Thou art my strength." (Psalm 18:2)

Your coming to God may work this way: The exhortation is given for you to come. This gives you encouragement to come. You have desired to go to God, and find there is something within you that gives you the strength to go.

"No man can come unto me, except the Father which sent me draw him." (John 6:44) Now, you come to Jesus when he draws you. "Draw me, we will run after thee." (S. of Solomon 1:4) ". . . Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." (Jer. 31:3) They run after him. As David said in Psalm 42:1, "As the heart panteth after the water brooks, so panteth my soul after thee, O, God."

"Faith without works is dead, being alone." (James 2:17) We prove what



we are by our works. We prove our profession by our walk. "By their fruits ye shall know them."

God's people walk in the footsteps of Jesus. In Ephesians 5:1, Paul admonishes the Brethren to "be ye therefore followers of God, as dear children." If you are a follower of God, then you walk in the footsteps of Jesus.

Now, I believe it is our duty to be careful of our walk. If the love of God is in our heart, then we will yearn to walk in the footsteps of Jesus. "This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God **might be careful to maintain good works. . .**" (Titus 3:8)

The most important part or the main theme of the walk of God's people is mentioned in Ephesians 5:2. "And walk in love. . ." God is love. We cannot hate our brother and love God. If we have love in our hearts, then this is certain evidence that God is dwelling in our hearts. Of course, the thought comes to us so often: Do I love my brethren, or just think I do?

"As we have therefore opportunity, let us do good unto all men especially those of the household of faith." (Gal. 6:10) "If thy enemy thirst, give him to drink, for in doing so, thou shalt heap coals of fire on his head." (Rom. 12:20) It is not becoming to render evil for evil. Jesus did not do so. Remember that, "Vengeance is the Lord's, he will repay." (see Rom.12:19)

Yes, it is true that doctrine is important, but practice is also. Belief is important, but the walk is also important. Faith is important, but works are also. (Now, I am not trying to mix works of the law in with the Grace of God.)

If one claims to be a believer, and talks about doctrine, and walks a different path, then something is wrong. We read in Ezekiel 33:31: "And they come unto thee as the people cometh, and they sit before thee as my people, and **they hear thy words, but they will not do them:** for with their mouth they shew much love, but their heart goeth

after their covetousness." It is written, "In works they deny him." Notice the expression, they hear thy words, but they will not do them. "For not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. 2:13) Therefore, belief is not enough. A **head** religion will not stand. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." (James 2:19)

If your religion is in the heart, then you believe from the heart and you have the desire to walk the right way that leadeth to life. (see Rom. 10:10) Isn't it your desire to walk in the footsteps of Jesus?

If we love God, then the love of the world should not be in us. "Love not the world, neither the things of this world." (1 John 2:15) Notice the sentence of this verse: "If any man love the world, the love of the Father is not in him." This world shall pass away, but the kingdom of God shall stand for ever. "If ye then be risen with Christ, seek those things which are above. . ." (Col. 3:1) "While we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal; but the things which are not seen are eternal." (2 Cor. 4:18) The things we see with our natural eyes shall perish. We shall perish. "Dust thou art and dust shalt thou return." (Genesis 3:19) Time here is so short, and it is swiftly moving on. James said, "—For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. (James 4:14) It is true that we use the world to an extent that it is our duty to earn our living, by the sweat of our faces. (see Genesis 3:19) Christ said, "Render to Caesar the things which are Caesar's, and unto God the things that are God's." (Matt. 22:21) We love to talk and hear our Brethren talk about Spiritual things. In other words, we love a "Scriptural conversation." This is good as it edifies and strengthens us. But, when work time comes, we believe it is our duty to work. "Render to Caesar the things which are Caesar's." It is our duty to do

a good days' work. Now, if we sit around and talk, we will not do a good day's work, will we? So, there is a time for all things. (Ecc. 3:1) There is a time to work and there is a time to rest. "And they that use this world, as not abusing it: for the fashion of this world passeth away." (1 Cor. 7:31) "Seek you first the kingdom of heaven." (Matt. 6:33) Let us ask ourselves this question: Exactly what comes first with us? Is it the Kingdom of Heaven or is it the things of this world? Do the pleasures of this life mean more to us than the Kingdom of God? Of course, we need money for the necessities of this life. I pray that God will keep us from coveting after money. There are some that love money and make the "almighty dollar" their God. May God keep us from coveting after the perishable things of this world.

If our ambition is worldly gain, what will it profit us? For we brought nothing into this world, and it is certain we can carry nothing out." (1 Tim. 6:7) May God enable us to set our affections upon things above.

If the Love of God is in us, we desire to help our Brethren who are in need. "But whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue: but in deed and in truth." (1 John 3:17-18) If one shuts up his compassion from his brother that is in need, it is evident that he does not love his brother; and in turn, he does not love God. Notice that John uses the expression, "let us". Meaning, by the Grace of God, let us love in deed and in truth. Let us prove our faith by our works. Let us prove our profession by our walk. Let us not be those that talk about love, talk about doctrine, etc. and not walk in it. "And walk in love . . ." (Eph. 5:2) Paul also uses the expression, let us. ". . . let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith . . ." (Hebrews

12:1-2)

It is the duty of God's people to walk honestly. "Providing for honest things not only in the sight of the Lord, but also in the sight of men." (2 Cor. 8:21, see Rom. 12:17) Now, Judas was a thief. It is our duty to be honest with one another, and also honest in our dealings with the world. "Having your conversation honest among the Gentiles: that, whereas they speak against you as evil doers, they may by your good works, which they shall behold, glorify God in the day of visitation." (1 Peter 2:12) Jesus said, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:16)

It is our duty to be honest in our business dealings. Now we feel that taxes are too high, and grumble about paying them, but it would be very unbecoming if we would attempt to cheat the Government. That would be dishonest. It would not be providing for honest things. "Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear: honour to whom honour." (Romans 13:7) (See Mark 12:14-17, Luke 20:24-25, Matt. 22:17-21, Matt. 17:24-27)

Do we live up to our promises? As much as it lies in us, it is our duty to fulfill our promises.

As much as it lies in us, it is our duty to provide for our own household. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (1 Tim. 5:8)

Abstain from all appearance of evil." (1 Thess. 5:22) "And have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11) Let us notice the 8th verse: "For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light." (see also 2 Cor. 6:14) Before you were quickened and made alive, you were traveling the broad path that leads to hell, but we trust that God has turned you, and is directing you in the strait path that leads to life.

It is unbecoming to have your con-

versation upon evil or filthy things. (see 1 Peter 2:12) It is unbecoming for one that is called a Brother or Sister to engage in telling "filthy" jokes. Flee temptation. We read in Genesis that Joseph fled temptation. (see Genesis 39:7-12) "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." (1 Peter 2:11) Have no company with evil workers.

It is our duty to go to church, and not let the things of this life, such as worldly pleasures, etc. hinder us from this obligation. "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another: and so much the more, as ye see the day approaching." (Hebrews 10:25)

It is unbecoming for one that is called a brother or sister to always be speaking evil of others. "Hatred stirreth up strifes: but love covereth all sins." (Proverbs 10:12) I pray that God will keep us from speaking evil of others, and finding fault with one another. May we be given to esteem others better than self, and to watch over one another for good and not for evil. And, may we well remember this saying of Jesus: "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, let me pull out the mote out of thine eye; and behold a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:3-5) The theme of this is to clean up our own house before we attempt to clean around someone else's house. Also, it is wise to mind our own business. (Now, if a Brother or Sister does something that brings a reproach upon the Church, then this is the business of all the Members.) May we be given to follow this old saying: "If we must talk about others, then let it be something good, and not evil." We all have faults, and no one is perfect. Remember that we do not all have the same type of faults. "All have sinned and come short of the glory of God."

(Romans 3:23)

It is unbecoming for a brother in the Church, whether he be a minister, deacon, or lay member, to attempt to rule the Church. "Neither as being lords over God's heritage, but being ensamples to the flock." (1 Peter 5:3)

It is our duty to visit the sick and shut-ins. "Pure religion and undefiled before God and the Father is this, to visit the Fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27) It is our duty to keep ourselves unspotted from the world. Meaning, to walk upright, and not bring a reproach on the cause.

If not deceived in our poor heart, we trust this has been written in the spirit of love. May our hearts be stirred up to pray for the unity and peace of Zion.

(Elder) W. W. Hudson, Jr.  
208 Frederick St.  
Bastrop, La. 71220

P. S. Dear Readers, I am sure most of you are familiar with the rule of discipline as mentioned in Matt. 18:15-17. Please refresh your memory by reading it.

#### ALL BECAUSE OF LOVE

46 Cedar Street  
Kingston, N. Y.

Dear Brother and Sister Wood:

It was a great pleasure to have your dear people with us at the Association, and so good to meet the lovely brother and sister in Christ that came with you.

... Sometimes my strong love for the brethren gives me courage as an evidence of the New Birth. Love is an outstanding word with me: The reason Jesus had to give his life was because of love; the reason he had to suffer for guilty sinners was because of love; the reason God gave his Son was because of love; the reason Jesus came into the world was because of love; the reason that you and I hate sin is because of love; the reason there is a heaven for saved sinners is because of love; the reason that saved sinners come before

God the Father without blame is because of love.

I feel the reason I mourn over my sins is my love for better things. I feel that my high esteem of those of precious faith is because of Christ's love in them. They are in the world but not of the world because of Christ's love. He that loveth not knoweth not God, for God is love. Christ was raised from the dead because of love, he went to heaven because of love, Jesus is coming again because of love. I feel that you dear ones came all those miles because of love for the cause of Christ. I feel that you ministers were blessed with His love and power to feed the sheep and lambs of God. No such love was ever known that a man lay down his life for his friends.

I enclose a map of the vicinity of New Vernon Church. With much love and hoping to see you at the New Vernon meeting.

I hope your brother in Christ's  
Love and saving grace,  
A. J. Slauson

---

ELDER AND SISTER HAND  
ENJOYED THEIR VISIT

5840 Court O. C.P.  
Birmingham, Ala.

Dear Brother and Sister Spangler:

We completed our trip without any mishaps, arriving here yesterday afternoon tired but with so many wonderful memories of our trip. The brethren were all so warm and friendly. I wish you would convey to the brethren at Dan River how much we enjoyed being with them, and so deeply appreciate their many kind remarks, and the fellowship we were shown.

I had the enclosed letter from Brother James Carter when I got up to Elder Ruston's, and it was very comforting to me. I appreciated it so much that I let

Elder Ruston read it. He suggested that I send it for possible publication in the Signs. (see the November issue — Ed.)

We hope you can come our way again before long. We are always glad to hear from you.

Yours in that blessed hope,  
Claude and Irene Hand

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DESIRES TO BE THANKFUL

Rt. 2,  
Littleton, N. C. 27850

Dear Editors:

Please excuse me for letting my subscription run over. I had hoped to write a few lines, but the longer I waited the less I feel I have to say. God has been so good to us, and I don't know how to thank Him. We had a long hot, dry spell, and it looked as if our crop would suffer, but thanks unto Him he sent us some showers, and everything seems refreshed. Even the birds are singing louder than usual. Sometime I feel so ungrateful, so guilty and helpless, but I desire to thank God for every blessing.

I want to mention about a precious one who joined our church in December. She is the daughter of Bro. and Sister A. N. Dickens. Betty Ann came before the church, (Rocky Swamp Church,) and was gladly received. She is fifteen years old, and a precious jewel of God's mercy I sincerely believe. All were happy for her and her family. She was baptized the second Sunday in February, 1968. It was almost freezing weather, and people of the neighborhood wondered why her parents would let her go into the cold water, fearing it would give her pneumonia. But Betty Ann was not worried about it making her sick: and it did not harm her at all. "If God be for us, who can be against us?" I had a feeling that my precious husband would join and be baptized at the same time, but it was not to be that way. I

feel he is better to be called an Old Baptist than I will ever be.

I am enclosing a check to renew my subscription. God only knows how long I will be here to read them. I have boxes full, and I hope some day my precious daughters will be interested in reading them. I used to read to them when they were small, but I got to the place I could not read for crying, so I stopped. God moves in a mysterious way — He will make it plain some day.

I want also to mention about our August meeting. We had three ministers with us: Elders Johnnie Joyner, Mack Garner, and Elder Jones. We were all glad to have them.

With love to all.

Mrs. J. L. Smith

SISTER ELIZABETH HALL  
EXPRESSES HER LOVE

Sister Elizabeth Hall, now in Spring Hill Nursing Home, Salisbury, Maryland, desires to express her love and appreciation to all the brethren and friends who have called to see her, and who have sent cards and letters. She wrote asking if we could "spare a little space to express her love to the dear ones who thought of one like me in the nursing home in my illness." We are glad to spare the space.

She also wrote: "The dear old Signs of the Times has brought so many gospel sermons with crumbs that fell from the Master's table. I have read them many times over, and I hope someone will get them who will read and enjoy them after I am gone. Salvation by grace is beautiful. I hope you editors will continue to publish it with the dear Lord and Saviour's blessings.

One who loves the truth,  
Elizabeth E. Hall

SKEWARKEY UNION

The next session of the Skewarkey Union is appointed to be held with the Great Swamp Church, Greenville, N. C., the 5th Sunday in December and Saturday before. Elder M. E. Garner was chosen to preach the Introductory Sermon, with Elder W. E. Grimes, alternate.

The Church is located on the corner of 10th and Forbs Streets, Greenville, N. C. We extend a cordial invitation to all to come and worship with us.

Elmer B. Peele, Clerk  
Rt. 2,  
Williamston, N. C. 27892

BLACK CREEK UNION

The next session of the Black Creek Union will be held, the Lord willing, at the Healthy Plains Church, Wilson County, N. C. The meeting will be on the fifth Sunday and Saturday before in December. The church is located about three miles west of Rock Ridge, N. C.

All who have a mind to attend are cordially invited to do so.

Eli T. Smith, Clerk

ORIGINAL WHITE OAK UNION

The Original White Oak Union is appointed to be held with the Northeast Church, Onslow County, fifth Saturday and Sunday in December 1968. The church is located about 5 miles east of Jacksonville, North Carolina, on paved road no. 1406. All lovers of the truth are invited to come and worship with us.

L. H. Southerland, Clerk

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#### BUSINESS OFFICE

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va.

#### EDITORS

Elder David V. Spangler

R. F. D. 1, Box 539, Beechwood Lane  
Danville, Va. 24541

Elder John D. Wood

P. O. Box 186, Manassas, Va. 22110

#### ASSOCIATE EDITORS

Elder W. D. Griffin

39 Welsh Tract Road,  
Newark, Delaware 19711

Elder E. J. Lambert

306 Richardson St.,  
Winnboro, Texas 75494

Elder George Ruston

Dutton, Ontario, Canada

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#### SIGNS OF THE TIMES, INC.

R. F. D. 1, Box 539 Beechwood Lane  
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### EDITORIAL

#### PSALM XX.

- 1 JEHOVAH hear thee in the day when trouble he doth send:  
And let the name of Jacob's God thee from all ill defend.
- 2 O let him help send from above, out of his sanctuary:  
From Sion, his own holy hill, let him give strength to thee.
- 3 Let him remember all thy gifts, accept thy sacrifice:
- 4 Grant thee thine heart's wish, and fulfill thy thoughts and counsel wise.
- 5 In thy salvation we will joy; in our God's name we will  
Display our banners: and the Lord thy prayers all fulfill.

6 Now know I God his king doth save: he from his holy heaven

Will hear him, with the saving strength by his own right hand giv'n.

7 In chariots some put confidence, some horses trust upon:

But we remember will the name of our Lord God alone.

We rise, and upright stand, when they are bowed down, and fall.

9 Deliver, Lord; and let the King us hear, when we do call.

*The Covenanted Baptist Church of Canada sings selections from the Scottish Metrical Version of the Psalms of David and the Paraphrases; and, after the above had been sung at the beginning of the morning service at Ekfrid on Sunday, February 25, 1968, Elder George Ruston made the following comment:*

We often sing the Psalms, and I feel when we are singing them that I would like to explain some of them. In the one that we have just sung, the desire of the person that is singing is for the Lord Jesus Christ who is the King in Sion; and "let him remember all thy gifts, accept thy sacrifice". Our Lord has made a sacrifice which makes the comers thereunto perfect, so that we do not have a sacrifice to make. Thus, even then they were singing of Him who was yet to come and who was to be King in Sion; and they were telling then that their banners, as it were, the things that they could lift up above mankind to show, were not what they were doing, but what the Lord did for them and would do in the person of His Son, and, when you have those thoughts in your mind, that this work has been done, you cannot help but feel that through this we shall "rise and upright stand when they are bowed down and fall." Who? —those that trust in horses and in chariots.

It is rather wonderful that in all the substance that Abraham had, we do not see that he had a horse. It was rather wonderful that they had thousands of camels, but horses seemed to be used by the world at large, principally, in early history, to fight with, to face the foe, and to draw the chariots that they were

in battle with. But some trust in horses, some in chariots, that is, in something of human invention, human power; but we, (and he says) :

"We rise, and upright stand, when they are bowed down, and fall.  
Deliver, Lord; and let the King us hear, when we do call.

More than King David there, dear ones;  
it's the Lord Jesus Christ.

(The above was taken from a recording by our good friend Duncan W. McCall. —J. D. W.)

### EDITORIAL

In our May issue of this year we answered some questions of a correspondent in California. She now writes as follows: "One scripture that you quoted was Hebrews 8:1-12. I have been told that this scripture alludes to the Millennium. I would like your views on this."

Hebrews 8: 1-12 reads as follows:

"For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts: and will be unto them a God, and they shall be my 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."

We also quote the 13th verse:

"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."

We are glad to give briefly some of our thoughts on the subjects included in the inquiry. The Scriptures are quite plain in setting forth the purpose of both the Old and New Covenants; but we know, of course, that without the revelation of these things as to their intent and purpose as God inspired his servants to record them, we all interpret them after the way that seems right to men; that is to say, the way we desire them to be.

We note first that the law or Old Covenant was given to those who were already transgressors of God's commandments. We must not consider that this law was given to enable these transgressors to recover themselves from their fallen state. No law can ever do that. When God gave this law through his servant Moses, he had already delivered the Israelites out of Egypt. The general tenor of the law promised natural blessings upon them should they be a willing and obedient people. It did not promise either forgiveness of past transgressions, or eternal life for their obedience. So it is evident that the application of this law was concerned with men in their natural pilgrimage of life in the world.

In taking a retrospective view of God's dealings with men from the first giving of his law, until the teaching of his servants in the gospel day, ("after those days,") we find everything comprehended in the interpretation as given by them, viz: That the law entered that the offence might abound. Paul knew this, for he wrote, ". . . until the law sin was in the world, but sin is not imputed where there is no law." (Romans 5:13) Paul knew this experimentally, saying, "I was alive once without the law, but when the commandment came, sin revived and I died.

As with the Apostle, so is it with all others: "alive" in creature ability to feel that righteousness comes by keeping God's law. It is evident that this is the common feeling of all, unless there is a change wrought in each individual: Until the commandment comes and the sin that is in them, though unfelt, is revived. The result is death to all works for righteousness. We said above that no law can ever enable transgressors to restore themselves. So it is evident that the coming or application of the law to an individual has the effect of causing his sin "to be exceedingly sinful," and brings death experimentally deathly fears.

To this extremity God brings each and every one of his loved ones — each and every one of those chosen by him

in His Son before the foundation of the world, that they should be holy and without blame before him in love. This is an unmistakable evidence to each one of them that he is included in God's love and choice, for no others are quickened to this true knowledge of condemnation.

Thus whatever other application of this law may be had, its real purpose and end is to bring condemnation, and not life.

But we hasten to say that God leaves his people in this state of feeling their lost condition only just so long as any creature ability and strength remain; until he is left entirely helpless, begging Him for mercy against whom he has sinned.

This mercy God has also provided, and his people further experience its application when they are brought to the New Birth without which Jesus said no man should see the kingdom of God. The quickened sinner is helpless as we have pointed out, but Jesus assures us that this experience is his nevertheless, for he must be born again, by saying, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the Spirit." (John 3:8) We are sure that no one who has been really born of the Spirit, will ever claim any activity of his own in bringing it about.

It is in being brought to this new birth and all the experiences of it, that God's New Covenant is unfolded and applied in his people. David, after acknowledging his own lack, said, "Although my house is not so with God: yet he hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire, although he maketh it not to grow." (2 Samuel 23:5)

All those who have been brought to this wonderful experience, know the truth of, "I will put my laws into their minds and write them in their hearts: and I will be unto 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." We say that they all know these things of a truth, for every provision of God's mercy in these things is applied to each one by the working mightly of God's Spirit in them.

It is readily noted that there is not a condition mentioned in the whole account. First, because the helpless sinner could not perform anything of himself; and second, because God's mercy and love alone provides everything for his people.

First, he provides, "I will put my laws into their mind, and write them in their hearts." The law of Moses was written upon tables of stone, and they were know only externally; but these laws are **put in their inward parts**. Paul testified that God **revealed himself in me**. They are in the quickened and born again sinner, and have their effect, and are uppermost in his life and walk ever afterwards.

Then, "And I will be unto them a God, and they shall be my people." Here is felt the closeness of God and His love: that He is their God, and that they are His people — in spite of their sins and transgressions against him.

Then, "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." As they know that no man taught them to know the Lord, even so they know it is **impossible for one man to teach another and impart spiritual knowledge to him**. "It is the work of God that ye believe on him whom he hath sent," said the Lord. And they know that there is a lot of wasted effort among men in trying to do an impossible thing.

Then, "For I will be merciful to their unrighteousness, and their sins and



their iniquities will I remember no more." What a glorious announcement to each individual of Spiritual Israel! Glorious in contrast to the law which said, "The soul that sins shall die." Glorious to those whose sins have condemned them, but to whom God says, "I will remember them no more."

Then in the 13th verse, "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." The first, or Old Covenant, having served its purpose, "and not able to make anything perfect," was a schoolmaster unto Christ (Hebrews 7:19 and Galatians 3:24) and was made old in that it was fulfilled by the Saviour for his people. "He taketh away the first that he might establish the second." (Hebrews 10:9) The Old was neither destroyed nor abrogated, but was fulfilled in all of its demands upon the Lord's people. God's mercy provided all the obedience in Christ, and, while the law imputed sin, the righteousness of Christ secured the imputation of righteousness to all his people.

We know of no sense in which these things of the New Covenant are reserved for the future in a Millennium state. The grace of God is manifested in his people **now**; the church is manifested in the world **now**; the Christian's sabbath is **now**. The future holds for the redeemed the complete and perfect enjoyment of all things which God's grace provides for them. They have a little glimpse of them during their earthly journey; and they are sealed with the holy spirit of promise, which is the earnest of their inheritance, until the redemption of the purchased possession.

So let no man undertake to deprive the Lord's people of their evidences that heaven begins below them; and let no man try to deceive them with vain philosophy, for they are kept by the power of God unto salvation through faith, ready to be revealed in the last time.

J. D. W.

VOICES OF THE PAST  
"He being dead yet speaketh"

I JOHN 3:9

*"Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God."*

By request of several patrons of the Signs of the Times, we submit the following thoughts in connection with this portion of inspired record, which is often suggested by the tempter as forbidding the hope of the trembling little children of God. The letter of this text, detached from its connection, seems indeed to cut off every conscious sinner from claiming to be born of God, while it would not suggest a doubt to the self-confident Pharisee, whose expectation of acceptance before God rests upon his own fancied merit. But this cannot be the true meaning of the expression under consideration, since it would include the apostle John himself in the same condemnation; for he says, "If WE say that WE have no sin, WE deceive ourselves, and the truth is not in us." It is important to notice that he does not refer to what was our condition before we knew the truth, but declares the present state of himself and those to whom he writes. This shows conclusively the error of such as imagine themselves to have attained unto sinless perfection in their own actions and words; for John agrees with Paul in the confession that "In me, that is, my flesh, dwelleth no good thing." And with him also he had to complain that "when I would do good, evil is present with me." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." — Rom. 8

Like all the inspired Scriptures, this text is given for the benefit and instruction of them who are born of the Spirit of God; and to such it is exclusively addressed. To them its precious truth is revealed by the same Spirit which moved the apostle to record it; and how-

ever simple and ignorant they may be in nature, to them it is given to know the mystery of the kingdom of God; while no amount of study can enable the most intelligent natural man to grasp one principle of the hidden wisdom of God which is written for the saints. The little children to whom John wrote knew the need of a reliable test to determine the question of which this text present the correct answer.

**“Whosoever is born of God doth not commit sin.”** Jesus preached this new birth to Nicodemus; and it is so indispensable to the manifestation of the sons of God that no one can see the kingdom of God until he is born again. This is so clearly declared in the words of our Lord that there is no room for argument in regard to its truth; but the serious question with each tried saint is, Am I born of God? Looking at the things which are seen in his actions, his words and his thoughts, he is forced to admit that they all testify against him. If he must be judged by these things, which constitute all the testimony that is tangible to the natural mind, the decision is that there is not one mark in them indicating that he is born of God. In these things, therefore, there is no evidence wherein he might rest. But in all the gloom and darkness of his conscious sinfulness, whence comes the longing desire for righteousness? Can that desire arise from the sinful enmity of the carnal mind? Such a holy desire must spring from a holy source; and as certainly as that desire exists, just so surely he in whom it is found is already blessed with the indwelling Spirit of Christ, which marks him as being born of God. To him who bears this seal of the Spirit there is no condemnation; for while he feels the law of sin still dwelling in his flesh, and warring against the law of his mind, this hunger and thirst after righteousness proves that he is led by the Spirit of God, and all such are the sons of God. — Romans 8:4.

There are two opposite principles in every one who is born of God, and these continue “as the company of two ar-

mies,” while the subject of them remains in the flesh. Neither principle can ever be conformed to the other. In their war sometimes one power prevails and controls the man in whom they strive, and sometimes the other is in the ascendancy; but the victory in the end is secure to the Holy Spirit of which the saint is born. Indeed, it is one of the glorious mysteries of this relentless warfare that the saints never gain a victory until they are so completely overcome that they are utterly without strength; and they are never so completely overcome as when they feel strong enough to trust in themselves. Yet even in this extremity of their helplessness, they have never sunk so low but that the everlasting arms of divine love and power were still underneath to take them up and set their feet upon the everlasting rock of immutable faithfulness and mercy. While the same Peter who was naturally a sinful man, impetuous, willful and headstrong, is born of God and has the Spirit of Christ, his earthly nature is still marked by its old characteristics, bringing him to weep bitterly at times; yet he is not the less beloved of the Lord, who specially ordered that Peter should be told of his resurrection. — Mark 16:7. Weak and sinful as he was in himself, the prayer of Jesus was his protection, and sin could not, therefore, pollute him. It is only by the purifying virtue of that all-prevailing prayer that all the recipients of his grace are kept from the evil of sin. — John 17:15.

“Whosoever is born of God” has the Spirit of Christ, and that Spirit is just as holy in the members of his body as in him their Head; for their perfection is “in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, as it is written, He that glorieth, let him glory in the Lord.” — 1 Cor. 1:30, 31. Every one who is born of God is identified in Christ, and as he is to them the end of the law for righteousness, they are no more under that law; and consequently they cannot sin by violating its commandments, from which they are

delivered by their Redeemer. "For, brethren, ye are called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. 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. But if ye be led of the Spirit, ye are not under the law." — Gal. 5:13-18.

**"For his seed remaineth in him."** Every one that is born of God is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." — 1 Peter 1:23. This fact forbids the possibility of those in whom this holy seed remains ever being again corrupted by sin. While they must still find sin in their flesh, and groan within themselves, anxiously waiting for the redemption of their body, that very groaning proves that sin is contrary to the Spirit by which they are led. Hence they can say with Paul, "That which I do I allow not; for that I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that is good. Now then it is no more I that do it, but sin that dwelleth in me." — Rom. 7:15-17. With the natural mind the saints can only judge their outward actions, but the judgement of God discerns the secret thoughts of the heart; for "All things are naked and opened unto the eyes of him with whom we have to do." — Heb. 4:13. In this solemn truth they who are oppressed by sin find consolation; and they who love sin feel that they would rather be buried beneath rocks and mountains than endure that piercing scrutiny. "If our heart condemn us, God is greater than our heart, and knoweth all things." Yes, he knows the secret groaning which is not heard by created ears. He knows the cleansing power of the blood

of Jesus Christ which has washed them from all pollution, and made them free from sin. He knows that their sins were borne by their Redeemer, "who his own self bare our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness: by whose stripes ye were healed." — 1 Peter 2:24. Every member of his body whose sins he bore, was not only ransomed from the curse of the law, but being dead to the law with their Head, with Christ they are raised up from the dead by the glory of the Father, that they should walk in newness of life. The life of Christ is that by which they are risen with him; for in his resurrection they were all raised above all condemnation, being justified by his grace without their own works. This is that eternal life which Jesus gives to his sheep, and they who have this precious seed remaining in them are kept by the power of God through faith unto salvation. This is that remnant according to the election of grace of whom it is written, "A seed shall serve him; it shall be accounted to the Lord for a generation." Without the preserving power of that seed by which they are born and kept, the saints are not able to keep themselves one moment; but that vital power of which they are born is Christ in them the hope of glory. While all power remains in the hands of Jesus sin can never overcome this heavenly seed.

**"And he cannot sin, because he is born of God."** By this closing declaration of the text, the sole reason assigned for the impossibility of this one ever sinning is his birth. Language cannot express more definitely the absolute certainty of this immunity from sin, resting alone upon the sovereign will of God. If the will or works of man had any control over it, then it could not be in any degree because of his birth, since that birth must have preceded the power to will or work. The whole ground of creature opposition to the system of salvation by grace is met and destroyed by this positive statement of divine truth. There is no other cause for the freedom of the saints from sin but their being

born of God. That this birth was wholly by the will of God would seem to be too evident to need confirmation. By the express testimony of inspiration, however, all cavil on that point is forever silenced; for it is written, "Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures." James 1:-8.

Then the birth of the saints cannot be dependent upon anything short of that eternal will. The result of their being born again is not less certain than the accomplishment of the purpose of God in their birth. Every one who is thus born is free from sin, because he is not under the law of sin and death. "As many as are of the works of the law are under the curse." He who is born of God is not subject to sin nor to the curse of the law, for that law is fulfilled in Christ. There is no curse in the law of the spirit of life by which every subject of this new birth is made free from that law whose sentence was death. They may be disobedient to the law of their King, and thus they may bring upon themselves the rod and stripes which are provided in the new covenant; but that fearful visitation is an assurance of the love of God to the chastened one. Hence "the exhortation which speaketh unto you as children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every Son whom he receiveth."—Heb. 12: 5,6. If there were no possibility of the saints disobeying this admonition, it would have been needless to record it in the Scriptures, but the tempted and weak child of God has frequent occasion to thank God for his faithful love even in severe chastening. So far is this experience from indicating that its subject is under condemnation, it is one infallible mark that God in love deals with the chastened ones as he deals only with his children.

It is a common device of the tempter to suggest to the troubled saints that they are cast off from hope by this text and many similar expressions in the

Scriptures; and often they are ready to faint under the cruel assault. But when their great Deliverer is pleased to rebuke their tormentor, and to show them the true meaning of the text, it is always a source of joy to them that such expressions were left in the inspired Scriptures for their assurance. There is no more clear mark of a true child of God than the feeling of deep and bitter grief on account of indwelling corruption and evil thoughts and deeds. This manifests that he is indeed born of God, and longs for that perfection which is only found in the Lord. On the other hand, it is impossible for the carnal mind to produce even a counterfeit of this grief. This is practically confessed by all the adversaries of the truth; for they rely upon vivid pictures of future rewards and punishments to induce sinners to make a hypocritical profession of religion, and urge the terrors of hell as their most effective method of exciting them to what they call good works. This is as different from the experience of the saints as is darkness from the light.

The love of holiness causes those who are governed by it to hunger and thirst after righteousness, neither for the profits to be gained by it in future happiness, nor with the object of escaping torment: but they are led by the Spirit of God to love righteousness for its own sake, and this causes them to abhor themselves because of the sin which dwells in their natural mind. It would not satisfy their longing desire if they could be assured that they should go to heaven at last, while subject to the bondage of corruption in the body of this death. They can never be satisfied until, freed from corruption, sin and pollution, they shall awake with the perfect likeness of their righteous Lord. Until that full fruition of joy shall be experienced, they will continue to groan, being burdened. This burdened condition is the evidence that its subject is born of God, and that he cannot sin. There would be no conflict if the holy principle were not dwelling in the groaning one; and the grief felt because of the sin in them-

selves is the abiding witness that they are born of God, and therefore cannot sin. This text is but the record of the truth which is experienced by every subject of grace; and its testimony abides with them while they remain in the body of this death.

(Editorial by Elder Wm. L. Beebe September 1, 1886.)

OBITUARIES

S. F. FAUCETTE

Samuel Fred Faucette, a Deacon in the Durham Primitive Baptist Church, was born January 22, 1883, in Alamance County, North Carolina, and was called away from this life June, 18, 1968. He received his education in Alamance County where he later taught school for several years.

He was married to the former Vera Forsythe, who survives him along with four sons and three daughters. Several years after their marriage they moved to Durham, N. C. where they reared their family. He served for many years as Health Officer for Durham County. His personal standard of conduct commanded the respect of his community and his manifestation of a hope in the Lord accorded him the love and devotion of his brethren.

On September 20, 1924 he joined the Durham Primitive Baptist church, where on November 18, 1934, he was ordained as Deacon. He also had served as Assistant Clerk and later as Church Clerk. On May 20, 1944, he was elected as Trustee and served continuously in the offices of Deacon and Trustee until his death.

Brother Faucette loved the Lord and His dear people. This was manifested among his friends and brethren far and near. He was especially favored with a desire to visit the sick and afflicted and to maintain contact with those who love Zion. God had given him a lovely wife and dutiful children and for many years the Faucette home has been known for its warm hospitality to their friends and especially to their brethren. Brother Faucette loved the Lord's house and delighted in performing the duties of his office there. In his latter years his mind dwelled constantly on spiritual matters. He loved the doctrine of sovereign grace and it gave him great consolation as he approached his journey's end. The prospect of heaven and immortal glory prompted him to say to this writer a few days before his death, "My race is nearly run and I am glad."

May the Lord give this church a spirit of gratitude for the excellence of this gift and reconciliation to his removal from us.

Adopted in Durham Church conference September 14, 1968.

Elder D. V. Spangler, Moderator  
Catherine M. Copley, Clerk

DORA PACE DICKERSON

Sister Dickerson was born January 2, 1891, and was called from this life May 5, 1968, making her stay on earth 77 years. She was married to Brother Louis Dickerson December 19, 1956.

She leaves to mourn her passing, her husband, Brother Louis Dickerson, three boys and one girl by a previous marriage and six step children, five boys and one girl.

Sister Dickerson was received into the fellowship of the church March 23, 1957, and was baptized by her pastor. We feel that our loss is her eternal gain. She filled her seat in the church most every meeting and we do miss seeing her. It wasn't often too cold or too rough for them to go. She was a faithful believer in God and His salvation by grace.

Her funeral was conducted by her pastor at Dan River Church and she was laid to rest in the cemetery there to await the glorious coming of our Lord and Savior where there'll be no sickness, no pain, no sorrow, or weeping, no death; where there'll all be peace and joy forever and ever.

Resolved, that a copy be sent to the family, one to the Signs and one for the Church records.

Done by order of the Church at the Conference meeting August 24, 1968.

Mildred Strader

CORA GRANT HOLLEY

It has pleased our Heavenly Father to call from our midst our beloved sister, Cora Grant Holley, on June 2, 1968, at the home of her daughter, Mrs. Jeff Stowe, Whitmell, Va.

She was born Jan. 20, 1882, a daughter of the late John P. and Anna Yeatts Grant. On Jan. 8, 1908, she was married to James C. Holley, who died in December 1962. She leaves to mourn her departure three sons, three daughters, 14 grandchildren, 7 great grandchildren and other relatives.

Sister Holley joined Strawberry Church March 6, 1915, and was a faithful member, always interested in the welfare of the church. She was a firm believer in Salvation by Grace and Grace alone. Her sweet smile and kind words will never be forgotten. All who knew her knew her many virtues too numerous to mention.

Her funeral was conducted at Wrenn-Yeatts Chapel by her pastor Elder R. S. Payne and Mr. D. L. Truitt. Burial was in Danville Me-

morial Gardens, amidst a beautiful mound of flowers, there to await the Resurrection morning when her Saviour returns to call his jewels home.

We, the Church at Strawberry, greatly feel our loss which is her eternal gain.

THEREFORE BE IT RESOLVED, That we bow in humble submission to the will of God who does all things right. That we extend our love and sympathy to the family, and

RESOLVED, that this Resolution be recorded on our church record, one sent to the family and one sent to the Signs of the Times for publication.

Done by order of Strawberry Church in conference July 6, 1968.

Elder R. S. Payne, Moderator  
Josephine Dodd, Clerk

#### DEACON GRADY SINGLETARY

It is with deep regret that we write this sketch of one of our dearest deacons and member of Pilgrim's Rest Church, near Gravelle, Fla. He was born near his beloved church 65 years ago, and was a regular attendant; and of late years a member and deacon where his father and brother had also been deacons. He was greatly admired by all.

He married a close neighbor, Kate Bardey, and they had the following children: Mrs. Kathleen Blount, Miss Lorene and Hosey Singletary, of Graceville, and TSgt Billy Jean Singletary, of the Air Force in Alaska. Surviving also are two sisters: Mrs. Ozie Mae Kirkland and Mrs. Nellie Johns, Panama City, Fla.; and two brothers, Jim and Bud, members of our association. There were also eight grandchildren and three great grandchildren. He was at his home church, and at the close of the meeting went to turn off the current and died almost instantly of an heart attack on August 25, 1968.

Funeral services were conducted at his beloved church by Mr. Walter Collins, Mr. Morea Taylor, Elder V. C. Hartzog and Elder J. J. Collins. A large host of relatives and friends attended the services for this noted brother.

J. J. Collins

#### RUBY E. PARSONS

Our dear and beloved Sister Ruby E. Parsons was born on March 13, 1908, and departed this life on July 26, 1968. We trust to bow in humble submission to the will of our eternal God who doeth all things well.

She was the daughter of the late J. Hamilton and Georgeanna Evans.

Sister Ruby was married on June 26, 1929, to Milton J. Parsons who survives; there were no children born to this union. She is survived

by one brother and two sisters, Dewey Evans and Minnie Gambrill both of Mardela, Md. Her other sister Emma Beach lives in Salisbury, Md. There are also four nephews and three nieces that survive. She was baptized on July 11, 1948, by the late Elder Harold M. Bennett, her membership being with the Rewastico Church near Mardela, Md. where she remained a faithful member always attending when health would permit.

Sister Ruby was a very dear sister, one who many times expressed her belief to the writer that her only hope of a rest beyond the grave was by the grace and mercy of her God. The writer well remembers on one occasion while visiting her in the Hospital that she made mention of her eternal God and said what ever his will was would be right and just, therefore we feel that in her last days here she was reconciled to her lot. There was a large attendance at her funeral, thus showing that she had many friends other than those of her own faith and order.

Funeral services were conducted by the writer on July 29, 1968, at the Holloway Funeral Home in Salisbury, Md., and her body was laid to rest in the Springhill Memory Gardens between Salisbury and Mardela, Md.

May it please God to reconcile all that mourn the loss of this dear one to feel that their loss was her eternal gain, is the prayer of the writer.

(Elder) Arthur R. Warren

#### JAMES M. COX

It has pleased our heavenly Father to remove from our midst our dearly beloved brother, James M. Cox. He was born December 29, 1871, and died August 6, 1968. He was married to Miss Nora Elizabeth Duncan February 19, 1896; and to this union six children were born — three of whom survive him: Mrs. M. E. Flanagan, James E. Cox, and Mrs. W. B. Wells, all of Memphis. Surviving also are nine grandchildren and twenty-two great grandchildren.

It was desired that he might live to reach his one hundredth year, since he lacked only about three years and five months, but this was selfish we know, and it was better that he go on now. He did not suffer any, was old and weak, but had a perfect mind to the end. We, the church at Memphis, Tenn., bow to the sovereign will of God, who does all things well.

Brother Cox was a strong believer in the principles of doctrine, and never believed anything else. He attended church last in January, 1968, and had not missed many meetings since he was a member. I like to think that he is not dead, yet is naturally, but spiritually he ever lives, for Jesus said, "He that liveth and be-

lieveth in me shall never die." He lived a long and useful life and will be remembered by many. It was my pleasure to go with him to many places, associations and church meetings; and he came by my home to take me many times. I loved him.

He was laid to rest in Memorial Park by the side of his beloved wife, with whom he lived for sixty-eight years. She was a believer also. There was a large display of flowers. There they wait the coming of our Lord and Master Jesus Christ, who will call his own from the grave, and they will have an incorruptible body fashioned like unto His own glorious body, and will be with Him forever, together with all the redeemed of all ages.

May the Lord comfort the remaining ones. Written by his pastor, who tried to speak to a large and attentive audience at the funeral service.

H. G. Brown

**BROTHER WILL KETCHUM**

Brother Will Ketchum was born June 2, 1875, in Onslow County, N. C., the son of Allen E. Ketchum and wife, Hester. In 1906 he was married to Mary Walton, also of Onslow County. She passed away in 1925 in Wilmington, N. C., where they made their home. March 4, 1968, Brother Ketchum quietly fell asleep. He will be missed, but we feel that our loss is his eternal gain. He is survived by several nieces and nephews.

The first Sunday in August, 1958, he united with the Primitive Baptist Church at South West, and on August 16th he moved his membership to the Wilmington Church, and was a faithful member.

March 7, 1968 at 10 A. M. his funeral was held in the Chapel of Andrews Mortuary, Wilmington, N. C. Elders Louis Williams and L. L. Yopp officiating, internment in South West Cemetery.

Resolved, That a Copy of this be sent to the Signs of the Times, a copy to the family, and one copy kept for the Church records.

Done by order of the Church in Conference.

Elder Louis Williams, Moderator  
Lester Brown, Clerk  
Written by Sister Fannie Padrick

**CLAUDIA TATE MURPHY**

With sadness we write something about the life and death of our dear sister, Claudia Tate Murphy. She bore many years of affliction and pain before God in mercy called her from among us. She leaves many relatives and friends, together with the church to mourn her passing.

She was a member of New Hope Primitive

Baptist Church, Rockingham County, N. C., and was faithful, though in latter years unable to attend because of illness. A few months before her passing she requested her pastor Elder O'Bryant and Elder Manley to hold services at her home, and she was so lifted up during the services that her countenance shined, and we felt the glory and love of God shown in her face. We all felt a joy in being gathered in her home to sing praises to our God.

After her death her husband Bro. Edward Murphy was brought home to the church and baptized. She is survived also by two daughters: Susianne Morgan and Marie Adams, of near Reidsville, and by the following brothers and sisters: Alma Tuttle, Eva Chapman, Birdie Huskey, B. R. Tate, Percy G. and Joe Tate; and the following half-brothers and sisters: Raymond Tate, Viola and Nellie Tate, Mary Somers and Irene Paynter; and one grandchild.

She received a hope in Jesus in 1918 . . . and asked for a home with the church in October, 1941, and was baptized by the late Elder T. A. Stanfield. She died May 10, 1968, at the age of 73, and her funeral was held at her church by Elders O'Bryan and Manley, and she was laid to rest in the church cemetery amid a host of lovely flowers, to await the coming of her Saviour to take her home to be forever with Him. What a day of rejoicing!

RESOLVED, That we at New Hope bow in submission to the will of our Heavenly Father; that a copy of this be spread on our church book, a copy given the family; and a copy sent to the Signs of the Times for publication.

Done by order of the Church in conference first Saturday in July, 1968. Written by Mrs. Fred Cobb and her sister Alma Tuttle. We loved our sister.

Elder D. A. O'Bryant, Moderator  
Sister Minnie Loftis, Clerk

**PFC WILLIAM ROYAL LINDSEY**

I am submitting the following obituary for your consideration of publishing same in the pages of your periodical. It concerns the death of the son of Brother Jimmy Lindsey a deacon at Shepherd Fold Church in Houston, Texas.

PFC William Royal Lindsey born January 7, 1950, in Baytown, Texas, was the youngest child of Brother James T. Lindsey and wife Erma. Before enlisting in the Marine Corps in July, 1967, Pvt. Lindsey resided with his parents at 15514 South Brentwood, Channelview, Texas.

Willie, as he was known to his friends, was killed by enemy rifle fire while on a combat patrol May 25, 1968, in Vietnam. He died at the young age of 18 just two months after reaching this foreign battlefield. He left be-

hind his parents; one sister, Mrs. Joan Yvonne Weldon; one brother, Marine PFC James D. Lindsey; grandparents, Mr. and Mrs. Royal H. Fincher; great-grandmother, Mrs. Noma Fincher; and a host of relatives and friends who will deeply cherish their memories of this young man's kind and gentlemanly ways.

Willie's funeral was conducted by Elder C. M. Haygood and Brother Jerry Evers. His body was laid to rest in the San Jacinto Memorial Cemetery.

The members at Sherperd Fold Church learned to love Willie for his humble and obedient manners which were so evident when he attended our little church. In his last letters he spoke of his great fears and doubts and of his daily prayers and of the comforts received from church attendance. May our merciful God show kindness to this dear soul. And may those that question the infallible wisdom of our God in these matters that are so sorrowful to we poor mortals be given the wisdom and understanding of the unknown poet who penned the following;

"My life is but a weaving  
Between my Lord and me,  
I cannot choose the colors  
He worketh steadily.

Oftimes He weaveth sorrow,  
And I in foolish pride  
Forget he sees the upper  
And I the underside.

Not till the loom is silent  
And the shuttles cease to fly  
Shall God unroll the canvas  
And explain the reason why.

The dark threads are as needful  
In the weaver's skillful hand  
As the threads of gold and silver  
In the pattern He has planned."

Submitted by Jerry Evers  
7942 Longridge,  
Houston, Tex. 77055

#### DEACON ROY T. SIMMONS

Brother Simmons patiently endured long-suffering and, in the midst of his affliction, it was sweet to hear him praise his Lord. He was not ashamed of the Gospel, nor to confess his Lord before men. He knew from whence cometh his help, and he found rest in his Savior's love.

In his last hours he smiled and asked, "How long will I have to wait?" We believe that he felt his labor in the Lord had not been in vain, and he could say, "O, death, where is thy sting," for the Lord so graciously gave him a peaceful moment in which to die on August 16, 1968.

He was born November 10, 1901, and his sixty-seven years were spent within the shadows of the Church at Bush Arbor, where he united June, 1929. He was first to be baptized by Elder W. C. King after he accepted the care of the church, more than twenty-nine years ago, this love never faded. It was mutually manifested until the chain was broken.

Brother Simmons was an active man in church affairs. He loved to sing the songs of Zion, and was often called upon to render this service at funerals and other occasions. He was ordained the second Sunday in May, 1942, and faithfully served the office of Deacon for twenty-six years, being kind and considerate with inspiring words of comfort for those he loved. It was plain to see his Brother Deacons deeply felt their loss, as well as the church, and community in which he lived.

He was first married to Mrs. Bertha Rudd Simmons, who departed this life in 1962. To this union was born two lovely children, Mrs. G. W. Cox, Route 1, Gibsonville, N. C., and Mr. Aaron Simmons, Route 1, Yanceyville, N. C., also six grandchildren.

Later, he was married to Sister Fannie Robertson Simmons, who survives to mourn his passing, along with one stepson, Clifton Robertson of Route 1, Reidsville, N. C., and, being the writer, I feel to say I believe this union was also of the Lord, for they had many precious things in common. Brother Simmons was the eldest of sixteen children. Often, he accepted a fatherly responsibility for their welfare. He had six sisters: Mrs. C. C. Roberts, Mrs. Henry Tate, Mrs. Van Bowman, Mrs. Alfred Shambley, Mrs. R. L. Gilliam, and Mrs. Alton Page; nine brothers: Otis, Luther, Felix, Porter, Ben, Robert, Clyde, Leonard, and Augrum.

The funeral was conducted at his beloved Bush Arbor, by Elders W. C. King, Ernest Oakley, Donald Smith, and Wallace Smith. His body was laid to rest that peaceful rest in the Church cemetery to await that glorious resurrection.

The beautiful flowers were not to be compared with the flowers of love and kindness shown while he lived, and the enormous crowd who came to pay their respects to one deserving in the Lord, was but a reflection of the life Brother Roy Simmons was so blessed to live.

Written by Clifton Robertson.

Done by order of Bush Arbor Church while in conference on September 7, 1968.

W. C. King, Moderator  
Earl S. Rudd, Clerk