

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., JANUARY, 1960

NO. 1

2713 White Oak Drive
Houston, Texas

"... so the Lord shall make bright clouds, and give them showers of rain, to every one grass in the field."

The thirteenth annual meeting of the four churches composing the Pleasant Valley Association is now past, and I am persuaded were made to sit together in heavenly places. I thought it might make your hearts to rejoice with us to hear in part of the joy and rejoicing manifested at the meeting. God has not forgotten to be gracious to Zion; nor has he left himself without a witness, even in these days of falling away, and the love of many is waxed cold because of the iniquity that abounds. It seemed that all at the association were of one mind, and were all in a measure lifted above the petty trifles of this life, and the indwelling sin subdued and brought under, while the teachings of the Holy Spirit held sway over the lusts of the flesh.

There were five from our little church here in Houston who made the trip. Arriving at Elder Haygood's home at Ballinger, Texas, we met a dear brother from Earth, Texas, and were soon joined by Elder and Sister W. W. Taylor and Brother and Sister Harris, from Dallas; and a little later Elder and Sister Ault and Sister Culpepper arrived. After a bountiful repast, we all proceeded to the church near Lawn, Texas, where we met Elder T. A. Wall, from Atlanta, Texas; Elder Winfrey, from Liberal, Kansas; Elder Shipman, from Cisco, Texas, and his son Elder Gerald Shipman, from San Antonio, Texas; and Elder Ballard, from New Braunsville, Texas; and many other brothers and sisters, whom it was a joy to meet in

His precious name. Elders Winfrey and Taylor occupied the stand after a number of hymns were sung. They were both blessed to speak the form of sound words wherein Christ is all in all. After the service we dispersed to the several hospitable homes, where we were welcomed graciously and made to feel at home.

We came together on Friday morning, and after singing songs of praise, and prayer by Elder Winfrey, the Introductory Sermon was preached by Elder Taylor. He was blessed to set forth in order those things which are surely believed among us, and our souls did feast upon strong meat from the Master's table.

During the three days of the meeting the brethren preached in their turn, and we were made to rejoice, and our hearts did burn within us as the gracious words of the Holy Spirit were wrapped around our hearts as a mantle of love without seam, or beginning or end.

After the services on Saturday a few of the brethren visited in the home of Sister Lawless, who is the only living charter member of that church. She is very feeble and unable to meet with the assembly. Here again we were made to behold the faithfulness of a covenant keeping God: "And even to your old age I am he; and even to hoar hairs will I carry you." (Isa. 46:4). Her face beamed with love and she requested singing, and then preaching. The ministers spoke words of comfort to every soul, I am persuaded, and all to the lifting of Jesus on high, who is our hope of glory.

Elder Haygood spoke last on Sunday, and was lifted in spirit as he bade the saints of God to look beyond this low

ground of sin and sorrow, to the beauties, the rest, and the peace to be entered into when Christ shall come again the second time without sin unto salvation, to take his own unto himself, where they shall ever be with the Lord.

This is only a little remembrance of the precious things we feel were showered upon this poor and afflicted people, whom I am persuaded do hunger and thirst after His righteousness, though made to know that in themselves they are unworthy of the least of his mercies. We feel of a truth it was good to be there.

Buena V. Wright

(Note: the above is a synopsis of the account written by Sister Wright—Ed.)

Box 304,
Emory, Texas

Signs of the Times,
Dear Brethren:

I see that the gentle reminder asked, "Is it time to renew your subscription?" With me, it is. So herewith my subscription and a donation to the Needy Fund.

I would like to read or hear a sermon sometime on Job's question: "Who has knowledge? Who has understanding?" There have been so many ideas advanced through the years, religiously and politically, that one would be confused as to what life really holds, or what is God's will, if he did not have an anchor.

In hope,
Guy Sisk

THE PRIESTHOOD OF THE SON OF GOD

By Elder David Bartley
CONCLUSION

THE SACRIFICES OF THE ROYAL PRIESTHOOD

THE PRIESTHOOD under the law of offered unto God sacrifices of blood and the bodies of slain beasts, which represented the awful fact that they were yet

in their sins, and under the wrath of the broken law of the holy Lawgiver. Hence, they were ever trying to make atonement or satisfaction for their sins, and so obtain the favor and blessing of their Sovereign. This is true yet in all forms of legal service in the formal worship of God. But we have seen that such sacrifices could never take away sins, neither was there anything meritorious in them, nor satisfying to the demands of the holy law. But the fact that those legal worshipers trusted in those carnal offerings in sacrifice for their sins, and expected thus to obtain acceptance with God, was both dishonoring and displeasing to him, and he had no delight in them. "To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of the goats. When ye come to appear before me, who hath required this at your hands to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and the sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting." (Isa. 1:11-13) "O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice, else would I give it: thou delightest not in burnt offering." (Psalms 51:15, 16)

The psalmist David was thus taught of God to look away from anything he could do to atone for his sins; and so he ceased from all his own offerings and works, and said, "The sacrifices of God are a broken spirit." So he trusted in God, and offered the sacrifice of praise for his mercies, saying, "I will freely sacrifice unto thee: I will praise thy name, O Lord, for it is good." (Psalms 54:6) "But I will sing of thy power; yea, I will sing aloud of thy mercy in the morning: for thou hast been my defence and refuge in the day of my trouble. Unto thee, O my Strength, will I sing: for God is my defence, and the God of my mercy." (Psalms 59:16, 17) "It is a good thing to give thanks unto

the Lord, and to sing praises unto thy name, O Most High: to shew forth thy loving kindness in the morning, and thy faithfulness every night. . . For thou, Lord, hast made me glad through thy work; I will triumph in the works of thy hands. O Lord, how great are thy works!" (Psalms 92:1-5) Thus did David offer the spiritual sacrifice of praise unto God, who had become his salvation, and gave him glory for the greatness of his power and mercy.

How different is this from all worldly religion, and fleshly sacrifice and service, which is ever proclaiming the importance of its works and sacrifices for the Lord. The best people naturally cannot understand that our glorified High Priest unto God has made an end of sin, redeemed from all iniquity, and brought in an everlasting righteousness, and that all the true worshippers of God the Father are complete and accepted in his Son, for whose sake only their sins are put away forever and they are blessed. This perfection and fullness of grace and salvation in Christ Jesus is received by faith only; "not of works"; but the natural tendency of all who lean to their own understanding and worldly wisdom is to rely upon themselves and their religious sacrifices. For they cannot divest themselves of the natural belief that they must bring a price in their hands for their present sins, and make such offering unto God as he will accept, and so reward them with his favor and blessings. This they expect in consideration of their services to him. Indeed, they cannot understand how God will bless them in any other way than this, as a recompence for their sacrifices in his service. While this is a natural principle in all men, it is both legal and selfish; for it seeks and expects a reward, as one who serves another, for which he is entitled to pay. This principle belongs to nature and law, but not to Divine mercy and grace. Therefore, it does not please and honor the God of our Salvation, nor praise his grace; but it does please and honor him who

thus brings his offerings of service, and it praises his own works.

In the Lord's new covenant with his people, he says, "And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin." (Heb. 10:17, 18) This is true of every spiritual worshipper of God, and of all the people with whom the Lord makes his everlasting covenant; therefore their sacrifices are not offerings for their sins, nor in order to obtain the heavenly blessings. Nay; for so far from this principle and motive obtaining in the kingdom of the saints, all their sins of all their lives have been blotted out in the blood of the Lamb of God, and the Lord is merciful to their unrighteousness. So every reward and blessing they receive flows to them from the riches of his mercy.

Paul calls every new covenant blessing the reward of grace; but of all who expect their works to save them and obtain the blessing he says, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." (Romans 4:4-8) Thus it is seen that no sin is imputed to the Lord's believing people, whose faith embraces Christ as their righteousness and salvation, in whom their God and Father hath blessed them with the divine and heavenly fullness of his beloved Son, "whom he hath appointed heir of all things," even all spiritual blessings. So they have ceased from their own works for any reward or blessing, knowing that they cannot receive more than Christ's fullness of grace and salvation and blessing, all of which is "grace for grace."

In this humble work of faith and labor of love, as a tribute to the praise

of our Lord's perfect Priesthood, it has been shown that there are only two principles and ways by which the children of men expect to come unto God acceptably, obtain his divine approval and blessing, and secure their own salvation. One way is to appear before God in their own obedience and works of righteousness, and thus enter into his worship and live in his favor. The Pharisee that went up to the temple of God to worship, very truly represents all who thus approach unto God. The other way of approach unto him in worship is, as expressed and sung by Toplady:

"Nothing in my hand I bring!
Simply to Thy cross I cling."

This way is to come unto God in the obedience and righteousness of the crucified Christ, whose dying words on the cross were, "It is finished." The publican, who likewise went up to the temple to pray, and contritely said, "God be merciful to me, a sinner," truly represents all who seek acceptance with God in the name and righteousness of his obedient Son, and ask forgiveness and every blessing of God for Christ's sake.

The people who are thus saved and blessed in the Lord Jesus, in whom they are complete, are ordained of God to offer up to him spiritual and acceptable sacrifices, not in time only, but more gloriously in holy eternity. In this conclusion, therefore, it is appropriate to briefly sum up the sacrifices unto God the Father of "The redeemed of the Lord."

In the solemn words of adoration: "For thine is the kingdom, and the power, and the glory, for ever," our Lord himself has taught us the true sacrificial worship of all the saints. This ascribes all salvation and blessing, power and glory to God alone, and to him all praise is due. These are the joyful sacrifices of his saints. They praise God, from whom all blessings flow. They give him honor and glory for all his majestic greatness, holiness and goodness. There is no place in their hearts for any other

sentiment than the sacrifice of thanksgiving and praise to his reverend and holy name. They freely and with rapturous melody offer the grateful devotion of their loving and loyal hearts to their God and King, for all his glorious power and grace in their salvation from their numerous sins and foes, and for his surpassing love bestowed upon them in making them his children, and the inheritors of his holiness and blessedness. They can do no more. Less they would not render unto their blessed God and loving Father, who has so wondrously manifested to them his glory. They adoringly realize that they are infinitely indebted to the God of salvation for all his divine mercies and blessings, and that the free streams of his unmerited love and goodness are ever flowing to them from their compassionate Sovereign and Saviour; so that they are under ever-increasing and unceasing obligations of adoring love, and the holy sacrifice of grateful praise to their Lord, whose glory is above the heavens. The language of their hearts is: "What shall I render unto the Lord for all his benefits towards me? I will take the cup of salvation and call upon the name of the Lord."

"He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen." "I will praise the name of God with a song, and will magnify him with thanksgiving." "Blessed are they that dwell in thy house: they will be still praising thee." "Praise ye the Lord. Praise God in his sanctuary: praise him in the firmament of his power. Praise him for his mighty acts: praise him according to his excellent greatness."

That God should be praised and glorified forever in all his saints, is the holy design and end unto which he ordained them, and new-created them in the life and likeness of his beloved and holy Son. Thus he formed them for himself, his holy workmanship, redeemed from the earth, born from heaven; a royal priesthood and holy nation, that they should glorify him in the highest, and

be holy and happy forever in his perfect love. For it is fully shown in the revealed will of God that his excellent purpose and the crowning glory of all his wonderful works, as consummated in the eternal redemption of all his people, is, that their supreme bliss shall be in his everlasting praise and glory. Therefore to Zion the Lord says, "Thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." "So have I caused to cleave unto me the whole house of Israel, . . . saith the Lord; that they might be unto me for a people, and for a name, and for a praise, and for a glory." "This people have I formed for myself; they shall shew forth my praise." "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: that we should be to the praise of his glory." Paul then testifies that we are sealed with the Holy Spirit of promise in our hearts, "which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Thus it is seen that the praise of God's glory in all the redeemed in Christ is the crowning purpose of the Holy One in all his works of creation and redemption, which are the unfolding of his eternal power and Godhead. And so the Father Almighty shall be glorified forever in all his saints through our Lord Jesus Christ.

Come, and let us by faith view the innumerable multitude of the people of the saints of the Most High, as they stand in his presence in white robes of salvation and righteousness, the general assembly and church of the First-born,

arrayed in holiness and divine beauty as the sons of God, the royal and holy priesthood, offering up to him their blessed sacrifice of praise, all uniting in heavenly harmony and saying, "We give thee thanks, O Lord God Almighty; . . . because thou hast taken to thee thy great power, and hast reigned." This view will inspire our spirit with praise to God and the Lamb for his everlasting love, the riches of his mercy and the power of his grace, in thus bringing home unto life and glory and bliss his dispersed people from all the earth, the redeemed in Christ, the children of the Most High, the heirs of the immortal kingdom of the saints in holy heaven. O how this transporting vision of the holy priesthood in heaven inspires the heart to love and praise God in the highest and give him glory! so that we would freely unite with the psalmist in saying, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." O how wonderfully the Lord has glorified himself in the full salvation of all his redeemed and glorified saints!

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." This woman is the church, the queen of heaven, adorned with the celestial radiance of life and light from her Divine Lord, with all the shadows and darkness of the moon or law of death put under her feet, and her days of mourning ended in songs of salvation, joy and gladness.

"O blest the men, blest their employ,
Whom Thy indulgent favor raise
To dwell in those abodes of joy,
And sing Thy never-ceasing praise!"

"So shall the King greatly desire thy beauty; for he is thy Lord; and worship thou him. . . The King's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the King in raiment of needle work." This is said of the righteousness of saints, the holy garments of salvation, compared to fine linen, clean and white,

with which all this holy people and heavenly family of priests shall be enrobed and made glorious.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne . . . and fell before the throne on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen."

"O that with yonder sacred throng
We at his feet may fall;
We'll join the everlasting song,
And crown him LORD of all!"

(This concludes the Priesthood of the Son of God, by Elder Bartley; and we hope it has been interesting and profitable to our brethren. — Ed.)

Bassett, Virginia

Dear Elder Wood:

Enclosed you will find a writing headed, **The Obligations of Church Members**, found in the papers of the late Deacon

G. E. Blankenship, which was given to his daughter, Sister Rlee Houchins; and, having her consent, I would like for you to publish it in the Signs of the Times, that more of the brethren might have opportunity to read it. To me it sets forth the true obligations of the members to their church, everywhere and at all times. . . To me this is taking heed unto one's self and the doctrine, and also the order of the Lord's house.

Yours in hope,
(Elder) C. E. Turner

THE OBLIGATIONS OF CHURCH MEMBERS

The privilege of membership in the church of Christ is a great one indeed. The church furnishes a safe guard against the temptations of the world when its privileges and obligations are understood. Having the association of the people of God and hearing the gospel preached, is a great comfort. That this privilege may be continued and enjoyed, certain obligations are assumed by those who become members of the church.

ATTENDANCE. The church could be of no benefit to the members, nor to the world, if the members did not meet together; hence arises the obligation of attendance at the regular meetings of the church. Paul gives a rule which should be observed by all the members of the church, "Not forsaking the assembling of yourselves together, as the manner of some it." (Hebrews 10:25) Neglect of this duty is discouraging to the church and to the pastor. We should consider that this is a service we owe; and when we are "making" excuses for staying away, we should consider whether it is valid, and to remember that the Lord knows the very thoughts and intents of the heart — would He have approved it? The searching test, Would the Lord excuse me? ought to be ever before us.

We may be tempted to stay away because of what someone has done, or not done. But are we justified in treating the services of God with contempt

because of what someone in the world does? We are not serving men, but God; and what we do should be done as unto Him, and not as unto men. It is a matter of great importance that churches are justified in requiring their members to attend the meetings; or that they have justifiable grounds for staying away. If the members have the right feeling about it, they will be willing to let the church pass on their reasons for missing the meetings.

THOUGHTFUL OF EACH OTHER. It is the duty of members to be thoughtful of each other. We should think more of the members of the church than we do of the people of the world; and we should show it by our actions. If one of the members is sick, other members should at once show their love and kindness by doing whatsoever may be needful to be done for the comfort of the sick. Jesus showed a sympathetic nature, and helped and comforted the sick. They were glad to see his face, and hear his voice. His followers should walk in his steps. Let the sick see your face and hear your voice, and feel the willingness of your hands to help them.

RESPECT FOR THE PASTOR. The church members should show proper respect to the pastor of the church. While he is not to be considered infallible, yet if the Holy Ghost has made him "overseer" of the church, and the church has recognized that appointment by a "call" to the pastorate, his counsel should be sought and his instructions followed, unless positively contrary to the teachings of the word of God; and in such case the matter should be discussed with him seriously. It is contrary to the word of God to treat the pastor lightly, and to pass his advice and instructions by with contempt. No doubt in many cases neither the pastor nor the church has given the office the consideration they ought. The pastor should receive enough financial assistance that he may devote the necessary time to his pastoral work.

FINANCIAL OBLIGATIONS. Every member of the church should realize

that there is expense connected with the keeping up of a church and its services, and be honorable with the other members in bearing such burdens. It is not any more honorable in a member to let others pay in the church what he himself should justly pay, than in a business way to fail to pay his just debts! None can bear more than he is able, and we should not expect all to bear an equal amount, but we should not expect others who are in no better circumstances than ourselves, to bear more than we do. We should make it our business to know that we are bearing our share: it does not show a becoming interest in the church to be indifferent in this matter. The following questions should be asked by each member, and he should not be satisfied until he is informed on each of them:

1. How much should this church expend for incidental expenses, and toward helping the pastor?
2. Is the church meeting its obligations?
3. Am I bearing as much of this according to my circumstances as other members are according to their circumstances?

Not to desire to share equally with other church members according to our ability, is to shrink the responsibility which we solemnly assumed when we asked the church to let us become members. If we are not willing to bear the obligations of membership, we should hesitate to take the privileges and comforts of membership. It is so easy and pleasant when the members consult one another, and all are willing to do what is right. We have no heavy salaries to meet, and we should meet our expenses cheerfully. A church home is what the members make it. If they are selfish, contrary, covetous, and peevish, and do not bridle their tongue, it will become unpleasant and a burden instead of a joy. If they are loving, kind, and forbearing, like the Master, it will be a pleasant place, a glad retreat from the world, where the pure, sweet song of peace and love is sung, and the pres-

ence of God is enjoyed.

CARE FOR THE POOR. The members of the church should be careful to look after the poor. Though it is especially the duties of the deacons to relieve immediate needs of the poor, it is the duty of every member of the church to be thoughtful in this direction, and to keep the deacons supplied with funds when there is need; and then give personal attention to the poor who may feel to be neglected. The Master was himself very tender toward the poor, and we cannot feel that he would at all approve our course if we neglect them.

TO BE LOVING AND KIND. The members of the church should be very loving and kind toward each other. They are brethren, and they should treat each other as members of one family. This will require that they be forbearing, for there is none perfect. Should we require perfection in others, it would be more than we could give in return, and it would be very unkind of us. We should be forgiving, for we shall need to ask others to be forbearing and forgiving towards us. Jesus taught his disciples to pray to be forgiven even as they forgave others.

SHOULD BEAR PERSONAL WRONG. We should make a distinct difference between bad treatment of ourselves by members, and conduct which shows disrespect for the church, and is hurtful to its interests. We can afford to carry a great deal ourselves, but we must not sit by and see others tear down the home which has been established for all the children. The Saviour bore personal abuse silently, but when he went into the Temple and saw it being profaned, he drove out those who showed no respect for his Father's house. If we reverse this, and give a great deal of concern to what others may do to us, but show little interest as to what the church must suffer, we shall not be following the Master.

THE CHILDREN. The members of the church should encourage those who have a hope in Christ, to come to the

church, if they receive the preaching of the cross gladly. Especially should this interest be shown toward their own children, the Lord having laid it upon his people to bring up their children in the nurture and admonition of the Lord. They should use every endeavor to keep their children from hurtful associations with such things as will prejudice them against the truth, and the true church. While they cannot regenerate their children, nor be the means of it, yet they should seek to do their whole duty by their children as regards the teaching of the word of God; and especially so when there is evidence that they have been enlightened by the Holy Spirit.

(The above was copied from papers found after the death of Deacon G. E. Blankenship, of Pine Forest Church, near Copper Hill, Virginia. "Strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." (Hebrews 5:14 — J. D. W.)

NORFOLK CHURCH DESIRES ASSISTANCE

2 November 1959

Dear Elder Spangler,

The deterioration of the walls of our church has forced us to endeavor to try to build a new building. Since we will not be able to rebuild on the same lot, it has become necessary to locate and buy a suitable lot to build upon. The lot has been located and a retainer fee paid.

Since a number of our members are elderly and they have very little if any income, it is necessary for us to ask for help. It is therefore, requested that you appeal to our people through your paper, and we pray it will please Almighty God not only to furnish the will but the do necessary for us to accomplish this task.

All contributions may be sent to Sister Orie Elliott, 858 West 38th Street, Norfolk, Virginia.

Your kind cooperation in this matter will be greatly appreciated by all.

The Norfolk Primitive Baptist Church
Ruby E. Coward, Church Clerk

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ANOTHER NEW YEAR

At the beginning of another year and another volume of the Signs of the Times, we send greetings to our brethren and friends everywhere. We cannot wish for them greater things than the continuation of the Lord's blessings, which, coupled with the realization that they are unmerited, give rise to praise and adoration of His great and holy name.

What the coming year holds for us no mortal knows: "My times are in thy hand", David owned. And Solomon wrote, "To every thing there is a season, and a time to every purpose under the heaven;" and that God "hath made everything beautiful in his time". These things we fully believe; and are made glad.

Sensible of past mercies, and mindful of His promises, we approach the mornings with joyful anticipation. We, "press toward the mark for the prize of the high calling of God in Christ Jesus".

That which we cannot know of our earthly course is tempered with, "Lo, I am with you alway, even unto the end of the world"; and, "I will come again, and receive you unto myself; that where I am, there ye may be also".

May we each be given grace to "pass the time of our sojourning here in fear"; and to remember that it is by the grace of God that we are what we are.

J. D. W.

EDITORIAL

"Who hath believed our report? and to whom is the arm of the Lord revealed?" (Isaiah 53:1)

To get a lot of head shaking, it is only necessary to make a report about Jesus. The mentioning of Jesus, or of his cause, or of our own walk and talk in and about Zion, will bring about the same reaction now that the crucifixion of the Saviour brought among the mob that did the work. The treatment that the Saviour got while here in the world, is the treatment that his followers will get while here in the world. There may not be a discernable difference between those that follow the circumcision of the flesh and those that follow that which is in the heart, but, mark my words well, it is nevertheless there. If it is not there, if there is not a marked, bitter, and vitriolic reaction to those that are demanding a strict 'thus saith the Lord' as the true criterion of their action and judgment, it will be much better to take an inventory of our position.

He was not of the world. And, in a precious sense of the word, none of his followers are of the world. Yet, there is a special sense in which those that endeavor to maintain true doctrine, true order, true practice, will ever come under the venomous attacks of those that are not satisfied to dwell in the house of the Lord, to have and use the furnishings of that house as it was bequeathed to them by their Lord and Master. It is a strange quirk of the most

recent departure, that the adherents of that departure are the most bitter and vituperative of all the enemies of the truth. This quirk of nature is increased and caused to abound by calling attention to it. It is the quirk of nature that is of the world and abounds among worldlings; it is the quirk of nature that crucified the Lord of glory; it is the quirk of nature that will, if not restrained, crucify those that hew the closest to the line.

We will see this disregard for the word of a brother even by his closest associates. From one standpoint, it does look like that more oxen are determined to gore to death other oxen in the Old School Baptist Church than any other organization on earth. The pitiful part of it is, that a great many claim that it is a mark of the true church for such a practice to go on; that if one can be gored to death it proves conclusively that they should be gored to death, and the last, and the most cruel and inhuman and ridiculous and ungodly argument of all, is that if you do not think it is all right for oxen to gore each other to death, that you are a weak pre-destinarian. May God deliver the true oxen from such puny arguments, and above everything else, may we be delivered from having to listen at such rotten stuff palmed off on us as the doctrine of God our Saviour.

“Who hath believed our report.” Gossip will be given a better hearing than the brother’s own words. If a brother gives his own opinion and interpretation of a situation, or of a text, or of an event, who will believe his report? Some will, but many will twist what he says, take his words out of their setting, put words in his mouth he had no intention of saying, and then will receive, and gloat over, the words of the busybodies, letter scavengers, gossip-mongers, and hate peddlers.

Now this situation is tied in with the latter part of the text. It is a situation that is prevalent in the world, in the church; it is to be found in just one

place. That place is where the arm of the Lord has *not* been revealed. Contentiousness is not a sign that the arm of the Lord has been revealed to the contentious; striving about words to no profit is not a sign that the arm of the Lord has been revealed to the lover of strife; the unjust and malicious and destructive criticism of a brother’s action, or his writing, or his preaching, does not show a revelation of the arm of the Lord to those who would thus use a brother.

A report of Jesus will be joyfully received by those that the arm of the Lord has been revealed to and in. The first prerequisite for believing the report of the true servant of God, is to have seen the hand that wrote our condemnation and sentence of death. God, by the mouth of the prophet, said, “And I looked, and there was none to help — therefore mine own arm brought salvation unto me.” The look of God has got to be seen and felt by each poor sinner. Not only is he made to realize that he cannot save himself, but he is blessed to see the arm of the Lord that brings salvation. The sower may go forth and sow much gospel seed; the poor servants of the Lord may spend and be spent in preaching the gospel of peace, but this report about the salvation that is in Jesus, this peace that was obtained for us by the shedding of his blood will not, nor can be, received and believed until the arm of the Lord has first been revealed.

This revelation of the arm of the Lord is a spiritual work, as it is a spiritual work for us to put our hands in the hole in his side. The most speculative and imaginative among us could not say that we now put our natural hand into his side, and yet those that forbid us to spiritualize the Scriptures can not deny that believers are thus now blessed to *feel* the hands and feet and side of Jesus. How pleasant it is to notice the credulity on the faces of our listeners. Doubtless many dear servants of God have noted for years the mark of indif-

ference and unbelief that was shown for years in the face of listeners, only to have that look changed. The restlessness was into restfulness, the listlessness into a leaning forward to grasp every word said. The report about the saving grace of God and the efficacy in the shed blood of Jesus had not been believed, and then it was received as good news from a far country. Why all this? The arm of the Lord had been revealed.

The absence of believing a report does not exonerate one from blame. The report has gone out to all the ends of the earth. There are no languages that this report has not been spoken in. (Ps. 19:3, 4). The barren condition today of many Old School Baptist Churches is not a sign of the members and believers being vindicated in their lack of interest. Rather it is an indication of their condemnation. But a few believe our report; but few attend our services from Main to West Texas. That much of the country I can speak for with first hand knowledge, gained by being in attendance. The person that blames the Lord, or the Lord's purposes, or the Lord's ministers, or that attempts to lay the blame on extenuating circumstances is not possessed with that religion which works by love and in which the requirements are done by faith.

It used to be that he that was of God heard the ministers of God. Has that rule been changed? When? By whom? By what authority? On one occasion the people would see Jesus (John 12: 21); on many pleasant scenes we look back when the church was in a lovely session and the report about Jesus was being well received. As far as I remember, the servant of Abraham did not broadcast the desire for a bride for Isaac; as far as I remember, he did not visit around over that country inviting all of the young maidens to go and be the wife of Isaac; as far as I remember, that servant was sworn to go *only* to one place, to one family, for this bride. Would any of my readers be so simple as to think that any other maiden could

have savingly heard what the servant said to Rebecca? Would any one reason that the servant of the Lord would have had a hearing of his report about Isaac's riches from any other maiden?

The gospel was heard by three thousand on the day of Pentecost. The arm of the Lord had been revealed unto each of them. The ones that belonged to the Lord in Corinth heard Paul; the ones in Antioch that were ordained to eternal life believed. He that believeth that Jesus is the Christ is born of God. The arm of the Lord had been revealed to these people, and, as a result, they believed the report about Jesus. Everywhere that the gospel has been preached, he to whom the arm of the Lord had been revealed, believed the report. Again, let me say that this is the way it used to be. Those, and only those, that had been visited by the revelation of Jesus Christ, have, in the past, believed the report of the prophets. This report has ever been the same. It has been Jesus all the way; it is still Jesus and Him crucified. Where it has been Jesus preached, the report has been believed and has ever been a herald of good tidings to the poor and needy. The rich do not need, have no promise of it, would not want it if it was proffered them. The poor have the gospel preached unto them, and they receive it and believe.

To those, and only to them, that this report comes to, and is believed, and to whom the arm of the Lord is revealed, is there a behaviour in keeping with the followers of the Lamb. There is a lot of lip service going the rounds; there are a lot of people that have nothing to do but act as scavengers. They have not received the report; they have not had the arm of the Lord revealed to them. I know that these are still in the land. They were recognized by our Lord as encamping around the afflicted people of God. The ancient followers of the Lord had them to contend with, for their lo here and lo there was to be heard on every side. Today, the church

of the First Born has them still, and the command from Him is still the same, Believe them not. The sound of their trumpet can be heard on every street corner; it is a familiar cry on the air; it is on all sheets purported to be heralds of the gospel; it wedges and edges itself behind the sacred desks of true churches, but the sound of it, wherever heard, is an uncertain sound, and is not to be believed. This uncertain sound is always accompanied by actions that belie the thing revealed. Invariably, these actions show that the belief has been gained by the teachings of men, and not by a revelation of the Lord's arm.

As far as the hearing and believing of the reports of the servants of God it will show us for what we are. We do not practice the religion of Jesus Christ in order to be followers of Jesus Christ. Our attending to, our following after, our complying with, our doing or practice, does show what we are. We will treat those of our brethren who preach the gospel, in the manner that the principle in us desires. If love is in action, it will give a brother a fair hearing; if it is not, what he says, the way he says it, who he says it to, will not have any weight. Instead of believing the report of our brethren, we will *make* reports about them. This will show so clearly among those purported to be the children of God.

To the unregenerated, the dead and alienated sinner, there will likewise be unbelief. This is expected. They have not professed an interest in the love of God; they have not shown that they had had the arm of God revealed to them. This shows to us that our nature is not acquainted with the things of God before regeneration; it will be found in the actions of men everywhere that have not been wrought upon by the same power that raised Jesus from the dead.

This unbelief in unborn-again-men brings home so forcibly that the arm of the Lord has not been revealed to them. This unbelief in born-again-men

shows that the nature of men has not been born again. However, it also shows something else when it is the rule of action in them. They are, by their words, born again, but by their action, still in their sins. Thus, all unbelievers are in the same condition. The arm of the Lord has not been revealed to one; it is hid from the other. Both are helpless.

To those that have had the arm revealed to them, and that arm *upholding* them, they will believe the report of the brethren as to things among the subjects of the kingdom, and they will believe the report about the life, death, resurrection, and ascension of Jesus Christ. It will be pleasant to hear from and about the brethren; it will be pleasant to hear about the saving grace of God which is *now* made manifest by the appearing of Jesus Christ.

The lack of belief in the brethren will be condemnatory of them. God can not be held in blame for this lack. Where the arm of the Lord has been revealed, there will not be any desire to blame Him. The seemingly lack of belief among those of the world can not be construed that God has forsaken His church, or that the church is to die, but the belief of the report shows His sovereign grace and power and purpose in giving them to believe. The lack of them having belief shows just as conclusively His sovereignty in withholding.

W. D. G.

VOICES OF THE PAST

"He being dead yet speaketh"

CHRIST'S RIGHTEOUSNESS LIKE
THE GREAT MOUNTAINS

"Thy righteousness is like the great mountains." — Psalm 36:6.

My text is a very important and a very solemn one; it contains truths exceedingly precious to those who have an interest in the great God our Savior. When the psalmist compares the righteousness of God to the great mountains, these mountains are used in Scripture

figuratively to express eminence, strength, stability, and firmness. Babylon, which was raised to such a high pitch of grandeur and power, is called a great mountain; and frequently the heads of nations, who are by the providence of God raised so much higher than others, are compared to mountains. But that which I believe to be meant by the psalmist in my text, is the strength, stability, firmness, &c., of the righteousness of God. In Psalm cxxv. it is said, "They that trust in the Lord shall be as Mount Zion, which cannot be moved, but abideth forever;" and, "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth and forever." Yet the Lord says that these mountains, notwithstanding their firmness and stability, shall be removed; but though this shall be so, "though the mountains depart and the hills be removed," yet "my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Hence the psalmist here compares the righteousness of God to the great mountains, to show the firmness, stability and immutability of it. The righteousness of God respects the perfect holiness, purity and justice of his nature; but there are several acts of righteousness which flow from that perfection of the divine nature, which are called the righteousness of God, because those righteous acts manifest the righteous nature of God. And I believe the psalmist more respects those righteous acts than that perfection of the divine nature, although that is principally mentioned; because all his righteous acts flow from his perfect holiness, purity and truth. To make this as plain as I can, I will endeavor to show what other Scriptures say of his righteousness; for though I often take my texts from the Old Testament, I get my discourses principally from the New Testament, because that is as a key to unlock the treasures contained in the Old Testament.

The apostle Paul, in his epistle to the

Romans, ascribes righteousness to the sovereign acts of almighty God, which are his own perfect right, as Creator and Lord over all his creatures; they being all his work, must all be subjects to his dominion, for him to do what seemeth good in his sight with them. The apostle treats of this in Romans ix., where he shows that though the greater part of the Jews rejected Christ and his gospel, yet there was a remnant among them, according to the election of grace, who were children of the living God by eternal predestination; and in consequence of that eternal determination of Jehovah they were redeemed from under the law by the blood of Christ, that they might receive the adoption of sons, and they were favored by God with the spirit of adoption, to witness to them that they were interested in such a great, perfect and almighty Savior.

Although the Jews were privileged with the oracles, the prophets, and the service of God, and though of them "Christ came who is over all, God blessed forever," yet the apostle knew that this objection would be raised. How is it that this so highly favored people should now be despisers and rejecters of the gospel, and Messiah the subject of the gospel? Well, says he, "They are not all Israel that are of Isarel, neither because they are the seed of Abraham are they all children." I mean that the children of the flesh, the lineal descendants of Abraham, "these are not the children of God: but the children of the promise are counted for the seed." For this is the word of promise: "At this time will I come, and Sarah shall have a son. And not only this; but when Rebecca also had conceived by one, even by our father Isaac; (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." Now mind: "What shall we say then? Is there unrighteousness with

God?" Why, Paul, there are thousands of preachers, and tens of thousands of professors, now-a-days, who would tell thee that there is unrighteousness with God. If God, foreseeing neither their good nor bad works, as the cause of love to the one or hatred of the other, it is tyranny, partiality, injustice, not giving all a chance. All this has been said, and it is in print. But Paul asks, "Is there unrighteousness with God?" Hear his answer: "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." The inference he draws from the whole is, "So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Here the apostle is ascribing righteousness to the Most High, who is the Creator of heaven and earth, and therefore has dominion over all the works of his hands, and a right to do with them what seems good to himself. God has left these truths upon record in his word, in order that they might be made known; and those preachers who profess to believe them, and do not preach them, for fear of their doing harm, are guilty of almost as great a sin as it is possible for them to commit; for it is setting up their wisdom, holiness and goodness above those glorious attributes of the eternal Jehovah, as if the omniscient God could not foresee the consequences of publishing and making known these solemn truths. But if the truths I have mentioned be the word of God, then how awful that the God of heaven should publish a truth that his poor, blind creatures, who in their own eyes are so wise, so holy, and have such regard for the honor of God, that they should think it right to smuggle it up and not preach it. Surely this is an awful sin, and shows their ignorance of it, their disbelief of it, or their dislike of it, as it prevents them having a large congregation to get them a good living; for such is the awful pride of man that he cannot submit to be at the disposal of the almighty God.

But whether they will have this truth or not, it stands fast as the mountains, and to this day the Lord has some of his own sent servants who publish it; and facts also loudly proclaim it, for how many of the great and learned and wise of this world are left in nature's blindness, darkness and death; while God will take some of the scum of mankind, some of the vilest sinners, and at once put a stop to their evil course, the blessed Spirit working in them, until he brings them humble penitents to the feet of Jesus, true believers in his name, unfeigned lovers of God, heartily devoted to his cause, and glorifying his blessed name by thanking him with all their powers of heart and soul for the grace with which he has been pleased to favor them.

The Most High God has a supreme right to do with his creatures as seemeth good to himself, however unseemly it may, through the ignorance and pride of fallen man, seem in his sight. It was the Holy Ghost, the Spirit of wisdom, who directed the apostle to leave the solemn truth on record; for he did not write it as a fallible man, who might be mistaken, but as an amanuensis of the Holy Spirit, as a pen in the Spirit's hand. Of the Corinthians Paul says, "Ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart." This, blessed be God, some of us are witnesses of to this day, for at times we sit and hear the preacher just like a person who has a pen in his hand, but without ink: he writes, but it leaves no impression; but when the blessed Spirit is pleased to take the pen in his hand, and accompany the preaching of his truth with his blessed teaching, it leaves such an impression upon the heart that with the mouth we make confession unto salvation. Every scholar in the school of Christ is an epistle of Christ, known and read of all men; but, then, all men here must be rightly understood, or facts would contradict Scripture, and

Scripture cannot contradict facts. They are known and read of all those who are capable of reading, all who have been taught to read by the blessed Spirit. You must not think I mean to read letters. "The natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them." He that is spiritual judgeth all things." If you put these passages together, and do not limit all to those taught by the Holy Spirit to read, you will cause the two passages to clash. The carnal man knows not the things of the Spirit, neither can he know them; therefore the spiritual man cannot be judged by him. Words cannot be plainer. Hence the poison of the serpent has been employed, with all the sophistry possible, to soften the truth, and make it palatable to the natural mind; but all this will not do. God will not have a proud, empty creature to regulate his truth. I say the words are direct, that as those two "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."

If election were of works, it would make it uncertain, our enemies themselves being judges, for by their scheme it is uncertain who will believe or who will not; and even after some did believe, they may not hold out to the end, for they may make shipwreck of their faith at the last. Therefore it must be uncertain, to God as well as man, for even God could not know a thing certainly, unless that thing certainly takes place; but to ascribe want of knowledge to the infinitely wise Jehovah, is dreadful blasphemy. The words are plain, that as it is from first to last the work of God to fulfill the eternal counsel of his will, this makes his choice as stable as the great mountains. If the accomplishment of his everlasting appointment of his people to salvation depends upon Jehovah himself, he being almighty, it is

impossible it can fail. If God from eternity determined, in the fullness of time, to send his Son to die for his people, to bear the punishment of their sins, to redeem them from under the law, from death, and from the wrath to come, and the Son perfectly accomplished this his Father's will, this makes their salvation sure and certain.

In addition to this, that his people might be brought to the knowledge and experience of these covenant blessings, God's providence, and God's Spirit and grace, go hand in hand in causing them to hear and know the joyful sound, to know it by his operation, to have faith wrought in their hearts to receive it, to love it, and to embrace it in their affection; for he circumcises the heart to love him, with the circumcision not made with hands. "He is a Jew who is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter." "In whom (Christ) ye are circumcised with the circumcision made without hands." If God thus breaks up the fallow ground of the heart, circumcises the heart to love him, gives the Spirit as a Comforter to abide with him forever, to incline and enable him to worship God, who is a Spirit, in spirit and in truth, to love God, to trust in him, to pray to and praise God, to be dependent upon God for everything, both in providence and in grace, and to abide in him, to preserve him in all opposition from the powers of the world, the flesh and the devil, until the whole work is completed, the body raised, and fashioned like unto the glorious body of Christ, and soul and body are presented blameless before the Lord, without spot, or wrinkle, or any such thing, this causes that glorious act of divine sovereignty, which Jehovah has a right to put forth, to be like the great mountains, which cannot be moved. That sweet passage of Scripture of which we have heard, (for sweet it is to the children of God,) however grating it be to the children of the flesh, yet did men feel it and enjoy it, they could not spit out their venom against such blessed truth, but

they would be singing the high praises of God, crying with humility of soul, "O Lord, why me, why me? Whyever has thy love reached such a vile rebel as I? Only because for so it seemed good in thy sight." The Savior expresses the same acts of divine sovereignty, not in a murmuring, but grateful way. "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes;" and this "because it seemed good in thy sight." O how blessed are those souls who are thus favored with this revelation! They have cause to bless God for humbling their hearts, not only to submit to, but to delight in this glorious truth, for they find all their salvation depends upon it.

The ever-blessed Spirit, being perfect in knowledge, foresaw all the objections that would be raised by proud mortals against the truth; therefore he inspired the blessed apostle to show that God's love was not fixed upon us on account of our works, but according to his own purpose and grace, which was given us in Christ before the world began, and also that his purpose according to election might stand, that all those might be saved whom he chose to salvation.

It is true, works are spoken of. Isaiah the prophet speaks of them; he says, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us." But these are works of God's grace; not the cause of his choice, but the effects of it. These works are wrought in his people that his purpose might stand, that all those whom he hath appointed to salvation might be saved. This is all of grace; for all the good wrought in us and done by us, it is the blessed Spirit and the grace of God that is the cause of all, and these works are the effects of his grace. This being the case, it makes it an undoubted right of Jehovah to do what he may please with his creatures. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." And that "he sheweth mercy to whom

he will show mercy, and whom he will he hardeneth." This is what God reveals that is to be believed, for what comes from God must be truth. Of all the truths in the word of God, none can be more comforting or soul-establishing than this to a poor, humble sinner, who is enabled by God to venture his all upon the mercy of God through Christ. Jehovah himself says, "My counsel shall stand, and I will do all my pleasure," and, "God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us." What a sweet, condescending description is this of those interested in his counsel! They are poor, sensibly wretched sinners, in danger of God's wrath. God's voice comes to them, "Flee from the wrath to come!" But ah, Lord, whither shall we flee? Flee to the Savior of sinners, who bore your sins in his own body on the tree, he who has procured pardon and peace for the ungodly, for those who are without strength, for those who are enemies to God, and rebel against the Majesty of heaven. Hearing of this sovereign grace, for sovereign it is, for God was by no means bound to send his Son to die for such wretches; but these poor sinners, hearing of this sovereign grace, they are enabled by the blessed Spirit to betake themselves to this Rock for shelter. These are the heirs of promise, which they became by an eternal act of pre-destinating grace. God has promised to teach these heirs of promise, to clothe them, to feed them, to chastise them, to put their feet in the way of peace, to preserve them in it, and finally to bring them to the inheritance prepared for them of old. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

In consequence of God's everlasting decree, they become heirs of promise;

but until it pleases God to regenerate us, we are totally ignorant of this, unconcerned about it, callous in heart and thoughtless about it. But when it pleases God to give us light in our understanding, when he quickens and puts life into our souls, and causes us to hear, and to know the joyful sound of a free, full, perfect and everlasting salvation, to every sinner who is enabled to come to God by Jesus Christ, the blessed Spirit causes the soul to flee to that almighty refuge. When it pleases the good Lord to break the hard heart, to humble the proud spirit, to quicken the dead soul, to give sight to the blind eyes, to enlighten those who sit in darkness, to show them their danger, and the awful storm that hangs over their head, the blessed Spirit enables them to flee to the hope set before them, even Christ and him crucified, for he is the hope of Israel.

This is, I think, a real Scriptural account of the righteousness of God, in his dealings with his rebellious creatures; for in disposing of their eternal state the apostle asks, "Is there unrighteousness with God?" Some would reply, "If you say that God foresaw that Jacob would be good, and Esau bad, therefore he loved the one and hated the other, there could be no unrighteousness with him; but if you say, without consideration of this goodness or vileness, God manifested a right to do as the potter, of one piece of clay to make one vessel to honor and another to dishonor, there is unrighteousness with him; it is partiality, injustice". And shall a poor worm of the earth have this right, and a proud, rebellious wretch dare to deny the Lord over all the right he has over his lumps of clay? For we are nothing else, formed by the Creator out of the dust of the ground. "What shall we say then? Is there unrighteousness with God?" Yes, say thousands, there evidently is. God ought to deal with men as they are. If they do good, let them be rewarded, and punished if they do evil. But here is the grand point. Who makes the good good? I have labored

to control my thoughts, to get rid of evil thoughts, and have my mind set upon good ones; for unless God stays my mind, I cannot continue to fix my thoughts for ten minutes together. Particularly at night, I have tried to keep my mind upon spiritual things, but in spite of all my endeavors it has wandered to vain thoughts; I could not keep it stayed upon good things. I may be weaker and viler than others; but when I go to the Scriptures I find I am like Paul, not sufficient to think a good thought. "When I would do good, evil is present with me. The good that I would, I do not; but the evil that I hate, that do I." That God has a right to dispose of his creatures as seemeth good in his sight, the word of God is plain, and what he does must be righteous. Well, then, blessed are those who are enabled to take the consolation of this glorious truth; for to those whom he hath appointed to salvation, and whom he brings into the way of salvation, that he might manifest to them that he has not appointed them to wrath, what can be more comforting, more supporting, or more soul-establishing, than that the purpose of God is stable, fixed and immutable, like the great mountains? I believe I never had a more humble spirit, never more abhorred myself, never more dearly loved my God, my thanks to him never were warmer, or my soul more comforted, than under this consideration, that the good Lord had revealed his purpose concerning me in this passage, "I will not turn away from thee to do thee good."

At times, notwithstanding all my cries, tears, and diligence in his ways, he has kept me at a distance from him. At other times, when I have expected some rod for my wandering from him, to my surprise he has spoken pardon and peace to my soul, and caused me to weep with tears of joy and gratitude that, in spite of all my rebellion against him, and my hard thoughts of him on the one hand, and on the other my cries and tears, the good Lord has gone on doing me good, and he will not turn

away from it. This is a sovereign act of God, entirely of his own good pleasure; hence he says, "Not for your sakes do I this, be it known unto you, but for my own name's sake." It is for my own sake that I save you, that I may to eternity manifest all my glorious perfections in your everlasting salvation. This is such a stable revelation of God's righteousness, that it is for the strong consolation of every soul who has been enabled to flee with wings of God's gift to the refuge set before them. Thy righteousness is like the great mountains, fixed firm and stable, and, says God, I will not remove it, and man cannot.

God bless what has been spoken, for Jesus' sake.

(The above appeared in the Signs in 1882, with the following notation: "The foregoing notes on a sermon preached by the late Mr. Samuel Turner, Sept. 1, 1850, at Sunderland, England, we copy from the Gospel Standard for February, 1882."

We thought it worthy of re-publication —
J. D. W.)

OBITUARIES

MRS. DELIA BATES BURNS

Mrs. Delia Bates Burns died July 4, 1958, at McGuffy Nursing Home, the Lord having called her from this world. She is survived by the following children: Mrs. E. N. Head, Mrs. F. N. Sanders, Mrs. Eugene Holmes, Mrs. J. D. Howard, and F. E. Dunnnavent; also by one sister, Mrs. Henry Nichols.

She was the widow of the late Elder Lytle Burns, of Florence, Alabama. Sister Burns' maiden name was Delia Bates; she married Mr. Dunnnavent in early life, and reared her family. After the death of Mr. Dunnnavent she married Elder Burns, to whom she was a great comfort, taking care of him in his last days. Sister Burns was a member of the Primitive Baptist Church for over 50 years, and was well established in the doctrine of God our Saviour.

The writer had been in the home of Elder and Sister Burns many times, and it was wonderful to listen to her tell her experience. We feel that God in his mercy has taken her away from her suffering.

The writer, with Elder J. N. Darnell, conducted the funeral at the funeral home in Athens, Alabama; and she was laid to rest in the Old Antioch Church cemetery, of which she became a member many years ago.

May the Lord bless all that mourn.

Elder R. L. Biggs

MRS. GRACIE DYER WILSON

It is with a sad heart as I write of the passing of a dear and near friend, Mrs. Gracie Dyer Wilson.

She was born January 4, 1891, died October 8, 1959; at the age of 68. She was born in Pittsylvania County, Virginia and lived there her entire life.

She was married to James Anderson Wilson on November 24, 1909. They were parents of eight children, one died in infancy, seven survive, four boys and three girls, whose names are as follows: James E. Wilson, Arlington; Noel E. Wilson, Ringgold; Perry W. Wilson, Hampton, Herman A. Wilson, Danville; Mrs. E. G. Critz, Martinsville; Mrs. James E. Moss, Danville; Mrs. James Brumfield, Danville; and one sister, Mrs. Eula Brown of Danville, the last surviving member of the family.

Mrs. Wilson was a lovable person, so nice, kind, and of sweet disposition, always ready to help any one she could. She had lots of friends, and the children were so devoted to her, did everything they could for her and her sister. They were really a devoted family. She will certainly be missed by many. I believe she was ready and willing to go, as she didn't want to be a sufferer or a burden to any one.

She was of the Primitive Baptist faith, and attended our church regularly. She never united with any church, but was strong in the faith; and said if she passed during the operation it would be all right, as she would not go before her time, and believed God had a purpose in all things.

Her funeral was conducted from Townes Funeral Home, with burial in Highland Burial Park, beneath a beautiful mass of flowers, which proved she had many friends.

Written by one who loved her and her family, and had known her since she was a very small child. Her mother was a true Christian woman.

Mrs. W. L. Ferguson

DAVID BLANCHARD THOMAS

David Blanchard Thomas was born near Ringgold, La., February 1, 1904, and died November 2, 1959. He is survived by his wife; one son, John David Thomas; two daughters: Mrs. Juanita Thomas Barron, San Antonio, Texas, and Dorothy Marie Thomas, Ringgold. Also by his aged and afflicted mother, Mrs. Nancy Thomas, of Shreveport, La.; three brothers: Edward A. Thomas and Walter Thomas, Shreveport, and Clinton Thomas, Stillwell, Okla.; and two sisters: Mrs. John Davis and Miss Edna Thomas, Shreveport.

Brother Thomas joined the New Hope Primitive Baptist Church on August 4, 1951, and was a very lovely brother and highly esteemed among our people. His devotion was such that

he attended Primitive Baptist meetings far and near, thus denoting that "Where the treasure is, there will be the heart also". He was blessed of the Lord, and was well read and established in the doctrine of salvation by grace and grace alone; and not in the works of the creature. He was liberal with his means towards the cause, and took a deep interest in things pertaining to the welfare of Zion. He will be missed by all, but we are admonished to weep not as those who have no hope. We feel that he is asleep in Jesus, and will sweetly rest until He comes again without sin unto salvation. The Lord's people are those who are blessed to see the Lord and feel themselves sinners, and are made to believe and trust in him as the way, the truth, and the life. Brother Thomas gave much evidence of his hope in the Lord.

The unworthy writer, Elder W. A. Speer, and Elder J. L. Smith took part in the funeral, and the burial was in Pleasant Grove Cemetery. A large concourse of friends and relatives, together with the extensive flowers, gave evidence of the high regard in which he was held.

May the Lord bless and comfort his dear loved ones that they may know that he is better off than those who yet live. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors; and their works do follow them." (Rev. 14:13)

(Elder) R. W. Rhodes

MRS. CHARLOTTE HOOD CARTER

On September 3, 1958, it pleased the God of heaven to call from this earth Sister Charlotte (Lottie) Carter, at the age of 79 years. Her husband, W. P. Carter, passed away several years ago. She was the daughter of Elder and Mrs. C. M. Hood.

She is survived by the following children: Mrs. J. Hugh Knox, Mrs. Robert Linn, Mrs. R. Thurman Hayes, Charles William Carter, Brakton B. Carter, all of Nashville, Tenn.; and Paul Harville Carter, Huntsville, Ala., and William P. Carter, Jr., Boulder, Colorado; and two sisters: Miss Stella Hood, Nashville, and Mrs. Hubert Worrell, Goodlettsville, Tenn. Also thirteen grandchildren and six great grandchildren.

Sister Carter joined the Primitive Baptist Church while quite young, and remained faithful in all her ways, and to the writer, who was her pastor for twenty-five years. She was of much comfort, and always enjoyed her meetings, with a word of encouragement to her church. She was a firm believer in the sovereignty of God, and that salvation was by

grace. Their home for many years was a home for Old Baptists, and she never tired of trying to make them feel welcome and comfortable.

The church has lost a wonderful member; one who was a mother in Israel. We feel that our loss is her gain. She talked much of that time when Jesus would come and gather his redeemed to live eternally with him.

The writer conducted her funeral, and tried to speak words of comfort to the family and the church members. She was laid to rest under a mound of flowers to await the coming of her Lord.

Elder R. L. Biggs

MRS. ETHEL CLOWER MORAN

Mrs. Ethel Clower Moran was born February 20, 1888; and died August 14, 1959. She was united in marriage to Elder S. L. Moran on October 10, 1906.

Surviving are her husband; one step-daughter, Mrs. V. T. Sowers; one sister, Mrs. Jasper Eanes; all of R. F. D., Check, Virginia; one brother, Archie Clower, Pilot, Virginia; and four step-grandchildren, and fourteen great grandchildren.

She united with the Primitive Baptist Church in January, 1911; and was indeed a mother in Israel. She was kind, generous, and very spiritual minded; and it was a great pleasure, and comforting, to hear her speak of the wonderful works of God. The Lord dealt bountifully with her, and the writer was comforted many times in hearing her speak of the dealings of the Lord with her. She bore her husband's burdens in the ministry to a very great degree. I would like to speak of it in this way: many were the times when she could have said, "The burden of the word of the Lord was upon me." And she was delivered of same when her dear husband was blessed to speak of the unsearchable riches of Christ to her comfort.

She was an affectionate wife, and so very willing to assist her husband in any way she could to fill his appointments at the various places in his field in the ministry. The memory of these precious characteristics will be a consolation to those of us who miss her so much; and especially the family.

We can pay no higher tribute than this, she lived true and faithful to her church, family, and friends; and also earnestly contended for the faith which was once delivered to the saints. "Precious in the sight of the Lord is the death of his saints." To express herself, she could witness with the Apostle Paul when he said, "By the grace of God I am what I am."

She was laid to rest in the church yard

at Salem Church (Floyd County, Virginia) where she had her membership, in the presence of a large congregation of relatives and friends, to await His second coming. Submitted by one who loved her so very much, and I hope for Jesus sake.

Gaye Thompson

ELDER HAROLD M. BENNETT

Elder Harold M. Bennett departed this earthly life after several months of illness, in the afternoon of May 19, 1959, in the Peninsula General Hospital, Salisbury, Maryland.

He was born October 15, 1896, near Mardela Springs, Maryland, the son of John P. and Maude Z. Bennett. He was married June 27, 1917, to Virginia Elsie Bailey, who, with one daughter, Mrs. Iris B. Stant, two granddaughters, Sylvia and Claudia, and one brother, Carl P. Bennett, survive him. A kind and loving husband, father and grandfather, he will always live in our memory.

He was baptized in July 28, 1921 by the late Elder C. W. Vaughn into the fellowship of the Rewastico Old School Baptist Church near Mardela Springs, Maryland. He served as clerk for a time, then as deacon.

The Indiantown and Forest Grove churches asked for his ordination November 2, 1941, to serve them. He was ordained to the full work of the gospel ministry January 8, 1942. After the death of Elder H. C. Ker, he was called to serve the Little Creek, Broad Creek and Rewastico churches; then after the death of Elder C. W. Vaughn, he was called to serve Hopewell and Kingwood churches in New Jersey and Philadelphia, Pennsylvania.

His services were not confined to the pulpit, but as well in the homes of his brethren and of those who loved the truth. He not only preached the word but lived it in his life, walk and conversation. He preached Christ, crucified and risen, in demonstration of the Spirit and with power from on high as the way, the truth, and the life. He did not wish to appear before men and be popular, but he rejoiced to meet with the people of God with fear and trembling, feeling to be the least of all saints, if one at all.

Funeral services were held in the meeting house in Delmar, Delaware, May 23, 1959. Ministers officiating were Elders J. D. Wood, W. D. Griffin, and Arthur Warren, appropriate remarks being made by each of them. Interment was in Mardela Cemetery. May the Lord grant us complete reconciliation; "not my will, but thine, be done."

Written by his daughter,
Mrs. Iris B. Stant

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father, in his wisdom and holiness, to remove from this life our dear brother, Elder L. D. Rose, February 26, 1959, bringing sorrow to our hearts. Elder Rose served as co-pastor of Saints Rest Church, Dallas, Texas, from about August 1947, until January 1, 1951. He came to the meetings when possible, and remained strong in the doctrine. He enjoyed good health through the eighty years of his life, other than the last ten days. And

WHEREAS, We believe that our loss is his gain, and that he has been removed from this life to realms of glory; from a world of trouble to a land of delight. We sorrow not as though we have no hope, but because we shall see his face no more, believing that what the Lord does is best. Therefore

BE IT RESOLVED, By Saints Rest Church, that we bow in submission to His will, believing that when Christ shall appear, all those who are asleep in Christ shall be gathered up by His righteousness. And

BE IT RESOLVED, That we extend sympathy to his friends in that they have lost an affectionate friend. The Lord gave and the Lord hath taken away; blessed be the name of the Lord. Also

BE IT RESOLVED, That a copy of this Resolution be sent to the Signs of the Times for publication; and a copy written in our church records.

Written by order of Saints Rest Church, Dallas, Texas, while in conference February 28, 1959.

Elder W. W. Taylor, Moderator
D. G. Connell, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our heavenly Father, in his wisdom and holiness, to remove from this life our dear sister, E. C. Thornhill, bringing sorrow to our hearts. And

WHEREAS, We believe that our loss is her gain, and that she has been removed from a bed of afflictions to realms of glory, and from a world of trouble to a land of delight. We sorrow not as though we had no hope, but because we shall see her face no more, believing that what the Lord does is best. Therefore

BE IT RESOLVED, By Saints Rest Church, Dallas, Texas, that we bow in submission to His will, believing that when Christ shall appear, all who are asleep in Christ shall be gathered up by his righteousness. And

BE IT RESOLVED, That we extend sympathy to her family and friends, in that they have lost an affectionate mother and friend.

The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. Also

BE IT RESOLVED, That a copy of this Resolution be sent to the sorrowing family; a copy sent to the Signs of the Times for publication; and a copy written in our church records.

Written by order of Saints Rest Church, Dallas, Texas, while in conference February 28, 1959.

Elder W. W. Taylor, Moderator
D. G. Connell, Clerk

MEMORIAL

WHEREAS, Since the last meeting of this Association, it has pleased God to take from our midst our beloved brother and Elder, Harold M. Bennett — on May 19, 1959; and we bow in humble submission to the will of our God.

Elder Bennett served several churches in this association faithfully, always declaring the truth which is in Christ Jesus. He was dearly loved by the members of his churches, and the many friends who knew him; therefore

BE IT RESOLVED, That we of this association extend our deepest sympathy to his widow and family; and a copy of this Memorial be sent to them. Also

RESOLVED, That this Memorial be printed in our minutes, and a copy be sent to the Signs of the Times for publication.

Written by order of the Salisbury Association while in session with the Snow Hill Church, October 21 and 22, 1959.

Elder D. V. Spangler, Moderator
Maude T. Laws, Clerk
William S. Adkins, Ass't. Clerk
Handy B. Truitt, 2nd Ass't. Clerk

RESOLUTIONS OF RESPECT

WHEREAS, Since we last met, the Salisbury Old School Baptist Association has lost seven members; to wit:

Elder Harold M. Bennett, of the Rewastico Church; Deacon Calvin Holloway, and Sisters May Morris, Lena Plummer, Ella Virginia Williams, and Bertha Richardson, of the Salisbury Church; and Sister Maggie Lank, of Forest Grove Church; therefore

BE IT RESOLVED, That we bow in humble submission to our gracious heavenly Father's will, desiring to be reconciled to the loss of very precious members in our midst; and

BE IT FURTHER RESOLVED, That the Salisbury Association extend its sympathy to the bereaved families; and may the grace of God enable them to look to Jesus for comfort in their hour of need; and

BE IT FURTHER RESOLVED, That we send a copy of these resolutions to the Signs of the Times for publication; and a copy be made for our minutes.

Done by order of the Association now in session with the Snow Hill Church, October 22, 1959.

Elder D. V. Spangler, Moderator
Maude T. Laws, Clerk
William Adkins, Ass't. Clerk
Handy B. Truitt, 2nd Ass't. Clerk

CHURCH NOTICES

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

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

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

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

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

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

H. MATT BROCK, Pastor

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

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

H. MATT BROCK, Pastor

ELAM OLD SCHOOL BAPTIST CHURCH, located two miles North of Goshen, Alabama, meets each third Sunday at 11 o'clock.

J. P. MORGAN, Pastor
A. C. CARTER, Clerk
3383 Montezuma Rd.,
Montgomery 6, Ala.

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

H. MATT BROCK, Pastor

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

E. R. SORRELLS, Pastor

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

H. C. MOON, Pastor

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

O. G. GARVER, Pastor

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

W. A. WILLIAMS, Pastor

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

W. A. SPEER, Pastor

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

R. W. RHODES, Pastor

W. A. SPEER, Clerk

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

W. A. SPEER, Pastor

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

T. R. JEFFERSON, Pastor

WM. ECHOLS, Clerk

Chowchilla, Cal.

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

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

W. D. GRIFFIN, Pastor

LITTLE FLOCK CHURCH, Miami, Florida, meets each first Sunday and Saturday before, SW. 29th Avenue and 6th Street. We extend

an invitation to any interested to visit us.

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

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

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

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

O. J. CROKER, Pastor
MALISSIE STEWART, Clerk

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

ERNEST J. ATTEBERY, Pastor
FLOSSIE ATTEBERY, Clerk

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

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

H. L. ROGERS, Pastor

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

R. L. BIGGS, Pastor

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

O. W. PERKINS, Pastor

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

W. D. GRIFFIN, Pastor

BLACK ROCK OLD SCHOOL BAPTIST CHURCH, Butler, Maryland, meets each first Sunday afternoon at three o'clock. Butler is on

Falls Road about twenty miles north of Baltimore.
JOHN D. WOOD, Pastor.

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

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

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

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

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

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

E BENEZER 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.

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.

R. B. DENSON, Pastor
MRS. BETTIE RICHARDSON, Clerk

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

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

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

ERNEST ATTEBERY, Pastor

ROCK SPRINGS OLD SCHOOL BAPTIST CHURCH, Lancaster County, Pennsylvania, meets each first Sunday at 10:30. The meeting house is located on highway 222, about

one-quarter mile of the Maryland-Pennsylvania State line.

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

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

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

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

H. G. BROWN, Pastor
791 Watson Street
L. C. CAMPBELL, Clerk
3347 Tutwiller Street

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

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

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

W. W. FLEET, Pastor
IRENE WISENBAKER, Clerk

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

E. B. AULT, Pastor
BESSIE CHAMBERS, Clerk

SARDIS CHURCH, Amarillo, Texas, meets first Sundays at 10:30, in the home of 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

SIGNS OF THE TIMES

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

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

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

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

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

C. Y. OSTEEN, Pastor

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

E. B. AULT, Pastor

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

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

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

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

W. W. TAYLOR, Pastor

The churches composing the Virginia Corresponding Meeting meet as follows:

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

Arthur L. Carter, Clerk
Manassas, Va.

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

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

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

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

Mrs. David Iarnie, Clerk
Leesburg, Va.

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

JOHN D. WOOD, Pastor

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

R. B. DENSON, Pastor

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

R. S. PAYNE, Pastor

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

D. V. SPANGLER, Pastor

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

W. R. DODD, Pastor

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

HOWARD EASON, Pastor

BETHEL OLD SCHOOL OR PRIMITIVE BAPTIST CHURCH, of Riffe, Washington, meets each 3rd Sunday at 11 o'clock, and Saturday before at 7 P. M. For information write the Clerk.

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

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

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

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

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

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., FEBRUARY, 1960

NO. 2

EXAMINING HIMSELF

Arkansas City, Ark.

Dear Household of Faith:

The November number had a wonderful article by Elder W. W. Taylor on "The Deacons, Their Qualifications, and Duties". Also from time to time we see and read articles on duties and qualifications of the elders, but no one seems to write on the duties and qualifications of the lay members of our visible church. So your humble servant thought it a good idea to jot down some things pertaining to his duties; and, thinking the Scriptures the best guide, began with 1st and 2nd Corinthians and read through all of Paul's admonitions to the churches, listing each admonition under "Do" and "Don't".

When I finished, I thought I had better make an examination of myself first, before sending to the Signs; and when I did I found I made 100% on all the Don'ts, and could not qualify on a single Do.

Now we do believe that every one of the children of God must be elected, called and qualified according to the foreordination and purpose of God, to be an heir and joint-heir with Christ; yea, must be born again, must be regenerated by the Holy Spirit, and have the breath of life breathed into his nostrils to become a living soul. And this applies to everyone of the household of faith, whether they be Elder, Deacon or Lay member; none can act of themselves, for the great God of love and mercy acts and moves according to his will, and not according to any act of the creature man.

We also believe that everyone that is called is also qualified to perform the exact duties, whether it be Elder, Dea-

con, or Lay member; and that nothing is without the Father's knowledge, and that every message so prepared never returns without fulfilling every purpose of said message, for the same God who prepares his shepherd's message also prepares the hearers or flock; and no food from God the Father returns void.

I note that my subscription has about expired, and I do not want to miss a single copy, for I find so many wonderful gifts from God's little flock that fill my heart with love and fellowship, making me to want to fall humbly before each one and wash my brethren's feet. I am getting old and do not get to go very often to our services, which I miss very much and very sadly. So keep on writing dear ones, telling of your travels and trials, for they comfort and cheer this old unworthy veteran. "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works lest any man should boast." (Eph. 2:8, 9)

"So by experience I do know
There's nothing good that I can do:
I cannot satisfy the law,
Nor hope no comfort from it draw.

My nature is so prone to sin,
Which makes my duty unclean,
That when I count up all the cost,
If not free grace then I am lost."

Farewell, brethren, for awhile. May the love of God and the communion of the Holy Ghost be with you all.

Your very unworthy one,
Ben Parrish

EXPERIENCE

Scotch Road,
Titusville, N. J.

Dear Editors in the Household of Faith:

My first experience at an early age was a realization, or a conviction of my own sinfulness and weakness, and personal need of the Saviour for strength and support. While my experiences have been many and varied, often beautiful things of nature among trees and flowers and birds, I was always brought back to the realization of a constant need of divine help for strength and guidance.

As the years have passed by I often marvel how the beautiful experiences stay so vividly clear in my mind, when lots of other instances in my life have long been forgotten.

Then, there was the time of feeling as a lost one standing without the church, yet desiring the love and fellowship of those in the faith. But then I would find myself so unworthy, I could do nothing but turn away, and hope and pray for the hand of deliverance to come and place my feet firmly where they could not go alone.

The time came in the summer of 1937. I was visited by an angel. I believe in all ages of the world God and His angels gave many important messages to mankind by way of visions and experiences. Often when the thoughts of the day are hushed in quiet slumber, we are visited by guardian angels or angel spirits, who often direct us in the way we should go, to soothe and comfort us, and to ward off the ills which might otherwise befall us. Oh, what a comfort it is in this dreary world to be loved and cared for by the all powerful, all wise and loving Spirit of God.

For six continuous nights I was visited by an angel, who came and stood by my bedside, like a beautiful mother looking down upon her sleeping child. On the seventh night the angel came again with an armful of lovely, pure white lilies, and gave them to me saying: "I bring you a treasured gift of acceptance in Christ. It shall ever live as pure and beautiful as the lilies." The next day was Saturday meeting, and I went along with my mother. I was filled

with joy from my treasured gift, and was given strength to ask for a home in the church. My pathway has led through many beautiful experiences since then. To be sure I have had my anxious moments. I have had doubts and fears, but then I have been given sweet meditations on my experiences. The seven visits of an angel have been sweet.

To me seven is the number of spiritual perfection, for on the Sabbath day God rested from all the labour of creation. On the seventh day Jesus rested in the tomb, that His soul might rest in hope. The Sabbath signified bodily rest to the Israelites of Old Testament times, but to the Church it symbolizes spiritual rest, rest from the labors under the law, by which man cannot attain unto righteousness. Jesus performed all the work of the law for believers, therefore this gospel day is to them their Sabbath of spiritual rest. Paul said, "We which believe do enter into rest," and again, "There is a rest that remaineth to the people of God." So the presence of the angel with the treasured gift and lilies on the seventh visit does denote an acceptance in Christ, for the lily is a type of a believer, as we read in the Scripture. "Consider the lilies of the field how they grow; they toil not, they spin not; yet I say unto thee that Solomon in all his glory was not arrayed like one of these."

I see so much beauty in these words. The lilies toil not, nor spin, that is labour under the law they could not keep, and which only condemned them, nor try to attain salvation by their own works. Consider how they grow — by the power of the sun, so the spiritual lily, the child of God, grows by the power of the Sun of Righteousness, and all the gifts of grace are from Jesus. The rain and dew are necessary for the lily's life and growth, so the rain of God's doctrine and the dew of God's Holy Spirit are needful for the spiritual lily. The lilies of the field must grow from the earth, and so God's children have the treasure of truth and life in earthen vessels. The

winter season, or dark days are necessary for the life and beauty of the lilies, and so trials and darkness are necessary to God's lilies that bloom in the Garden of Grace. The armful of white lilies were perfectly blended together without spot or blemish, so all the perfections of Christ Jesus are blended together in His people, the great family of redeemed believers, of whom I hope to be one. The treasured gift seemed to me a token from God of my finding gracious favor in His sight. I felt to be blessed of the Lord, for I was given strength to confess my Lord before the church. "Whosoever shall confess before men, him will I confess before my Father which is in Heaven."

God bless you with peace, with hope, and with every spiritual joy.

Mary L. Hellings

EXPERIENCE

5 Gregory St.,
Brampton, Ont., Canada

Dear Elder and Mrs. Ruston:

The dear ones of the church are in my thoughts so much of the time, and I think of different ones I would like to write to. You asked me to try and write my experience and I wondered if I could include the dear ones in this letter.

We realize we can do nothing of ourselves but as Paul said in Philippians 4:13 "I can do all things through Christ which strengtheneth me." May the Lord direct my thoughts. I know if it is of the flesh it profiteth nothing. Many times I have felt the presence of His Holy Spirit and felt so uplifted and felt that peace which passeth all understanding. I felt there was so much I could tell but it wasn't the time. And now, dear ones, I feel such a leanness of soul. Is it because of the life I lead away from the ones I know believe as we do? But I am not alone — every day I feel His presence, and whom can we want beside!

At times I have felt I should write

to the editors of the Signs and some of the writers, as their articles and letters have meant so very much to me. But I have felt my helplessness to express myself.

"Remember thy Creator in the days of thy youth." Oh that the young will be enabled to take Him in their bosom. There is no other one to guide us and to look to as we journey here. What a comfort your preaching has been to many, and the experiences related of your youth. What sweet memories we have of the dear saints who are gone. God has been good to give us such a wonderful heritage and revealed what we believe to be the truth and what is taught in the Bible. He gives us the hearing ear. It seems so wonderful that we are led all the way by Him. If I had my say in the matter I shudder to think what a life it would have been.

My mind goes back to when I was about 11 years old, and I was at a meeting where Elder Vail preached and he was talking of us being like worms of the dust. I remember very little about the sermon except I felt what a terrible thing; and wept. I didn't want the folks to know why, and I spoke of my grandma who just died, but felt there was more to it. I never forgot the feeling of helplessness and only told one person. Then years later I remember Brother Maddock told my mother about it, and said "These things could be revealed to a child." By this time I loved the preaching very much. I remember too at the age of 12 reading some of the experiences in the "Signs" and I wouldn't want anyone to see me read them. I do feel almost ashamed to think I went on loving the Old Baptists for years, getting so much encouragement from you, as well as others, but could not stay in and ask a name with the church. I did feel unworthy but was told most members feel that way; and then I felt I might do something and be a reproach to the church and my walk might not be as it should.

One time when two ministers from

the States were in Dunwich I thought all their preaching was for me and then you followed with so much encouragement. I felt to rejoice and wanted to stay in. But felt "Who am I to think that was for me?" Dear Mrs. Ferguson noticed me in tears, and she said, "Won't you stay in?" Many times I felt like a disobedient child.

After a June meeting in 1954 Sister Beckie drove us to a dear friend's home and we had a lovely visit. After arriving home and in bed, the thought came to me, "I loved every one in that room and the love for each seemed the same" — I felt it was **love in Christ** and the words came "My cup runneth over — surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." Oh the happiness I felt for awhile!

Then Christmas came and I felt I didn't want to celebrate as the world does; I felt a heaviness of heart. Then I received letters telling me of the experience before and of baptism of a dear sister. It seemed a joy to me and these letters seemed the best gifts I could have. I just felt I could forsake all and follow Him. I told my dear husband of my desire to join the church, and though he was a member of another church, he said, "Well that's what you should do then." Oh the joy I felt, and pictured him at my baptism.

But the following March my companion left home one morning never to return. When I received word on the 'phone I will always remember and wonder if it was a prayer unuttered and unexpressed. I didn't want to be rebellious. And Elder Ruston, your letter came and meant so much to me. You said that we were in your prayers and you prayed I wouldn't be rebellious . . . "rebellion hardeneth the heart." I felt the prayer was answered. "Thy will be done." In the days following I was very busy. The psalms seemed like prayers at bed time. One morning the words "Why art thou cast down" seemed to be before me. And I found them in verses 5, 6 and 11 of 42nd psalm —

they seemed a comfort for days — "Yet the Lord will command his loving kindness in the daytime, and in the night his song shall be with me, and my prayer unto the God of my life . . . hope thou in God for I shall yet praise him, who is the health of my countenance and my God."

At May meeting when we went to go home a dear sister said to me "And neither of us stayed in." We both felt sad but I didn't know her longing to go at the time. I felt then, "There's a time to favor Zion."

In July Katherine and I had letters from dear Beckie telling us dear Flo was to be baptized, and would we come. When I knew of others joining the church I felt it was impossible for me to do such a thing — people would think I was joining as others were and because I was so sad; and so many things seemed to be telling me, "No." We went to church at Lobo and five joined that Sunday. Elder Ruston you spoke on baptism and it was beautiful to me — the words you used "Perfect love casteth out fear" were so sweet — I thought when I went it would be with fear and trembling but stayed in that day rejoicing and feel it was all in the Lord's time. Dear Sister Gilbert and I wished to be baptized in September and hoped our families would be there.

The same month we had a lovely meeting and preaching at Muskoka, it was so good to be with the friends and hear them talk of Jesus and his love. I was feeling very empty. Then the words came "Come unto me all ye that labor and are heavy laden and I will give you rest. Take my yoke upon you and learn of me." Hearing these words preached about, and your editorial have been most precious to me.

In September we were baptized — was pleased to have Elder Spangler and his wife at the baptism. The very heavens seemed to rejoice when we came ashore. I felt so happy and a great burden gone. My loneliness was great leaving friends. Psalm 94 was a comfort — verse 14 — "For the Lord will not cast off his peo-

ple, neither will he forsake his inheritance."

The words used by you in a sermon have always been very precious to me. "In all thy ways acknowledge Him and He shall direct thy paths."

Dear folks I have nothing to boast of in myself. I feel there was given to me a thorn in the flesh lest I should be exalted above measure. Read 2nd Corinthians Chap. 12, verses 7-10. "But he that glorieth let him glory in the Lord." "For though we walk in the flesh, we do not war after the flesh."

It is written "He can do all things for He careth for us."

I feel this is too lengthy. My love to all the household of faith.

Your little sister in a precious hope,
Verna Carscadden

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Maine Old School Baptist Association meeting at Whitefield September 4, 5, 6, 1959, to the churches of like faith with which we correspond: Greetings in the Lord.

In Isaiah 55:8, 9, we read. "For my thoughts are not your thoughts, neither are your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Altho God made man in his image (Gen. 1:26), he did not give to his creation his own mental and physical capabilities. Nearly everyone will agree that there are certain concepts which the human mind cannot fathom, among others being infinity in space, eternity in time, life and gravity. But accepting the fact that he cannot explain many mysteries that confront him, man has evolved standards of right and wrong and events happening contrary to these standards are deemed unjust or unfair. Likewise reported events that seem illogical or inexplicable to the natural mind are adjudged unreasonable or untrue.

According to these standards of man many events recorded in the Bible could be accounted untrue, unreasonable or unjust. The creation of man from the dust of the earth are recounted in Genesis is one of these. Such a creation cannot be comprehended by the natural mind and might therefore be labelled impossible. Some so-called churches reject this account of creation as a legend originating with primitive people and handed down through generations without foundation in fact. To their way of thinking, an educated mind cannot possibly harbor a belief in anything so intently unreasonable. They argue that science has proved that man evolved through the lower animals from the single cell and this is the logical explanation of creation. Because this theory gives no chance for a soul to be injected into the human animal, they reason that man has no more soul than the cell he came from and therefore no eternal life. But in 1 Cor. 3:18, 19, 20, we read: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written: He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise, that they are vain."

The theory of election is another Bible precept that is contrary to man's ideas of justice. That a man who is wise and cannot err should have created some men for blessings and eternal life and others for destruction and eternal torment, appears impossible to the natural mind. But in Rom. 9:20-23, we read: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering 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, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

The natural mind would argue that an all powerful God who knew the end from the beginning would not create anything that he must later endure with much long suffering, when he could as easily make all things pleasing to himself. One who has had no revelation of the power of God and of the limitations of the mind of man, could not reason otherwise. But an experience of grace teaches that the wisdom of man is foolishness to God; then how can man judge God's acts?

The idea of predestination is unreasonable to the natural mind. Man's pride makes him desirous of planning and consummating his destiny. Not to have free will would be unfair. But the experienced soul knows that man's goings are of the Lord; Prov. 20:24, "How can a man then understand his own way?"

Revelation brings the change. As the hymn reads: "I loved to see and know my path, but now, lead thou me on."

The advent of evil into the world is another event unacceptable to the natural mind. That a God of goodness and love, being all powerful, should allow evil to enter the world, with all the accompanying misery and sin, seems unreasonable. Yet one who has been shown the nothingness of man's wisdom and the vastness of the distance between God's thoughts and man's thoughts, can accept this truth. Are not the heavens far above the earth? Why, then should we think that we can comprehend the ways of God. "He hath made all things for himself, yea, even the wicked for the day of evil." (Prov. 16:4)

Unfair, to the mind of man, is Jacob's blessing of Ephraim in place of Manassah, the older son of Joseph. Yet Jacob and Joseph were loved of God.

Unfair, also, seems the blessing of Isaac on his son Jacob when the blessing should have been Esau's and was obtained by Jacob through deception.

It seems unreasonable also that a sinful woman, Rahab, should have been allowed to befriend the spies of a God-fearing man such as Joseph. Yet Rahab received a blessing.

No human reasoning can explain how men could be thrown into a fiery furnace and survive, or into a den of lions and live. Yet one who has experienced the power of God knows that he commands fire and water, life and death, and nothing is impossible to him.

Many who reject such records of the Bible as unreasonable, claim that only a narrow minded person could believe such things, that modern churches have become less rigid in their creeds and are accepting only the reasonable parts of the Bible. Some deny the virgin birth as being opposed to facts of medical science and they ask: Where did Jesus get the power to perform the miracles imputed to him? Not having experienced the miracle of the blind being made to see, the deaf to hear and the lame to walk, they can only count such things as unreasonable. When the miracle of revelation comes to man, he knows that the wisdom of God is too infinite for human understanding, that his judgments are unsearchable and his ways past finding out. He forgets, then, his own standards of right and wrong and cries out: "O, Lord, how great are thy works and thy thoughts are very deep." (Psalms 40:5) Too deep for human probing; too high for man's measuring. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 4, 5, 6, 1959, sends greetings to the Associations and meeting with which we correspond:

Dear Brethren:

Through the mercy of our God we have been blessed to meet again. Your

correspondence and messengers have been gladly received. Elder Griffin and Warren preached the gospel as they were directed of the Spirit.

Sometimes we are so happy it seems our spirits soar to heights unknown, and there is a song in our hearts we cannot sing. When the words of our Saviour come to us, it seems our cup of joy runneth over. The disciples said, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?"

It is written in first Timothy 3:16, "Without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." We cannot fathom the depths of this mystery. The powerful operation of God's Spirit quickening the heart towards God, is compared to the blowing of the wind: "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)

If we are children of grace, we see our faults and try to do better, but often find ourselves doing worse; and we feel lost and helpless. We who have passed through this experience know no deeper anguish, but when the Lord appears unto us with healing in his wings, and the still small voice whispers unto us, saying, "Lo I am with thee always", our burden is taken away and we are filled with wonderful peace. The scripture reads, "Blessed are they that mourn, for they shall be comforted." (Matthew 5:4)

The Lord willing, our next association will be held at Whitefield, Maine, in September, 1960; the time to be announced in the Signs of the Times.

Elder Arthur Warren, Moderator
Mrs. Sanford Bartlett, Clerk

THE LORD TEACHES HIS CHILDREN

Williamston, N. C.
July 9, 1864

Dear Brother Temple:

I have thought that an account of the Christian experience and ministry of old brother James Hinton, an aged colored preacher of our faith and order yet living in this neighborhood, would not be uninteresting nor unprofitable to the readers of The Primitive Baptist. His truthfulness and sincerity are attested by the uprightness of his character, and by the excellence of his teachings. "By their fruits ye shall know them." (Matt. 7:20) With his thoughts, his conversation is continually directed towards heaven, where all his treasures lie.

Brother James does not know a "letter in the book": he has evidently derived his information from a divine source. I give it in very nearly his own simple and expressive language:

I am 83 years old. I was born and raised in Bertie County, N. C. My first master was old man Billie Hinton. I have had five or six owners during my life. They have been kind to me. I have been married twice, having twelve children by my first wife, and two by my last and present wife. Most of them died in infancy. My son, Bosen, became a Baptist and a preacher, though unlearned, like myself. But with his master and others of my children, he moved many years ago to Mississippi. I do not know the number of my grandchildren nor great-grandchildren.

I was twelve years old when first struck under conviction; up to that time I had been required to do scarcely any work — my old master wanted me to grow and get strong, and be of some account.

One day I challenged several of my playmates to box with me, declaring I could outfist them all put together. We had been thus roughly engaged for some moments, when I heard a voice, loud enough I thought to be heard four miles,

calling out most distinctly, "James". I look all around and up, but saw nobody. My arms and wrists at once grew weak; and, at a second similar call, powerless; so I backed away in silence, and sat upon the ground. I wondered that the boys didn't hear the call, but they did not for they kept thumping me for some time, crying out that they had whipped me; but I did not care for it. After they had left me, something seemed to fall from the heavens and drop into my bosom. Ere long it spoke, and said, "Christ is the way for saving sinners." I trembled like a leaf and wept like a child. From that day forward it kept talking to me — gospel, scripture, justice and righteousness, continually pointing out the way for me to go. I never was more puzzled, and could form no idea what it was.

I tried my best to run away from it by moving from place to place, but all in vain — the talking went everywhere I did. It kept up with and annoyed me so that I thought it must be my tongue somehow was speaking; so I pulled it out and tried to hold it and stop it, but quickly it darted back, and the talking went on worse than ever. Well, I thought, what is it? What can it be? I was fond of frolics: the voice told me to stop going. I resolved not to obey it, and continued to go, but at last I was so much troubled that I promised that I would not dance, but would sit civil, and not be chargeable. I did it; but while walking along one day the voice reminded me of my promise, and added, "James, I say unto you, if you will go into such places when not compelled, I threaten you with dreadful wrath!"

I shook with terror — I wept as though my heart would break. I never went to any more frolics after that. I kept wondering what could be the matter with me. One time it spoke to me and said "Come out from among them; be ye unspotted from the world, and I will receive you, saith the Lord." Then I knew, and not 'till then, that it was the Lord who had been dealing with me. "Come you, by prayer, to me," he said.

I told him I did not know how to pray. "Cry out to me," He replied, "through faith for God to have mercy on you a poor sinner, and I will have mercy."

I tried to pray this prayer a long time, and thought I had been heard by the great Master; but one night I went off to pray in great distress. My tears struck the ground before my knees did. I prayed with a new and true fervency of the Spirit; and the Lord said to me, "James, this is the first prayer of yours I have heard."

My deliverance occurred in May, about corn weeding time. I had been abroad over the swamp, and came home at early sunset. I went to bed and slept until two or three hours of day, then woke up and found myself straight and flat on my back as though I was dead and laid-out — a position I never lay in to my knowledge. I was as wide awake as I am now. I felt a weight press down on the middle of my breast; and I could not imagine what it was. I looked and saw, hanging from three cords, a great body of darkness about two and a half feet from my breast. I could not tell what it was. A strange thing in my bosom then moved, and spoke, "God be merciful to me, a sinner." I knew what was the matter then. This cry was repeated. I thought I would get up and move away from the terrible object, but found myself unable to stir; and looking up, saw myself right in the middle of the jaws of hell. Oh, what a great ocean!

I gave up utterly, and confessed: "Lord, this is my sins; would you be merciful, would you be so good, would you be so kind as to pardon and forgive me? O Lord! I am not able to stand them, they are greater than I can bear." At once a straight line of light came as swiftly as a shot and cut down the great body of darkness, and slipped it by me. Then there broke a light in and about me, as old Brother Paul says, above the brightness of the sun. If brought into this world, it would make noonday look like darkness. I thought it was day, but found it was not. I felt as light as any

down in your "head-pillar."

My old master was a mild, free and open-hearted man. He had hundreds of servants, whom he clothed and fed well. He used to sell a thousand barrels of corn a year, and send off hundreds of fattening hogs to Richmond, Petersburg, Suffolk, Smithfield, and Edenton. He would put them under my charge and allow me to bring home the bags of money received in payment. One Spring, when I was hauling rails, he thought I was staying too long in the woods, so he took to watching me. He did not tell me of it though until I asked for an order to relate to the church what I had faith to believe the Lord had done for my soul. "Jim," he said, "do you believe He has done anything for your soul?" "Yes sir," I said. "And I believe it too," he answered, "for I have been watching you for years, and often see you in the woods, after you had loaded your car, kneel down and pray for yourself and for me; but I would not interrupt you."

He told me to take the rest of the day to talk with him, and that I might go to meeting whenever I pleased, for the time was not his but mine; but I only stayed awhile with him, and then slipped off to my work — it was such a good day for work.

The Lord promised me that when I went to give an account of my exercises to the church, He would be with me, and bless the day. It, indeed, proved to be a lovely day, and the Lord seemed to manifest his special presence. As I was telling of His dealings with my poor soul, I could see the gentlemen and ladies trembling, and wiping their eyes. The old Elder declared it was useless to examine the candidate any further; "For," said her, "we cannot go anywhere he cannot go with us." Many said they had not seen such a candidate in thirty years; and after I was through talking, they told me to talk on, for it was greater than the preaching they had heard. One great gentlemen was struck then and there under conviction. At the beginning of the service he sat away up

high in one corner of the meeting-house, but before I finished speaking, he was standing by my side, half bent, and trembling. He did not rest until he experienced conversion, and was baptized a year later. He used to hail me, and talk with me everytime we met; and we loved each other.

On the day of my baptism, before I reached the water, the devil tried to persuade me that if I were baptized, I would be drowned; but I did not believe him. And, as always, he turned out to be a liar. Six years after I joined the church the Lord told me he was going to make me a minister of his Gospel; and that, too, before the year was out, no matter how much I might run and hide from it. But I thought surely not yet; and went one Sunday to Billy Thompson's quarter where two colored brethren were expected to preach that day. When I arrived they urged me to go forward and speak to the people, saying that I was better taught of the Spirit than they. I wanted to run away, but saw no chance. I felt that I had nothing to say, and trembled like a leaf; but when I arose this hymn came to me at once, and I gave it out:

"That awful day will surely come;
The appointed hour makes haste
When I must stand before the Judge
And pass the solemn test." etc.

I tried to pray; and when I had finished that duty, I was as much at a loss what to say as ever. But this text was given me, as well as every word I spoke from it: "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in unto him, and sup with him and he with me." (Rev. 3:20) The strength and warmth of feelings came over me, and I could not help from weeping while I spoke the Saviour's sweet, kind call and welcome to the poor, lost sinners unto him. The people said that they had never heard better preaching than on that day. They called me "preacher" after that. Another text given me once was, "The eyes of the Lord are upon the righteous, and

his ears are open to their cry." (Psalms 34:15) Another was, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away; and every branch that beareth fruit, He purgeth it that it bring forth more fruit." (John 15:1, 2)

By invitation, I would often preach, especially on funeral occasions, in porches of gentlemen's houses, to congregations of two or three hundred persons. After service the gentlemen would crowd around me, and push a book before my face, and ask me if I could not read. I assured them that I did not know a letter; and could not tell one if they were going to hang me unless I did. "How can you preach, then? We would rather hear you preach than anyone else." I told them the Lord was my teacher. Other books can be burned up, but mine is fixed with the seven seals of the Lord. Oh, if any person wants high learning, let him get the grammar of Christ!

I must not forget to tell you that He once said to me, "Always be dutiful to your earthly master, and tell him the truth, and you can ever meet him gladly. And so, by always living in prayer and faith to me, you will at last invite, instead of dreading, death; and face it boldly." This command was put over me, and I thought that I could not do enough for Him after that.

In the Lord's direction to me in pursuing his ministry, He has said, "James, you know my terrors, and shall persuade men to strive for beauty that will never die, for crowns of righteousness that shall never perish. You shall warn sinners to repent; you shall preach my gospel by the tree of life." I once prayed to the Lord to take away this talking and deal with me as other of his people; and for awhile He left me in silence, and did not visit me at all. But, as I was going across an old field one day, I heard a singing low down at a distance, which gradually ascended the heavens, and followed and overtook me, and struck down on my face. "Ah, James",

said my inward mentor, "you disbelieved in the way in which I was bringing you, but I shall not deal with you otherwise. Talk with your brethren, and you will find that they and you witness the same truths; have all drunk of the same spring, and have been born of the same God. I shall talk with you thus, as man to man; you shall feel, hear, and see with your inward ears and eyes, and you shall believe. These are the great witnesses that shall stand death and face judgment. You shall pray and thank me every Christmas day and New Year's day that your life has been preserved. You shall glorify me. I will be with you, and support and supply you with gospel and scriptures. You shall drink of me and never run dry. I will keep you here a long time, working for me. You need not think that pain or chill will carry you off. You shall know when I call you. I will send six angels when you expire, who shall convey you home to heaven, and then one of your attendant spirits shall exclaim, 'Fly wide open, ye pearly gates of the New Jerusalem, and let the righteous nation in.' A crown of glory shall be put on your head, and you shall take your seat at my right hand, and your end shall be peace."

One day, while I was in the field, it seemed that He slipped around in front of me, and treated me with a drink far sweeter than all the sugar and coffee in the world; that, if the taste had remained, I should have never wanted water.

During the night of the shelling (6th of July, 1863), I sat in my door facing the river, assured by the Lord that I should not be harmed; and I was not, though I could see the shells bursting through my walling, and firing a neighbor's dwelling house. The Yankees asked me if I did not want to go with them and have my freedom. I told them I did not want to go from my old home, where I know my people, off with them where I knew nobody; and, besides, that I was already free — that I had a freedom that no man could take from me, even

the saving knowledge of the Lord Jesus Christ. They said that they wished they had that freedom, (I thought to myself, you won't get it by throwing bombshells), and they left me alone.

Oh, this something within me often sings its own praise, prays its own prayers, and preaches its own sermons. As I am working with my hoe in my little field, it often holds a meeting like an association! And as it talks to me of the greatness and goodness of God, I have to stop working and sit down; and my eyes become leaky as a spring, and my tears drop like the rain. I never stop thinking of Him; I can never thank him enough for his blessings. I have tried hard many a year to get a better love for Him, but I find I can only feel the same old love still. Sometimes I rise and sit up in my bed at night, rapturously listening to the marvelous, glorious language of my God. Oh, the teachings of this heavenly voice will never leave me! No thunder or bombshell can drown it. The world and the devil cannot stop it. Old Jim is going to die there! For almost 50 years he has been a mouth for God, laboring for Him, and laying off his parables. Poor old fellow, he is "most gone", but not afraid to die; for his life is hid with Christ in God, safe from all harm. (Col. 3:3) There's my dependence. I'm not living here for a peck of meal or pound of meat, that I may have something to eat hereafter, that I may not perish there. I long to die the death of the righteous, and have my last end like His. (Num. 23:10) The Lord sustains me with his comforting word, "Blessed are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

Our last work is not done after God speaks peace to our souls. It is rather begun than ended. We must follow all the directions of the Spirit, try to serve the true and living God aright, to get all our help from Him — for without Him we can do nothing — endeavor to die in the triumphs of faith. Ours is a

whispering God. He speaks so softly that even if another head be touching yours, it cannot hear Him. While he is speaking the tears run down your cheeks.

The Spirit is made overseer of the body, to mortify its lusts. We shall carry the warfare with us until death. When we offend, the good Lord whips us well for it, but will never take his loving kindness from us. (Psalms 89:30-34) We are careful to avoid that place in the future.

"When grace is given to the soul", He said to me, "it keeps pushing away sin, and distilling in the soul until it drives out every unclean thing, and in death washes it as pure as gold, and fit for the kingdom of heaven."

I could not tell the end of his instruction in a thousand years. We shall all meet at the great Day. All the judges in the world shall be there, and be silent and tremble, while the great Judge only will speak. There will be no rocks or mountains to hide the wicked from his vengeance. They will all be turned into Hell; while the righteous shall be welcomed to life eternal.

Sometimes I doubt, but deliverance comes and stamps the foundation sure. I feel that I know that God who thunders when he pleases, and calms the rolling seas; who directs the whirlwind and rides upon the storm. I have thought I loved my wife and children better than anything else in the world, but now I know that I love my God, his ways, and his people, better than these; and best of all.

Thus, dear Brother Temple, I have given you an account of some of the exercises of this truly wonderful man of God. His brethren know that his is the "path of the just, which is as a shining light, that shineth more and more unto the perfect day."

REMARKS

I was baptized by my father at Williamston, N. C., in Roanoke River, January 11, 1864, and in the same year

wrote the above narrative. The testimony of the old brother was a blessing to me then, and is a blessing to me now. I cannot read it without tears. May the Lord bless it to thousands of the present readers.

The shelling of Williamston by the Federal gunboats on the river, July 6, 1863, was an account of a few Confederate soldiers passing through, who, however, did not shoot at the Federals. The bombardment continued part of the afternoon and all night. Nearly every resident, except a few Old Baptists, left the town. Two houses were burned by the shells, but no person hurt. When the Marines marched up Main Street next morning they saw my father sitting on his front porch, and asked him what he had been doing all night. He replied, "I have been praying for you."

If all men had this spirit, there would be no more wars.

Silvester Hassell

(The above was re-published in the Gospel Messenger of August, 1917, and is re-published in the Signs by request. We found it very interesting, and feel that our readers will also — J. D. W.)

Keeling, Virginia

Dear Brother Spangler:

I have thought a long time of writing you, and now is an opportune time. I am enclosing a renewal subscription for the Signs.

. . . Referring to the salutation, if I may. I feel that this is not to be taken lightly. Having known you so long, and having heard you preach and talk so many times, I have since childhood felt you to be like a kinsman; and have had great respect for you as a friend, and more, as a preacher of the truth. Now that we are both members of the militant church called Primitive Baptist, we have the great privilege of calling members Brother or Sister. In doing so, I feel that often we do not think deeply about it.

If we are Brothers in the church of the living God, then we are sons of

the same God, who is our Father, and the Father of all that call on his Holy Name. This indeed puts us in the same family: the family of God; chosen by him, for him, and through him from the foundation of the world. Then we are the sons of God; brothers in the Church of God, and very near kinsmen indeed. I so often fear that I am not in this number, but feel that it is a wonderful blessing to be able to mix and mingle with a people so dear, who, I am sure, are the called of the Mighty God: Not that I feel that all of God's elect are in the militant church, as we know it, but what a feeling of joy, peace, and contentment we have at times, enjoying this fellowship that is present no other place when the great Prince of Peace is there.

. . . I feel ever in need of the prayers of the saints; remember me.

A brother, is my hope,
Julian Williams

2418 Massachusetts Ave., N. W.
Roanoke, Virginia

Dear Brother Spangler:

I am sending you my sister's experience (Mrs. Snowie Holley Payne), and if you have space, I would appreciate it if it could be published. . . The family found this after she has passed on; and she had addressed it to the Signs of the Times.

I look forward to getting my paper each month, and sometimes I can't lay it down until I have read it through. It is wonderful when we can read and understand, but sometimes it is like a sealed book.

Your unworthy sister in hope,
Mrs. Henry J. Powell

EXPERIENCE

Dear Editors of the Signs,

If my experience is worthy of the space in the Signs, I will appreciate if it be published.

The Lord has done so much for me I don't know how and where to start. I do know He brought me out of the horrible state of mind I was in and put a new song in my mouth, even praise to His name.

I was hesitant in asking a home with Strawberry Primitive Baptist Church, as my hope and experience was so small. I thought I would be rejected. Then again it brightens up like a fire that has almost gone out. I don't think anyone ever got any lower and cast down than I was. I thought I was losing my mind. I even took the gun and tried to end my life, I thought to do this would end it all and I would be through with troubles, trials, and tribulations. But the one that has power over me had power over the gun and it was not intended that way. My life was spared for some reason and I was made to fall upon my knees and was shown how little and how unworthy I was. I prayed the prayer everyone prays, "Lord, have mercy on me, a poor sinner." How long I was in this condition, I don't know. I arose in a different world, singing praises to my God. Everything was different. I loved everybody and felt I didn't have an enemy in the world.

An Association was held at Strawberry Primitive Baptist Church in July 1955. At the closing on Sunday, it seemed a string was tied around me pulling me but I couldn't go. I went on desiring a home with these dear people, and I knew I would never be satisfied until I talked to the church, all the time feeling too unworthy to be among them.

I had a dream my mother and I started on a long journey. We had to cross a large river, and I was wondering how we would cross. It seemed as if we walked upon the water and didn't get wet. But after we crossed the river, we had a steep hill to climb. It was much harder than crossing the river. The brush was thick and thorny. About day break we reached the top, and behold there was a great sight. As far as I could see was white as snow. But in the meantime I had become separated from my moth-

er. A book-keeper was sitting there asking each one his name as they walked pass. I was looking around and over the crowd to find my mother when she came up from behind me and I heard her say, "Jennie White Holley." I am not uneasy about her name not being there, but is my name written there?

The small hope I have keeps me going on to fight the battle of trouble and sorrow that confronts each and everyone as they travel through this changeable world hoping for the better world to come.

I used to stay awake and worry about where my soul would go if I should die. I wanted to do something about it but found I could do nothing but pray and ask God for mercy. I didn't want anyone to know my condition but my burden was so heavy I couldn't conceal it. And I want to give God all the honor and glory for delivering me out of the awful condition I was in. He did something for me no one else could do. I can't praise Him enough!

The first Sunday in September, 1955, a baptizing had been planned. It was cloudy and had been raining the night before. I didn't know whether it would be called off or not. I took my time Sunday morning in hopes I would be too late and wouldn't have to talk to the church. But as my dear husband, who has been so considerate of me, and I approached the river, I heard them singing. I slipped up behind them hoping I wouldn't be seen. I took one look at the beautiful water which sounded like music flowing over the pebbles and I couldn't leave without asking a home with these dear people. I told a sister in front of me to tell Elder Dodd I wanted to talk to the church. He met me and led me down to the water. I was received and baptized.

I have been sick a lot in my life but we are not promised a bed of roses and His will shall be done. I only pray He will make me submissive to his will and may He give me faith to endure to the end. And when He calls his children

home, I hope to be in the number. I want to live and die with the people who mean so much to me.

Yours in Love and Humble Hope,
Mrs. Snowie Holley Payne

Box 11,
Seneca, Oregon

Dear Editors:

Enclosed is my check for two years renewal to the Signs. I have been out on a traveling crew all Summer and haven't gotten my mail very regularly. I had my magazines held at the post office, and just came back for my Winter work. I haven't had time to read them as yet, but did notice that I was behind in my subscription.

I am one of the flock who is "on the outside, looking in" at the feed troughs, where the Lord's sheep are fed. Sometimes I am where it is possible for me to sneak in and partake of a few morsels, but not often. I try going to other churches, but they have nothing to offer that I can digest.

I especially enjoy reading the "Voices of the Past", for I have heard mother speak of almost all of those old "Masters", and feel that I have known them personally. It is very pleasant for me to read their writings, and to know that they have thought those thoughts, and spoke those words so many years ago, when conditions were so much different than they are now. It is all the more proof, if any were needed, that the Lord is the same yesterday, today, and forever.

I have had many experiences along these lines, and could tell of many things that have been so forceful that there is no doubt in my mind that God is all-powerful; that he has planned our paths from the beginning; and that he is still in command; and that we "are not running the show; we just work here."

The Scriptures say that there is a time to be born, and there is a time to die; and that we know not the day

nor the hour for these things to come. It is very disgusting (I believe that is the word I will use) for me to hear preachers say that our destinies are in our own hands, and that we must accept certain things, or we are doomed to certain destinies. I believe that if there is a time to be born, and a time to die, then the method and conditions are also made up, and we are at the time and place that were arranged for us to be at those times. Else, how could anyone provide for certain things to happen at certain times, and leave out the method of that happening? I do not believe that God is so short-sighted that he has planned part, and left out some parts; or left them to the care of mortal man to finish.

Even with the things of men, such as building a house: if the house it to be built as planned, then all parts must be planned. . . . Are not God's ways more sure than any of these things of men? . . . As I believe, I know that if this is the day and the hour, then my work here will be finished as He planned it: I will be cared for as He intends that I shall be, until that day and hour.

. . . Do with this as you see fit: if there is a message that someone would enjoy reading, you have my permission to publish this. If it does not conform with the doctrine, or you do not believe it sincere, cast it aside. From one who lives in the knowledge that whatever God has in store for him, he will receive: at the time and place He has so planned; and who hopes to be reconciled to it, whatever it may be.

Charles W. Bond

R.F.D. 2,
Winfield, Ala.

Dear Editors:

I have wanted to write something that I feel to be the dealings of the Lord with me the past few months, but feeling my unworthiness, have hesitated

to do so. I am such a weak worm of the dust I have never been able to talk to the church concerning the matter.

I feel that I have deceived the church, and feel that I must make the attempt now, hoping you can look over my many mistakes. I feel so sinful and undone so much of the time, and wonder if I am included with the chosen ones that Christ died for. I look back through the years and weep over my failures throughout life; and how God has blessed me from time to time, and has kept me from falling away. O that I could praise his holy name forever!

I know that if I am a child of God, it is through the shed blood of the Lord and Saviour Jesus Christ. This is the way all of the chosen ones are saved; and they were chosen in him before the foundation of the world. I cannot write more, but enclosed you will find a little contribution to use as you see fit.

In a blessed hope,
Mrs. A. T. Couch

(The above briefly expresses the inmost feelings of the children of God. Do we not have fellowship with those who feel this way?
— J. D. W.)

CIRCULAR LETTER

The Virginia Corresponding Meeting, in session at the Mt. Zion Meeting House, Loudon County, Virginia, October 14, 15, and 16, 1959, sends greetings to the churches and associations with whom we correspond:

Dear Brethren:

Another year has rolled around since we last met; at which time I was appointed to write this Circular Letter. I ask your indulgence as I make the attempt, knowing full well that comfort cometh from the Lord.

I wish to quote from the second chapter of the Acts, verse two, "And there came a sound from heaven." This scripture has been on my mind for some time. It was heard by the church on the day of Pentecost, and was an act of

Almighty God to show his power over all things when the church was first established at Jerusalem over nineteen hundred years ago. It was given as a pattern, and if we cannot find the marks in the church today, we have departed from the faith. Notice that it was an exact time, and that God called his people together from every nation under heaven, and spoke to them. And today, if the Lord has not called us together, there is no meeting; and if the sound from heaven does not come there is no comfort. It is evident from Matthew 18:20, that, "Where two or three are gathered together in my name there am I in the midst of them." Not where two or three congregate, will he come, but he gathers them together — He is the cause of them being together. When God brings his people together, there comes a sound from heaven, and his ministers "speak of the wonderful works of God." (Acts 2:11)

On this Pentecostal day the miraculous power of God and his wonderful works were revealed from heaven — his Holy Spirit takes the things of Jesus and shows them to us; and it is then that we work out our own salvation with fear and trembling, as God works in us to will and to do of his good pleasure. (Phil. 2:13) We hear a voice like thunder proclaiming, "Upon this rock I will build my church, and the gates of hell shall not prevail against it."

It is a pleasure to read about the visible church our Lord organized on that Pentecostal day. Joel, the prophet, spoke of it that day; and the Apostle Peter roes to defend it: that the Lord himself had called the meeting together in one place at the appointed time, and of one accord. He spoke of the Holy Ghost which had shed forth this which they now saw and heard. They heard the wonderful works of God; how that Jesus was delivered by the determinate counsel and foreknowledge of God, and was taken and by wicked hands crucified and slain (verse 25), whom God raised up, and loosed the pains thereof;

that our flesh should rest in hope of the glorious resurrection of all God's chosen people; for the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. (Romans 6:23)

The chapter ends with, "The Lord added to the church daily such as should be saved." The Lord added to the church at that time, and he adds to the church today. The same grace and faith that saved all his church, was through the love of the eternal God before the world was made. They were chosen in Him before the foundation of the world, that they should be holy and without blame before him in love, being predestinated unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will (Ephesians 1:4, 5)

We do rejoice when we meet together and hear the sound come down from heaven; and we rejoice when our brethren come among us from the several states, proclaiming the love of God to them; and esteeming themselves unworthy of the rich blessings that God has given them. You are welcome among us. We are glad to greet our ministering brethren; may they be enabled to feed the sheep of the Lord. We are at peace among ourselves as far as we know.

Elder George L. Weaver

ATTENDS THE MEETINGS,
ANYWAY

Spokane, Wash.

Editors of the Signs:

Enclosed you will find money-order for a year's subscription for my mother and one for myself. I have not been a subscriber to the Signs before, but I have read them several times in the past.

I believe the way the old "Hardshell" Baptist do; at least I hope I do. I hope that I have been given a hope and faith in God, by His grace. . . . I was at church

in Rife for one day of a three day meeting in 1954, when Elder Lambert was there; and how I did enjoy it.

I have been to quite a few meetings, and sometimes God would open my ears to hear, and cause my heart to understand; and at other times I was made to feel as though I had no business being among the church people; and actually I do not feel to be fit any of the time, but I find myself going, anyway.

An unworthy child, if one at all,
Mrs. N. L. Martin

(The feelings and expressions of the Lord's people are the same wherever they live: it cannot be otherwise, for they are all taught in the same school. — J. D. W.)

PLEASE NOTE

We would like to publish as many of the associational and special meeting notices as we can in the July issue. The brethren will please send them in as early as possible.

CONTRIBUTORS TO THE INDIGENT FUND

(To December 1, 1959)

Guy Sisk, Tex.	\$ 2.00
Beckie McLachlin, Canada	1.00
S. L. Midgett, N. Y.	4.00
Mr. and Mrs. M. C. Johnson, Md.	5.00
G. S. Varnes, Mich.	10.00
Mrs. Blanche Gillum, Tenn.	1.00
Mrs. Ruby Parsons, Md.	3.00
John W. Grafton, Md.	25.00

OUR APPRECIATION

We appreciate the many cards and letters received from brethren and friends during the holiday season; and since we will not be able to acknowledge each one individually, Sister Wood and I take this opportunity to express our thanks to each one who so kindly remembered us. We highly value their love and fellowship.

May the New Year bring renewed evidence of the goodness and mercy of the Lord to all the household of faith.

John D. Wood

Danville, Virginia February, 1960

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IS IT TIME TO RENEW
YOUR SUBSCRIPTION?

EDITORIAL

Often we are brought to realize our weakness and inability to do the things we would do. We have found that this is good for us, though very unpleasant at the time. It was our intention to write something as an editorial, but it seemed that the more we tried, the farther we were from writing anything that we felt would be the least bit interesting to the brethren. So, as the dead-line came, we found that all we could do was to make this explanation.

The following Circular Letter by Elder Griffin was ordered by the Salisbury Association, to be sent to the Signs for publication, and we insert it here

to serve a dual purpose — an Editorial, and Circular Letter.

J. D. W.

CIRCULAR LETTER OF THE SALISBURY ASSOCIATION

1959

(Written by Elder W. D. Griffin)

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

Generally speaking, when a person has a lot of ways to offer you, it will be best to carefully consider all of them. Especially is this true in regard to curing the ills of the Old School Baptist. The one who will take any number of things, counting one as good as another, is not sure of what is wrong, nor is he sure of what it will take to cure.

If nothing is wrong, one with a cure will not be worth anything. A lot of time, if we will carefully consider the apparent ills, we will find that the things which are thought to be wrong are only the crosses of the true spirit of religion and the false premises of the religion that is of law and carnal judgment. A false diagnosis can aggravate a true ailment more than lack of examination and diagnosis, for a false diagnosis is sure to be followed by wrong remedies.

Sure fire cures for every apparent mistake the church has made are offered by every would be physician. The weights and measures being offered today as correctional to our many ills, and apparent ills, are just about as numerous as the physicians. These weights and measures are just as abominable to the Lord as are the ailments. To bring about by transgression and disobedience a wrong, and then transgress and disobey again, in order to cure it, is to, to say the least of it, applying bandages and poultices and remedies of no lasting

value.

That weight and that measure, however plausible it may be to human reasoning, is an abomination to the Lord. A diagnosis launched and made by carnal reasoning, is, in the first place, not authorized by divine authority, neither is an analysis authorized by those who have divers weights and measures to offer. Their judgment of anything being wrong is more apt to be based on human reasoning than on the "thus saith the Lord" to be found in Holy Writ; and even should they stumble upon the true condition, their prescriptions are always based on the theories learned at the feet of the Gamaliels.

The sporters of weights and measures were wrong in their diagnosis of Job's problems; they were no less wrong in the cause of the blind boy's condition; they have ever been wrong in finding out the troubles of Zion. Not only have they been wrong in what the trouble was, or what brought about the trouble, but they have been equally wrong in what it would take to remove the trouble. In building a healthy nation, as in building a tower to reach heaven, they have been confused. Often the nation, whose God is the Lord, is moving right along towards perfection, being perfected by He who is perfect, when, to the dealer in weights and measures, she is lacking in many things.

Every man and woman has already been weighed that is a true follower of the Lord, and all others will be sometime and somewhere. God's dear children, who have seen the hand writing, have also heard the solemn declaration, "Thou art weighed and found wanting." No longer do they then carry around weights and measures, for He who is their true weight, has brought them to see the abomination that is found in the doctrine that is so well pleasing to men. These are they who are preaching that glorious doctrine of Jesus Christ and Him crucified. This doctrine is an abomination to men, therefore they have a bag full of weights and measures to augment the work of Christ, and to serve

as an auxiliary in the work of sin cleansing, which the blood of Christ is supposed to do alone. The express command of the Lord to Israel was that they should not have a bag of divers weights and measures. (Deut. 25:13, 14)

The dear children of God feel a desire to present Christ at all times. Although the church at Corinth had many ills, yet, the apostle is determined to know nothing among them save Jesus Christ and Him crucified. This is the just weight with which the Lord is well pleased. The weights many and measures many, as the lords many and gods many, just will not suffice to correct and instruct and console the city of God. As the church is one, as the Bride of Christ is one, just so does she have One Husband. He is her sufficiency at all times and on all occasions and under all circumstances.

The church receives from Him all her fullness. It is not gathered by her from different sources and supply houses, nor does the Lord have agents running around to peddlers of various wares to get some of the goods that they all have. None have this weight to peddle and trade and traffic among the saints, let alone among the ungodly and unbelieving world, but the saints are all weighed by Him and found wanting, and then supplied by Himself and with Himself.

All of the burdensome weights are to be laid aside, and the burden of the Lord is to be carried. It is light, and the further it is carried, the easier it is to carry. As the carrier of this burden and the wearer of this yoke gets nearer home, how his and her eyes light up at the mention of Jesus, and how eagerly does one look through the lattice for a glimpse of Jesus, and how the steps get a little quicker to respond to the sound of singing in that home of the soul.

That which is well pleasing to men is an abomination to God. He who has a bag full of weights and measures (tricks): he who is too quick to judge about our ills, and much more ignorant than quick about the cure for them,

they all are under the condemnation of He who is the just weight in Israel. This weight will give a sack full and the money (works) with which we would have paid, in the top of it, and this measure is justice administered in such a way that it fell on our Surety, and mercy is poured on purpose into our cup to overflowing. This is the sure mercies of God, and it is measured to us as the need arises, not too much, not too little, not a little from that soul factory and a little from that peddler of foul remedies, which are remedies of death, but a perfect weight and a perfect measure.

When brethren meet as becometh saints, they meet to give to each other the blessings that have been given them. He who is our just weight and full measure commanded the disciples, saying, "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again." The One measure causes you not to owe anything save to love one another; it makes you that ye are not unfruitful and barren in the works of the Lord; it will lead you in a path that is measured and straightened by the power that is in the blood; it will cause you to measure and count off all things that you might win the One measure, which is Christ the Lord; it will make you lay by (measure) as you are measured to, so as to be able to measure out warmth and food to him that is cold and hungry; it will make you to measure the things of this world as not worthy of comparison to the things that are to come; it will make you to measure and count it all joy when men persecute you and put you to death.

Dear Lord, keep us from the dealers in divers weights and measures, and measure to us, heavenly Father, chastenings and purgings that we may be assured of thy love, and freed from our sinfulness; and measure to us grace that we may grow as lively stones in thy kingdom. Amen.

VOICES OF THE PAST
"He being dead yet speaketh"

QUERIES AND REPLY

Elder G. Beebe: — Suppose a member of the Missionary Baptist church, of undoubted piety, and sincere in his attachment to your church, were to apply for admission, would you receive him, without re-baptizing him? What should an individual do who can have no fellowship with the various (so called) benevolent enterprises of the day, and who still believes that the Old School Baptists have gone into error in reference to predestination, &c., and that they so hold and teach these doctrines as to produce bad practical results, supposing him to believe that salvation is wholly of God, and that good works do not procure salvation, but ought to be constantly required of church members as a test of Christian character, and an evidence, and the chief evidence, of being under grace? These questions are propounded in all honesty and sincerity, and with the purest motives, if a constant and intense desire to see the Baptist church what it has been, constitutes such motives; and I hope you will find it convenient and agreeable to answer them in your next issue of the Signs of the Times, and in so doing you will gratify one who has been for some time burdened with a sense of the terrible corruptions existing in the Christian world.

J. I. POWER

Tyro, Jan. 21, 1856

REPLY

If by the Missionary Baptist church our querist means those who are engaged in the modern missionary schemes of the present day, we do not recognize them as the church of Christ, and consequently we cannot hold their administrations valid. Should a member therefore of that class of professed Baptists, apply for membership or communion with the church of Christ, we should suppose he ought to be baptized according to the order of the gospel, though he may have been immersed by the modern Missionists. And on the supposition that the applicant is a person of undoubted piety, we have no doubt it would be his wish to be baptized in an

orderly manner, by a regular minister of Christ, duly authorized to administer that ordinance, and sustained in so administering it, by the fellowship of the church of God. If, however, a person who has been regularly baptized before the division took place between the church, and those Missionists who went out from us, because they were not of us, has been led off into the modern schemes of the day, and having discovered his error, and returned with his confession to the church, he would not, in our judgment, require to be again baptized. A person who has been once regularly baptized in the fellowship of the church of Christ, by a minister of the church duly recognized at the time by the church, under no circumstances requires re-baptism.

A person who can have no fellowship for the various so-called benevolent enterprises of the present day, and who still believes that the Old Baptists have gone into error in reference to predestination, &c. We think such an one should remain where he is, until he can find a church sufficiently pure for him to unite with without defiling his garments. There is a wide difference between going up to the house of the Lord, and being so holy that the house of the Lord must come up to us. We know of but one way of holding the doctrine of predestination, and that is as it is taught in the Bible, and by the Spirit of truth. Any person, however pious he may be, who believes that an unwavering belief in the Bible doctrine of eternal predestination, is productive of bad practical results, cannot make a sound member of the church, and he ought not to subscribe to what he does not believe. And furthermore, we give it as our honest opinion, that any person professing to believe in predestination, who does not find all the tendencies of that doctrine to be such as humbles him in the dust before the thrice holy God, and to inspire within him a profound reverence, and desire to be fully conformed to the will of Jehovah, lacks the evidence that he is born of God, and therefore should

refrain from making any profession of religion until by a new and heavenly birth he is qualified to "see the kingdom of God."

There is a palpable contradiction involved in the idea that any person who denies the doctrine of predestination, can at the same time believe that salvation is wholly of the Lord. The practical result of God's predestination is conformity to the image of the Redeemer. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son." Thus the Bible holds the doctrine; to hold it any other way is virtually to reject it. God himself saves sinners, only as he has predestinated them to the adoption of children, by Jesus Christ, unto himself, according to the good pleasure of his will, and has made them acceptable in the Beloved. And as salvation certainly follows predestination, and results from it, so good works as certainly follow salvation and result from it. For it is God that worketh in you, (his children) both to will and to do according to his good pleasure.

We do not doubt the sincerity of the desire of our correspondent, to see the Baptist church what it has been. When he shall see her from the eminence on which John stood, she will appear to him a holy city, coming down from God out of heaven, adorned as a bride for her husband. The perfection of beauty, for she is all glorious within, and her garments are of wrought gold. She is fair as the moon, clear as the sun, and terrible as an army with banners. It is very true the poor, vile bodies of God's dear children, are black as the tents of Kedar, but that which is born of God is as fair as the curtains of Solomon. But in looking after the church of God, we are to know no man after the flesh. Flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. The kingdom is spiritual, and those who inherit it are spiritual; these vile bodies will not participate in the inheritance until they shall have been sown in weakness and raised

in power, sown corruptible, but raised in incorruption; sown a natural body, but raised a spiritual body. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

That only is the church of Christ which is what she has been, for the church is the kingdom which the God of heaven has set up, and which shall never be removed. "God is in the midst of her, she shall not be moved; God will help her, and that right early. Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear, for our God is a consuming fire." May it be our happy lot, through grace abounding to the chief of sinners, to enter in through her gates, and have a right to the tree of life.

"There would I find my settled rest,
While others go and come,
No more a stranger nor a guest,
But like a child at home."

One word in conclusion, to our correspondent. Would you behold the beauty of the Lord, his love, his dove, his undefiled, never look down in searching for his loveliness. She is "Beautiful for situation, the joy of the whole earth, is Mount Zion, on the sides of the north, the city of the great king." God is known in her palaces for a refuge." For behold the mountain of the house of the Lord is established on the top of the mountains, and exalted above the hills. She is the fairest among women, clothed with the garments of salvation, and covered with the robe of righteousness. Look up for her, she is clothed with the sun, and the moon is under her feet, and on her head is a crown of twelve stars. If you have too large a stock of perfection to allow you to be identified with her, wait until every rag of it is stripped off, and then you will be glad when they shall say to you, Come let us go up to the house of the Lord.

We know but little about the Chris-

tian world, only that our Lord has said, "In the world ye shall have tribulations." And that the world by wisdom knew not God. "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." — 1 John ii. 15, 16. And again, "Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the Spirit of truth, and the spirit of error." — 1 John iv. 4-6. The spirit of error which is in the world, has invented many counterfeits of Christianity, but in reality the terms Christian and world are of opposite signification. To be a Christian is to be called out of the world, and that we may be known as Christians, we must renounce the world, for we cannot possess the love of the Father, and also the love of the world. It is true, there are terrible corruptions in the world, and especially in that portion of it which make pretensions to Christianity, and there are terrible corruptions even in the depraved worldly nature of the children of God, which every Christian feels and laments; but the church is nevertheless the body, and members of Christ, quickened with his Spirit, and made perfect in his righteousness.

(Editorial by Elder Gilbert Beebe, Feb. 1, 1856.)

OBITUARIES

ELDER T. A. WALL

Elder T. A. Wall was born in Alabama August 14, 1886, and died October 17, 1959, near Atlanta, Texas. His dear wife, Sister Tina Wall, preceded him about three years. He is survived by three daughters: Mrs. A. T. Bradshaw, Bivens, Texas; Mrs. J. V. Hutchins, Mesquite, Texas; and Mrs. D. F. Rhoades, Dallas, Texas; three sons: J. W. Wall, Magnolia,

Arkansas, D. F. Wall, California, and Elder Lloyd Wall, Bivens, Texas. Also by one sister, Mrs. Evie George, Lindon, Texas; twenty grandchildren and three great grandchildren.

Elder Wall united with Pleasant Hope Church May 11, 1918, and was highly esteemed among his brethren. He was ordained to the full work of the gospel ministry August 12, 1922, and was wonderfully blessed in this capacity for more than 37 years. He was very humble, manifesting that fervent love that is so becoming among the Lord's people. He was wonderfully blessed to preach the comforting doctrine of God's sovereign grace, and the abundant mercy of God through Jesus Christ, to all of His elect people, chosen in Christ before the world began.

Though not a strong man physically, he was blessed of the Lord to serve four churches, and was a faithful pastor. He will be greatly missed by our people, yet I feel that our loss is his eternal gain.

The funeral services were held at Pleasant Hope Primitive Baptist Church, near Atlanta, Texas, by the writer, Elder Speer, Elder Lambert, Elder Fleet, and Elder Turner. There was a large congregation and many beautiful flowers, showing that he was held in high esteem by his brethren and friends. May God in his love and mercy be with those who mourn the passing of our brother, and may we be given to look to and trust in the blessed Lord, who wonderfully blessed him to sweetly contend for the precious faith once delivered to the saints.

(Elder) R. W. Rhodes

DEACON GEORGE BARNETT

Deacon George Barnett, seventy-nine years of age, and a retired farmer, died at his home at Lacie, Kentucky, October 23, 1959, after an illness of several months.

He is survived by his wife, Mrs. Mabel Barnett; one daughter, Mrs. Leah May Rankley; one granddaughter, Miss Mary Leah Rankley, of Lacie, Ky.; two sisters: Mrs. Birdie Chilton, New Castle, Ky., and Mrs. Ethel Owen, Carrollton, Ky.; and two nephews.

Brother Barnett was baptized into the fellowship of Cane Run Old School Baptist Church when a young man, and proved faithful as a member; and proved his worth to the church as a deacon who was always ready to help, and to look after the needs of the poor. Their home was a most pleasant, Christian-like home; and the writer was entertained there many times. Brother Barnett, with his brothers John and Frank, and two sisters, were members of Cane Run Church: both of the brothers have died, and now George, and the remaining brethren will miss them. After I

had served them as pastor and many of the older ones had died, our Clerk had a fire that burned his dwelling and general store, and all of the records of the church were destroyed. A meeting was held at the suggestion of Deacon Barnett at which the deacons of Sulphur Fork Church met with our deacons and clerk to formulate a new book. I was pastor of both churches, and we used the By-laws of the Sulphur Fork Church in starting the new church-book of the Cane Run Church, of Turner's Station, Kentucky.

During the next ten years after several of the older members of Cane Run Church had died, by unanimous agreement the Cane Run Church and the Sulphur Fork Church were amalgamated, the Sulphur Fork Church having a substantial house in Campbellsburg, Ky.

Brother Barnett was buried in the Port Royal Cemetery, with McCarty Funeral Home in charge. May the great God comfort all the bereaved ones, and reconcile all of us to his will.

(Elder) George L. Weaver

HENRY LEE VAWTER

I note with much sorrow the passing of one of my dearest friends, Brother Henry Lee Vawter, and quote the following from the *Shelbyville News*: "Former Magistrate and Outstanding Farmer and Resident of Shelby County Dies in His 84 Year."

Brother Vawter was born May 17, 1875, and died October 19, 1959. He was united in marriage to Nancy Bell Herndon on July 23, 1900; and to this union were born five children, two of whom passed away many years ago. He is survived by his wife and long companion; three daughters: Mrs. Lorine Catlett and son, living on a farm near the home, Mrs. Francis Pollard, Shelbyville, and Miss Ruth Vawter, of the home.

Our brother received a hope when a young man, and united with the Old School Baptist Church, called Little Flock, in Anderson County, Kentucky, and was baptized by Elder J. G. Sawin the fourth Saturday in December, 1894. He remained a member of this church all his life. He would tell of visits with his church of ministers such as Elders Chick, J. G. Eu-banks, S. H. Durand, P. G. Lester, John and Peter Sawin, and J. F. Johnson, whose son Dudley Johnson was ordained in the Little Flock Church; as was also Elder Bond, who afterwards moved to Oregon.

Brother Vawter was a reader and supporter of the *Signs of the Times* all his life. After the first World War, my first visit to Shelbyville was in his home, and we had meeting there. For about forty years we were very close in the order and doctrine of the Old School Baptists. Well done thou faithful one;

enter into thy rest! His body was taken to the Shannon Funeral Home where services were held by a resident minister.

Written by request, by one who loved him and his family.

(Elder) George L. Weaver

LENA M. PLUMMER

Miss Lena M. Plummer, daughter of Hudson D. and Marinda S. Plummer, was born November 17, 1875, on a farm near Concord, Sussex Co., Delaware.

She moved with her parents to Laurel, Delaware, in 1898, and lived there until she entered the John B. Parsons Home for the aged in Salisbury, Maryland, in January 1951. She was baptized in Chipmonds Pond, Sussex County, Delaware on November 21, 1922, by Elder A. B. Frances, pastor of the Broad Creek, Old School Baptist Church; and she was a faithful member.

After coming to Salisbury to live, she could not attend the church of her membership, she asked for a letter and was gladly received into the fellowship of the Salisbury Church October 19, 1952.

She was a firm believer in salvation by grace, and was happy when in company with those of her faith, looking forward to meeting time. She was never absent until she was physically unable to attend, and then she would always remember her dear pastor.

Sister Lena, was a very quiet person, agreeable with all, and she had many friends. She bore her affliction patiently, was in bed but two days. She passed away quietly like she lived, December 20, 1958. We miss her, but we do not wish her back; we believe our loss is her eternal gain.

Funeral services was held December 23, 1958 in the John B. Parsons Home, with Elder W. D. Griffin of Baltimore officiating. Burial was in the Odd Fellows Cemetery, Laurel, Delaware.

She was the last of her immediate family. Only nieces and nephews survive. Her father and mother were members of Broad Creek Church many years, and her father was a Deacon.

Written by one who loved her,
Bertie Dryden

MRS. JOHN EDGAR GLASS NEWMAN

Mrs. John Edgar Glass Newman, of Pelham, North Carolina, was born June 4, 1888, in Rockingham County, N. C. Before marriage she was Beulah W. Glass, daughter of J. A. and Ida Carter Glass.

On November 4, 1908, she was united in

marriage to John Edgar Newman. She is survived by her husband and the following children: John W., Pelham, N. C.; Gaither L., Myrtle Beach, S. C.; George E., Ridgeway, Va.; Mrs. Evelyn Watkins, Eustis, Fla.; Mrs. Susie White, Ruffin, N. C.; and Mrs. Blooma G. Pryor, Pelham, N. C.

She and her husband manifested much interest in the church for many years, and were loyal friends in every way. On the 2nd Sunday in August, 1958, after hearing a sermon from the text: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left," Sister Newman presented herself before the church for membership, stating that she had heard that voice. Her husband also came and both were gladly received into the fellowship of Dan River Primitive Baptist Church, and were baptized the 4th Sunday in August.

In all the years of our ministry we have never known two who seemed to receive more from their church fellowship than Brother and Sister Newman. They went to meetings far and near, enjoying their new home in the church and the fellowship of their brethren. How thankful the writer is that God brought them into his house, to enjoy the blessings that attend those who follow Him.

In her passing, the church at Dan River has lost a faithful and loving member, her family a devoted wife and mother, and her community a loyal and esteemed citizen. We would bow in humble submission to His holy will, believing she has fallen asleep in the triumph of a living faith, from which none ever wake to weep.

Funeral services were conducted by Elder W. C. King and the writer in Dan River meeting house, amidst a large concourse of loved ones, after which her body was laid to rest in the church cemetery, to await the coming of the Lord.

D. V. Spangler

MEMORIAL

WHEREAS, It has pleased our Heavenly Father in His divine wisdom to remove from us by death our beloved brother and Pastor, Elder Harold M. Bennett, May 19, 1959 and

WHEREAS, This the Rewastico Old School Baptist Church, (his home church) at Mardela Springs, Maryland. Even though we bow in humble submission to a just God, knowing He makes no mistakes, our hearts are saddened much, by the loss of our highly esteemed brother. He served the churches of his pastorate with faithful and humble love and care that we cannot forget.

He came preaching the gospel of peace and

love, and salvation by grace and was firmly established in the belief of the predestination of all things, giving all honor and glory to the God he loved and served, manifesting that love and servitude in his daily walk in life, which endeared him not only to the brethren, but to everyone.

Because of this love and esteem which we had for our brother and Pastor, be it,

RESOLVED, That as a tribute to his memory, a copy be sent, with our deepest sympathy to his dear companion and family, asking God's blessing and needful grace abide with them and that a copy be spread upon the church record, and a copy be sent to the Signs of the Times for publication.

Written by order of the church the second Sunday in November, 1959.

Elder Arthur R. Warren, Moderator
Minnie E. Gambrill, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased Almighty God, in his infinite wisdom, to remove from our midst, our dearly beloved and highly esteemed brother, Elder H. M. Bennett, one who was devoted to the cause of truth, a humble follower of the blessed Redeemer, one who did not shun to declare the truth as it is in Christ Christ Jesus our Lord, declaring the unsearchable riches of Christ to the comfort and edification of those begging for a crumb of mercy, one whose only hope of heaven and immortal glory was in the shed blood of our Lord and Saviour Jesus Christ; therefore

BE IT RESOLVED, That we bow in humble submission to the holy and divine will of our heavenly Father. We mourn not as those without hope, realizing our loss is his eternal gain. May it be the Lord's will to give us grace sufficient to be as true and faithful to the profession we have made as Elder Bennett was, he always desiring to be at the feet of the brethren, to always be kind to one and all, and never to do or say anything to hurt or harm one of the Lord's little ones. And be it further

RESOLVED, That we extend our deepest sympathy to Mrs. Bennett and her family, and we pray that the dear Lord will sustain and comfort them in their bereavement when all human comforts fail. May they be given strength to look unto Him from whence cometh all their help, waiting with patience to meet their loved one in that world beyond this vale of tears. Also be it further

RESOLVED, That a copy of this resolution be sent to the bereaved family, a copy sent to the Signs of the Times, and a copy be placed in the minutes of the yearly meeting at the New Vernon Church in New York, October 3,

1959.

This Resolution of Respect was ordered written at that meeting and approved later at a meeting of the Ebenezer Church in New York City October 18, 1959.

Sister Elsie Loeffel, Writer
Elder A. J. Slauson, Moderator
Deacon Edward Adsit, Clerk

J. C. FLORENCE

James Cunningham Florence, son of Mary Jane Russell and William Thaddeus Florence, was born at Odessa Dale, Georgia December 28, 1884, and died at his home there on September 18, 1959. He was buried beside his wife in Decatur, Georgia September 20, 1959.

He was married to Miss Willie May Jackson of Decatur, Georgia. Later they moved to Decatur where Mr. Florence was in business for twenty-five years. Shortly after the death of his wife, he moved back to his old home to be with his sister.

He is survived by one sister, Miss Lena Florence of Odessa Dale, and a niece, Mrs. J. P. Thrash of Mountville.

WALTER E. MELTON

Walter E. Melton, 79, of Dunbar, West Virginia, died September 2, 1959, at his home after an extended illness. He was the son of the late Silas and Fannie Melton, of Poca, W. Va.; and the grandson of the late Elder William A. Melton, who for 30 years was pastor of Hopewell Primitive Baptist Church, Mt. Tyler Road, Charleston, W. Va.

Though Walter never united with the militant church, he was a firm believer in the doctrine of salvation alone by the grace of God; the total depravity of man; and a God who rules and controls to the minutest detail the whole of his creation. He was faithful in attending the meetings when his health permitted.

He is survived by his wife, Lucy; three sons, Lawrence, Morgantown, W. Va., Stanley and Delbert, Dunbar, W. Va.; one daughter, Mrs. Cleo Morris, Dunbar; four brothers: O. B. Melton, St. Albans, W. Va., Howard, Milwaukee, Wis., Woodson and Rome, of Poca, W. Va. Also by seven grandchildren and six great grandchildren.

His funeral was conducted September 4th at the Keller Funeral Home, in Dunbar, by Elder J. C. Hammond; and interment was in the Melton Cemetery on the farm where he was reared. Written by his cousin, who loved him for Christ's sake.

Nanna Melton Carney

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., MARCH, 1960

NO. 3

When Jesus tells me he is mine,
And whispers I am his,
My head shall on his breast recline,
And drink in draughts of bliss.

O that he would his grace reveal,
And make my heart his home;
Upon my forehead set his seal
And never let me roam.

I long to know he died for me,
And long to shout his praise;
I long his blessed face to see
And trace his wondrous ways.

Experience of his love I want:
Experience of his grace;
For more experience, Lord, I pant,
To cheer me in the race.

But O, my heart so backward is
To run the prize to win;
And what to me is worse than this,
I cannot cease from sin.

'Tis this that damps my soul's pursuit,
And makes me often sigh;
Still Jesus is the Friend to suit
Just such a wretch as I.

O, when will his love reveal,
And show his blessed face?
When shall I make a heavenly meal
On Jesus' love and grace?

O, bless his name! 'Tis sweet to me —
I wish I knew him more;
For in his light I'm taught to see
What grace he has in store.

There's naught but grace can save a wretch
Deserving Hell like me;
My soul is now upon the stretch,
And longs to be set free.

(A. H. — Gospel Standard, 1868.
Re-published by request.)

2713 White Oak Drive
Houston 7, Texas

Dear Editors:

Another two years has rolled by with such speed that it seems almost unnoticeable, bringing forth the time for

another renewal for the Signs of the Times; and I hope it is my desire to thank God for you brethren who are called, and established in the precious doctrine of Christ our Saviour; and who contend for the faith once delivered to the saints. It seems now, upon retrospection and introspection, this precious truth is sadly fallen in the street. But, God be praised, He hath laid help upon one that is mighty; and when we are given the lively operations of the blessed Holy Spirit in our poor souls, we can say with utmost confidence and sweet assurance, that the Lord is our defense, and the Holy One of Israel is our King. Then, though the storms of life and the evils of this wicked world, surge around us as boisterous waves of the tempestuous sea, our hope anchored within the veil, guides, leads and draws us that the dangers, the hurts, the trials that befall us, can come so far, and no farther.

As we behold the terrible things that are coming upon the earth to try the inhabitants thereof, our poor hearts fail with fear and trembling. There we see no hope, no help; and when we turn our eyes within, all is vain. Then, to be drawn to look up, by the eye of faith, to Him that hath said, "I have overcome the world." ; "I will never leave thee nor forsake thee." ; "I will be with thee all the way, even unto the end of the world." ; "And even to your old age I am he; and even to your hoar hairs will I carry you: I have made, and I will bear; even I will carry and will deliver you." When these precious promises are applied to our poor souls by the living Spirit, it is as balm in Gilead to the tempest tossed soul: then we can say with the psalmist, "Why art thou cast down, O my soul? why art thou dis-

quieted within me? hope thou in God."

May God bless each of you to stand firm, and cast the true bread upon the waters, and waver not in the face of the enemy, who would, if he could, destroy God's people, and even God himself — but the precious Christ Jesus hath gotten the victory by his own right arm. And though his people will be persecuted, harassed, and tried in this world, as we have his word for it, praise his holy name, he has also said, "I have overcome the world."

Yours in hope of mercy through grace,

Mrs. Buena V. Wright

CHRIST AND HIS CHURCH

"A fountain of gardens, a well of living waters, and streams from Lebanon."
(S of S 4:15)

Months ago while reading Solomon's Song, I was so very much impressed when I came to this portion of it. I have thought about it from time to time, and have been impelled, or so it seemed, to write about the beauty I saw in it.

Naturally speaking, we would understand the phrase if it were to read, "A garden of fountains"; but this says, "A fountain of gardens". I believe the fountain represents Jesus Christ; the gardens, His people. Christ is the well also from which flows the life-giving drink from the streams from Lebanon (Heaven). If we are his true followers and have truly been blessed to drink from this Fountain, and our robes have been washed and made white in the blood of the Lamb, then we wear them as a chosen people whose fruits bear the marks of faith, hope, charity, goodness, mercy, kindness, grace, wisdom, meekness, strength, fear, righteousness, humbleness, truth, crosses, and all things necessary to keep us, and cause us to be thirsty for, and long for, a refreshing drink from this life-giving stream which flows from this sacred well of Lebanon.

Truth: to release us from these old shackles, and enlighten our poor depraved minds to see Christ as the One who died on the cross of Calvary, thereby setting us free, and making us whole (well) in the Beloved.

Humbleness: to cause us to act the Christian's part where our brother is concerned, forgetting self and all sinful flesh, and sit at the feet of the saints.

Righteousness: which is bestowed by the Saviour; and, if worn as a garment, it will be on the inside. We are told in the Scriptures that there is none righteous except it be imputed through Christ. Job said, "I put on righteousness (Christ), and it clothed me." Do we not long to be clothed with His righteousness?

Fear: is necessary. We find in Proverbs, "Fear of the Lord is the beginning of wisdom." We, in nature, do not like fear, for it is a dreadful feeling to be afraid. However, He has promised mercy to them that fear Him. In Proverbs is a command to, "Fear the Lord; depart from evil." "It is a fearful thing to fall into the hands of the living God", says the writer to the Hebrews. However, I believe we are made to rejoice in this fear, since it is a reverential fear and not slavish. "Unto you that fear my name shall the Sun of Righteousness arise with healing in his wings." (Mal. 4:2) — and we glory in that healing; it is as a sweet balm that calms our fearful hearts. Fear and faith and obedience work together.

Strength: is essential to one's well being, but while in the state before spiritual birth one has no strength; and Paul calls it an ungodly state. In Revelation 12:10, it is written that salvation and strength go hand in hand, and also the power of our God and the power of his Christ. Often we feel so sick and undernourished, but when food is given from above we can go leaping as an hart; and the blessed word that flows into our hungry souls, is as milk and honey, reviving us to a lively hope, and to a point of vital strength. Then

the desert doesn't seem dry, the valleys low, nor the mountains high.

Meekness: is an excellent virtue. In Christ's day it was a term applied to the humble and godly, those living quietly; and by sharing their humility, Jesus magnified them to his glory. In Numbers 12:3, we read that Moses was meek above all men which were upon the face of the earth; yet he was the law-giver, a man chosen of God, strong and gifted. Simeon and Anna were meek and lowly. I pray for meekness to be mixed with my daily living and thinking.

Wisdom: I pray for, sufficient to stand still and see the salvation of the Lord working the will and the do of his good pleasure; and to look to Jesus the author and finisher of our faith, the all-wise God who supplies our needs in times of peace. Give us not foolish, worldly wisdom, or wisdom of vanity, but that which is applied to our hearts; that pure wisdom from above which knows God.

Grace: is so sweetly and charmingly expressed by Montgomery and Needham, that it seems to wrap up my feelings well:

"Grace like a fountain ever flows,
Fresh succors to renew;
The Lord my wants and weakness knows,
My sins and sorrows too.

He sees me often overcome,
And pities my distress;
And bids afflictions drive me home,
To anchor on His grace.

Weak as I am, yet through Thy grace
I all things can perform;
And, smiling, triumph in Thy name
Amid the raging storm.

'Tis He directs my doubtful ways,
When dangers line the road:
Here I my Ebenezer raise,
And trust the gracious God."

Kindness: it seems such an easy virtue; but are we really ever kind to those who are unkind to us? Do we put ourselves out to be kind to others? Kindness to give a cup of cold water in His name is far removed from our sinful nature unless God motivates the act. We are bid to turn not strangers away lest

we fail angels unawares. This causes me to take inventory of myself: Oh, how I do feel the need of help in every small instance. I would that I had the kindness of Ruth. How shall I attain to anything? God is kind and he shows these things to poor sinners and faithful servants, I believe. May He keep our hearts so that we may dwell in the fountain of brotherly love and kindness towards one another.

Mercy: Lord we crave; without it we surely faint. Thy mercy we beg, Lord, all the day long. For mercy we begged when first we felt to be the chiefest of sinners. "He will have mercy on whom he will have mercy." He hears our cries, and we are glad that his mercy is from everlasting to everlasting. (Psalms 103: 17) We pray that his mercy shall follow us all the days of our lives, and that we shall dwell in the house of the Lord forever.

Goodness: and mercy go hand in hand. The goodness of our Lord and Master is great, and the earth is full of it, says the Psalmist. Man's goodness is as filthy rags, and if in the everyday life of God's dear people who dwell in the gardens here, any good is found in them, it is imputed through Christ, who is perfect. There is no goodness in the flesh, but if goodness is manifest, it is as a light that becomes light because of having found something to cast its beams upon.

"Charity: suffereth long and is kind." (1 Cor. 13:14) "And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." (I Peter 4:8) it does not say a multitude, but *the* multitude. Does that mean all? I realize that I understand so very little, and perhaps not anything worthwhile, and certainly not, unless taught from above. The word Charity, and its meaning, has always bothered me. Does it mean the same as *love*, that little word that we feel we've understood all down through the years? I love to think of it as sharing with the poor. I have not forgotten something that happened when I was a small child:

A family moved into our neighborhood, and one of the children was in my class at school. Our good teacher realized that they were in need, and asked that we contribute something to their welfare. The child was my age, I suppose — my size anyway, and I took a beautiful jacket I was fond of, and gave it to her. I can't even now describe the sense of love, compassion and unselfishness that I enjoyed. It was such a small gift; and so long ago (over fifty years). I not only remember, but sometimes the same kindly, heart felt feeling surges through my poor being; and it was as though it happened yesterday. Charity? Sharing!

Hope: "Hope that is seen is not hope." One of our dear servants expressed it: "We can't live without hope, yet we don't expect to see it until we have entered within the veil; because when we see that which we hope for, it is no longer hope." God's children are given reasons to believe that they have a sweet hope in Jesus. And, how refreshing to be able to give a reason, from time to time, that such manifestations go on within our hearts. The poor sinner knows what it is to have, "hope deferred: it maketh the heart sick." (Prov. 13:12) Again and again we are made to feel that we are without hope and God in this troubled world; but "Blessed are they whose hope the Lord is." (Jer. 17:7)

Faith: is the gift of God. "That which is not of faith is sin." God's people are justified by it; purified by it, and sanctified by it. There are those who died in the faith; and we live, we hope, by faith. So very much is said about faith in the Bible. It is a pure mystery to the unbeliever; and is something as vital to the believer as the heartbeat. If one does not have it, he is as dead as one who never breathed. If he has it the size of a mustard seed, he can remove mountains. The chosen of God wait, through the Spirit of Jesus Christ, for the hope of righteousness by faith. Faith produces peace, joy and hope. "The just shall live by faith," etc. (Hebrews

10:38)

Fruits: Paul says, "The fruit of the spirit is meekness, love, joy, peace, gentleness, goodness, faith, longsuffering and temperance." "Let us praise the Lord continually; may the fruit of our lips give thanks to his blessed name." The fruit of the Spirit is in all goodness, righteousness and truth. We are commanded to have no fellowship with the unfruitful works of darkness; but rather to reprove them. A good tree beareth good fruit; and by their fruits ye shall know them. Do we bear good fruit? How we dread the bitter fruit! It is not good to our taste, but we have to suffer the bitter in order to appreciate the sweet.

I fear that my walk and talk is often far from good fruit, but if Christ be in the matter, all will be fruitful. God grant that we walk in this garden which has been nourished by the well of living waters of the Fountain, and streams from Lebanon.

Prayerfully,
Mary W. Sowers
607 Maple Ave.
Reidsville, N. C.

R. F. D. 6, Box 303
Jasper, Alabama

Dear Editors:

I want you to know that I am still receiving the Signs; and that words cannot express the comfort I get in reading it. I do hope that I appreciate it. I have thought that I would write you a little message to tell you how much comfort I find in its pages, but I am no writer. I hope, however, that I have been taught the truth as it is in Christ the Saviour. If I could write my thoughts as others do, it would be a comfort to me; and I would tell them how much joy I get in reading their letters.

I am not able to make trips as I did when my companion was living and able to go (Elder J. W. Free). Those who

can go seldom visit me, and I cannot talk with my own family in church matters, as I am the only one that belongs to the original Primitive Baptists. I have been among them 48 years, and truly love them. I don't see how they can love me half as much as I love them; for they are dear to me.

I desire the prayers of God's dear children, if they can get low enough to think of a poor, undone creature as I am. I hope they can find a place for me to stay among them the rest of my days. I may never meet all of you editors, but I have met Elder Griffin and Elder Lambert, and they have been wonderful to me.

A sister saved by grace if at all,
Mrs. J. W. Free

EXPERIENCE

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

Dear Brother Spangler:

I have wanted to write you for a long time, but nothing was given me. I wish so much that I could paint the picture as lovely as I receive it from time to time, when you preach Jesus. You preach the Saviour's love and mercies so beautifully, and make it so plain and wonderful to a hungry soul such as I have been for so long. There aren't words for me to tell you how wonderful it is to me.

I hope I am thankful for all I have been blest to hear and understand. Isn't it wonderful what God can do? Isn't it wonderful to be brought down so low as to feel our unworthiness and helplessness in the sight of God; then to be raised up and turned around by the mighty hand of God. He can make one a stranger with no where to go — no where to turn, and then put him in green pastures to feast and feed on God's wonderful word; and enable him to hear, and to understand just how powerful his word is; and how great his love is to poor sinners.

He died on the cross that we might have this blessed hope. There was nothing I could do — nothing I did: it was the gift he willed to give me. "Nothing in my hand I bring; simply to thy cross I cling." I have tasted the bitter; but then if I had never had the bitter, how could I ever have known the sweetness I now taste! I wanted to be taken out of it all — not by my hand but by God's hand; but it wasn't His will for it to be that way. I wondered why at the time — there was nothing in this life to live for; but it was God's way of showing me his loving kindness and tender mercies. God makes no mistakes, but I am full of them — not willingly, but because I can't help it.

Earthly things fade away when Jesus is revealed: I can witness to it for it has happened to me. . . At a birthday dinner in 1957, those whom I usually asked to give thanks declined; and an unseen visitor appeared and I felt his hand upon me, and my whole being was filled with words to give thanks. I had always felt ashamed to give thanks in their presence, for I felt they would think me forward, and I didn't want that; but this time I felt the hand of God leading me, and I wasn't ashamed. My loving husband said, "O Lord, I am not worthy of all this." I felt that heaven came down in my home and filled my soul with such love and forgiveness I had not experienced before.

. . . I felt that I was on a cloud, praising the Lord; and I was given to write my loved ones, and friends, asking their forgiveness if I had ever hurt them. I guess some thought I was crazy, but it made no difference with me, I was led by the power of my Saviour to make peace, if I could . . . I had a burning desire to live closer to Jesus, and to ask for his will to be done in my life; and to make me willing regardless of the price or suffering I would have to bear. No matter what trials I might have, they could never be as the Lord had suffered for me on the cross.

Then I was down again in the valley:

I wasn't happy in my church life (previous affiliation — Ed.), and I went more and more to Dan River Church, and at times I was fed, and at times I couldn't hear. I planned again to go to my church and found I was a complete stranger there, and could hardly stay until the service was over; then I had no desire to go any more.

The 4th Sunday in August my husband experienced the loving care of Jesus and that he was one of His little ones: I was floating on a cloud again, for I knew that God alone was the doer of it. I had never tried to persuade Jim in any way. On the 4th Sunday in September at 7:30 AM our tobacco barn, which was full of tobacco, was burned. I walked the floor and tried to thank God for having Jim in the hollow of his hand, for I felt that his grace would be sufficient for us; and it was — Jim came into the house singing "Amazing Grace, how sweet the sound." Oh, how my heart rejoiced! We got ready and went to Dan River meeting, and were enabled to forget about the barn.

. . . The 1st Sunday in October I experienced great peace, with not a worry or care. Tongue cannot tell of such peace. Then after that I felt to be a complete stranger, and fear gripped my poor soul. On the 2nd Sunday in October I went with Jim to Reidsville meeting. I sat in the back of the house, where I thought no one would see me, for I thought that God had left me a total stranger in this life. Jim's sister, Nannie, came in and sat by me. My heart was made glad, for she didn't seem to be a stranger. But I was in a terrible condition, and begged for mercy and relief from the condition that was weighting me down. It would have been a great relief if I could have died.

At this time I was led to write you, Brother Spangler; which no one knew of except God and Jim. I went to the Reidsville meeting, and you preached on, "What think ye of Christ?" That was the sweetest music I ever heard, and you answered the letter, which I had written, so completely that I was satis-

fied that God worked through you to answer it. It was so mysterious and wonderful that it could not be taken from me. Man couldn't give that — it had to be from on high. How my poor, hungry soul was fed that day. After I went to bed, I read my Bible and feasted on all you said, and tried to thank God in my weak way.

I wasn't able to go to Dan River for the singing, but I felt that I had to; yet before I got there I wished I had not come. Then, when Louise asked for a home, I was struck completely helpless; my feet seemed glued to the floor, and I couldn't even shake hands with the ones I loved. When my mother passed on, she laid the burden on me to look after Louise, and I did the best I could. That was lifted when she asked a home with you saints: I knew she was in God's hands.

. . . The 4th Saturday in May I was so afraid it made me sick, and I couldn't overcome the fear; so I told Jim and Louise to go on to Dan River preaching, that my body was so tired and given out. I wanted to fix my clothes so that I could be baptized with Louise, but I couldn't that night; so I asked God to let me sleep that night and to feel well enough to go to the meeting on Sunday, and, if it were his will, I would ask for a home with you dear people. I arose at 5 o'clock on Sunday morning and felt good, and was getting ready to go. I laid my clothes on the bed to take with me, but I just couldn't take them. I felt that I never would be shown to go before the church; and I never dreamed that I would be led that day. But when the song, "I'm not a s h a m e d to own my Lord", was sung, I had to go, for I wasn't ashamed to own him as my God. I felt that the appointed time had come for me to ask for a home, though I felt so little. The sermon was food to my soul — Fellowship. The three days of our association were just wonderful. I found part of what I had been searching for for over 20 years, the bonds of love and fellowship. I felt that another link had been added to my chain. It was

sweet to me, that 2nd Sunday in October, 1959: I felt the links drawn closer together by the hand of the dear Saviour, who does all things for our good, and at the appointed time.

I wish so much, Brother Spangler, that I could tell you how my poor soul has been fed and made glad by the doctrine you preach. It is the way I believe. God's love and tender mercies have showered down on a poor sinner, and I have experienced these things. If I have been given a spiritual ear to hear and to understand, then I do have a hope to trust in. I know I must have gloomy days, and doubts and fears in the flesh I now live in, but I feel assured that the blessed hope I have, came from the gracious hand of the mighty God, though I know I don't deserve any of it; but I hope I have a thankful heart. Paul said that he could do all things through Christ that strengthened him. I do believe that, don't you? For I live and breathe by the mighty hand of God, or else I wouldn't be here. . .

May His grace and mighty power keep you, and bless you and yours all the days of your life. In bonds of love and fellowship,

A sister, I hope,
Nannie Carter

(The above is a synopsis of Sister Carter's letter. — Ed.)

Route 3, Box 115
Bassett, Virginia

Dear Brother Wood,

Enclosed you will find the experiences of Brother Charley Parcell, which some have requested that he have published in the "Signs of the Times".

He has asked that I mail it in to you. You may publish this when it is convenient to do so.

I would like to add that I had the privilege of baptizing this brother.

Thanking you very kindly,

Yours in hope,
Elder C. E. Turner

"I CLAIM NO HONOR"

Rocky Mount, Va.

Dear Brother Wood,

I have been requested to write an article in your paper as I have never had an opportunity to publicly praise God for the many blessings that I have received at the hand of God.

I am a man that has been highly favored of God and highly honored of men. This has all been unmerited on my part, for it is God that has given me strength and courage to perform my duties in such a way as to be commendable to my nation. So it is to Him all honor, praise, and adoration belongs.

I was reared in a Primitive Baptist family and in my boyhood and young manhood days their preaching was dry and uninteresting to me. When I went to Sunday School, I felt that I was learning a great deal about the way of life and salvation. I had a Bible teacher that I had a great deal of love and respect for. He was a very wise and prudent man. The things that he put the most emphasis on were that the days of the miracles had past and God no longer appeared to men in dreams and visions, that Christ had died for the whole human race and every man could accept and be loved or reject and be lost. I accepted this doctrine because it seemed reasonable to me.

In 1917, I was called into military service and was assigned to a company of men of whom the large majority were men of high moral character. This made army life more pleasant than in many companies. In 1918, I went overseas with the 317th Reg., 80th division. Soon after arriving in France, I was assigned to liaison duty and orderly service. My duties were to stay at company headquarters while the company was on drill. I had a great deal of time to myself with very little work to do. I read my Bible a great deal. Everything I read seemed to condemn me and I became much disturbed over my sinful condition.

On the third day of October, 1918, our regiment was ordered to the front. I was very busy for several hours getting ready for our move. After my duties were finished I came back to headquarters, which was a German dugout. I was told to lie down and relax for we had a hard march in front of us. I wanted to be alone, so I went into a room to myself and lay down on a German cot. It was the darkest place I have ever seen, and it seemed to me that I could feel the darkness around me. I began to think of what a deplorable condition I was in. There I was far from home and my loved ones, facing death, unfit to live and unprepared to die. I thought my chances to survive were so slim. The enemy cannons were rumbling like distant thunder. I felt that I should make peace with my God but it was now too late. I was condemned to eternal doom and justly so, nobody's fault but my own. I felt that God was so high and so holy that I was entirely beneath his notice, but still my cry was Lord be merciful to me, a sinner. I fell asleep or went into a trance and I had a wonderful dream. The whistle blew and I grabbed my rifle and fell in line. It seemed that I was in a new world, that great burden was removed from my breast. I was in a complete state of happiness. All that I could remember of my dream except this was telling my comrades goodbye.

As we marched on, the sound of the enemy cannons became plainer. In a few hours we came within range of them. Those guns had a range of about fifteen miles. As our platoon was marching beside a high building, a large shell fell very near to us. Dirt, rocks and shrapnel poured against the wall near us and literally covered a number of us up. Every man crawled out and marched on very calmly as though nothing had happened. I had seen all of this in my dream the night before. As we marched on, many things happened that reminded me of my dream. About sunrise we came in plain view of the enemy. They were hidden in a piece of woods about

a mile away. They opened machine gun fire on us. Our Captain was shot down in a matter of seconds after the firing started.

When our Captain was shot down, my platoon commander, being the next in rank, automatically took command of our company; and I automatically became company runner.

We were directly in front of what we called a machine gun nest, about ten or twelve machine guns in a small area, each gun firing six hundred or seven hundred shots per minute. Our commander gave the order "Down," and we all fell to the ground. Every few seconds some man would be hit, most of them rendered unconscious. Some would curse and some would call on the name of the Lord.

A small still voice assured me that all was well with me. The Captain lay with his face on the ground, and commanded his corporals to advance their men, one man at a time. The sound of the battle was so dense that he could not be heard but a short distance. It was a pitiful sight to see, those men lying there in a storm of bullets.

I sprang up and ran along the battle front and relayed the command through the company. When I began to move and the rest of the men lying still, it seemed that all of the guns were directed at me. The bullets were singing over my head and in front of me and behind me and knocking dirt around my feet. I succeeded in getting the company to moving forward. Three Governments decorated me for this act.

For this I claim no honor, for it was God that gave me strength and courage to perform my duties, and the arm of God that shielded me from those bullets. Nothing short of the power of God could have done that.

We maneuvered slowly and tediously all day in the direction of the enemy. Late in the afternoon, we came in about fifty yards of the woods where the enemy were hidden. The Captain called me to his side and asked me to give him an estimate of how many men he had

in his command. I told him I could not make an accurate estimate but our loss had been heavy. He said his orders were to take those woods. I told him that I didn't think we were strong enough to do it, so he sent a message to Battalion Headquarters to know what to do. The answer came back, withdraw your troops at once.

It was my responsibility to get this order through the entire company. Everybody was lying flat on the ground. When I started running the firing became very intense. As I went along the battle front, I passed a number of wounded men who would look at me with tears running down their cheeks begging me to help them; please give me a drink of water; please drag me in a shell hole. I had to hurry on to get the order to the men that could come out. After I delivered my message, I attempted to drag a man with a broken leg into a shell hole. I was so weak I could not move him, so I called a man to help me. About the time we two picked him up, he was riddled with bullets and fell across the wounded man. I dived for a shell hole and lay there until the guns were directed in another direction.

I then jumped from one shell hole to another until I got out of sight of the machine guns. I thought I would be alright then. About that time a sniper got range on me, I dived into a place where some man had dug out for protection. The bullets came gliding along on the ground knocking dirt in on me. There I was tempted of the Devil. I was tempted to rise up and let those bullets put me out of my misery, as I was hungry, thirsty, and dispondent about the way we had to leave our comrades at the mercy of the enemy, and had to fall short of our objective.

The thought then came to me, Oh how untrue it would be to my God and to my country, to commit such a rash act! So I lay there until the firing was directed in another direction. I then moved forward a short distance and was wounded in the face by shrapnel. I was

then carried to the hospital and was there when the war ended.

I was then assigned to a Casual Company and sent back to the States. When I went through the mustering office, they sent me back to the hospital for further treatment.

While I was there the great evangelist, Billy Sunday, was holding a revival in Richmond. I wanted to hear some preaching. So I got a pass and went over there. There was a great throng of people gathered there hours before preaching time. When he began to preach, he set forth the Armenian Doctrine stronger than I had ever heard it before. He preached the creature far more powerful than the creator. Everybody seemed to be rejoicing at his preaching except me. Why was I so different? When I was sent home the Billy Sunday clubs were organized all over the country.

One afternoon I visited a lady friend and she suggested that we go to the Billy Sunday meeting, and of course we went. We took a back seat hoping to not be noticed. The leader of the tribe came to me and asked me to come and go with them. I told him I could not believe such a doctrine.

When I came back to Chestnut Church and heard those old Elders set forth the power of God and sovereignty of God, I was built up and made to rejoice in it. Before I would hardly get off the church ground my mind would be back on the things of the world. When I read the parable of the sower and the seed, I saw that I was described as the stony ground. I was much disturbed about that. My prayer to God was to be able to retain these great truths in my memory.

I was reluctant to ever tell my experience to anyone as I thought it would sound like a fairy tale. One Sunday at Chestnut Church, Elder Randolph Perdue came to me and asked me how long had I had a hope. This was such a surprise to me that I could hardly speak, but I began trying to relate something of my experiences to him. I could hardly

express myself.

He began telling my feelings better than I could tell them myself. He told me that I need not look for better evidence to come on and join the Church, that I would be better satisfied and get more out of life.

When I offered myself to the Church, they seemed to receive me gladly of which I am surely grateful. The fellowship of the Church is very dear to me.

Yours in hope,
Charley M. Parcell

THE HEAVEN SENT BREAKFAST

Mr. H. L. Hastings, of Boston, says in his "Ebenezers," that on the afternoon of Christmas Day, 1866, he went into an humble chapel on Lowell Street and found a physician delivering a brief address in reference to the gracious providences of God, and his guiding hand as seen in the affairs of life. He spoke in substance as follows:

"Once in my visits about the city, I stepped into a store and commenced to talk upon the truths of revelation; and the conversation presently turned upon the faithfulness of God in providing for his people. And the merchant said, 'In the city of Portland there resided some years ago a rope maker named H—. He was regarded as being in prosperous circumstances, and doing a comfortable business. In the year 1812, the 'embargo' which was laid upon exports ruined his business: he could not sell his ropes, and finally fell into straitened circumstances.'

'He had a wife, a frail and feeble woman, who had been afflicted with pulmonary disease for 25 years; and he also had several children. One cold, snowy, winter's night their last morsel of food was consumed; he had no means to obtain more, and the children went supperless to bed. The man was not a Christian, and was in great distress. The woman was a child of God and knew there was a hiding place for tossed and troubled souls before the throne of grace. The husband retired to rest with

the children, and the feeble wife remained to pray, and plead the promises of God who feeds the hungry from his bounteous hand.

'The night wore away while she continued in earnest supplication; and about two o'clock something seemed to bid her to go to the door; and she opened it. The snow was drifting and the storm howling without, but in the entry there stood a large basket. Unable to lift it, she dragged it within the door as best she could; and uncovering it, beheld bread, beef, potatoes, butter, ham, and a variety of other articles of food — an abundant supply for the pressing and present wants.

'For all these things she thanked and praised God; and having done so, proceeded to prepare a breakfast for the family: boiling some potatoes, cooking meat, and placing them with the butter and bread, upon the table.

'When all was done, she called her husband and bade him come and see the breakfast the Lord had provided for them. But he, ignorant of God's wondrous workings, supposed that hunger and trouble had made her insane, and begged her to be quiet; and said he certainly would get some food in the morning. But she insisted that he should come and see the food the Lord had provided for them. At length the odor of the cooking breakfast reached his nostrils, and he came out, and saw with grateful wonder the food which the Lord had given to feed his suffering family. The children were awakened, and the heaven sent breakfast was eaten with keen appetites, and reverent and thankful hearts. But the source of the supply, or the hand by which God had sent it, was yet a mystery. Nothing about the basket gave indication of the place from whence it came; and they could only give thanks to the giver or every good and perfect gift for such timely aid.'

'Sometime afterward, someone was looking at the bottom of the basket and discovered on it the trace of two initials, nearly obliterated. At once the man recognized them as the initials of the grocer

who lived at the next corner, and concluded the basket came from him. The grocer was a believer in the final salvation of all men, and was not regarded as especially devout; but it seemed evident that the Lord had used him to convey food to this suffering family.

"The rope-maker's wife lost no time, but speedily called on the wife of the grocer, saying, 'I have come to tell you how the Lord heard my prayers.' 'Stop', said the grocer's wife, 'hear my story first. That cold, stormy night, when I lay in the bed with my infant only a few weeks old on my arm, and the winds howling around, someone came and took hold of me, and said, Mr. H—'s folks are ~~starving~~, and you have bread enough; send them some bread. My husband said that it was false, that Mr. H— is better off than we are. He does not need bread. Soon the hand was laid on me again, and the message was repeated. I again urged my husband to go, but he refused.

"This was done the third time; and I entreated my husband to go, but he had no faith in it. I said unto him, You take care of the child, I am going to carry Mr. H—'s folks some bread. I cannot stay. God will take everything we have if we do not do it.

"Seeing that I was determined to go, he offered to go for me; and took the basket. I told him to put in bread, potatoes and butter, etc., and he went out in the storm, wading through the deep drifts of snow; and left the basket in your entry.

"The rope-maker's wife then told her story about the sore distress, the weary night watch, the agonizing prayer, and the timely answer, which brought comfort to both soul and body in that wild and stormy night."

"And", said the merchant who told the story, "I was one of the children who ate that breakfast which the Lord thus provided." "And", said the physician, "that merchant is Mr. H—, of this city."

This was the physician's story as nearly as we can repeat it; and we have

placed it among these records of prevailing prayer in hope that from it some of God's poor children may derive comfort in the midst of trial and distress, and be enabled to plant their Ebenezers, or memorials of divine faithfulness, thick amid the shadowy pathways of this weary world, until they shall reach the land where, "They shall hunger no more, for the Lamb which is in the midst of the throne shall feed them, and lead them unto living fountains of waters."

Still God humbles his people, and suffers them to hunger, and feeds them in unknown ways, that he may make them know that, "man doth not live by bread alone, but by every word that proceedeth out of the mouth of the Lord, doth man live." (Deut. 8:3) Happy are they who apply these lessons of His providence, and learn more and more perfectly to trust His faithful word.

Sylvester Hassell

(Copied from Gospel Messenger
of December, 1905)

Dear Brother Wood:

There is nothing I enjoy more than reading such as the above. I cannot tell how I feel when I read or hear of God's goodness in caring for his needy ones. It is far better to be so poor as to trust Him for our living, than to trust in uncertain riches. What are the riches and honor of the world worth to the little ones who hunger for his righteousness? The love, fellowship, and presence of Jesus with bread and water, is far more joyous than all the world without him. If others enjoy such as this as I do, it is worth reprinting.

I would like to get Mr. Hasting's "Tales of Trust", or other writings, if available.

Yours in hope,
George W. Jackson,
East Point, Ga.

4511 Prescott
Portland 18, Oregon

Dear Editors of the Signs:

I am almost late with my renewal, but have been so busy getting settled;

and time does seem to fly as we grow older. Sometimes I feel reconciled and peaceful that the years left, if years it should be, are not as long as the years we've lived that are past; and again, I long to stay on, and immediately wonder why I do. So it is a constant desire or prayer that the dear Lord reconcile me to all his dispensations; and again I can't ask for so much. So it's a warfare all the time.

We are nicely situated here, not far from our children, in a nice neighborhood, and our street is well lighted. The traffic is heavy but we are getting used to it. This is a beautiful city — called the garden of roses; and I think it is. Just now the holly trees are full of their red berries, and are beautiful to see. So much pride is taken in the landscaping of homes. Grass is like velvet, and is green all winter. It gets down to 32, but in the daytime is 45, 48 and 50; and in February will be in the 60's. It is much more pleasant than the Missouri winters.

... I am so sorry to be so far away from my home church, but they are so good to write to me; as is Sister Hardy, in Winnsboro, Texas. My home church is Big Walnut Church, Topeka, Kansas; and Elder L. L. Schenck is our pastor.

Enclosed is \$5.00 for which please renew my subscription; and thank you.

Saved by grace, if saved at all,
Mrs. J. W. Taylor

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IS IT TIME TO RENEW
YOUR SUBSCRIPTION?

EDITORIAL

THE LOST SHEEP

Sometime ago I received a request from a dear brother to write an article on the subject of the Lost Sheep.

In presenting to our readers such thoughts as we have on the subject, it is with fear and trembling; there is a difference of opinion among brethren on the subject, and we hope a mantle of charity will be cast over the article; and if there are those who view the matter differently, we would be glad to have them write on the subject. As long as one manifests a brotherly spirit in his writings, we are glad to publish his articles; provided they conform to the principles of salvation by grace.

We find the subject of sheep through-

out the Bible. The wealth of a person was often determined by the number of sheep owned. The animal was useful for food, and used under the law as a sacrifice — as a type of Jesus Christ.

Often in the presentation of them in the Scriptures they seem to represent the church of God as a whole. The line is often drawn between sheep and goats, as representing the elect and the non-elect; or the saved and the eternally lost. The parables of the Kingdom of Heaven seem to present two classes of people. The difference between the virgins was that five were wise, and five were foolish: five took oil in their vessels with their lamps; and five took no oil with them. Five went in with the Bridegroom to the marriage, and the door was shut; and five returned after going to buy oil, and found the door shut. Under the legal or law dispensation, the Hebrew nation was often a type of the church which would be set up under the gospel dispensation; and often referred to as the House of Israel. But all are not Israel that are of Israel, but in Isaac (Jesus) the seed is called; which is the church of Jesus Christ. Though the children of Israel be as the sand of the sea, a remnant is saved. This remnant, in our humble judgement, represents the lost sheep of the House of Israel.

Under the sacrificial law the priest and High priest made offerings for the people daily and yearly, with a promise of better things to come, as a lamb was bound to the altar, and his life taken by the priest. As this lamb was kept continually before the house of Israel as a promise of the coming of the Lamb of God who should take away the sins of the world, no doubt there were among the worshippers Israelites who saw no more than a literal offering; and others who saw Him who was brought as a Lamb to the slaughter for our sins. Faith in the offerer was that which distinguished between the true Israelite, and they who were after the flesh.

Many saw these daily offerings, and longed for a better sacrifice. Many long-

ed for a better righteousness than could be obtained by daily offerings; and only where there was a God given faith could one see the day of Jesus, and rejoice. Abraham saw his day, and by faith could say to Isaac, as they journeyed to the mount where God had commanded him to make an offering of his son, "God will provide himself a lamb for a burnt offering."

As the coming of the Lord Jesus drew nigh, the Jewish priesthood had sunk to such a low level that the torn and the lame were often substituted for the Lamb without blemish: the people brought that which was torn and presented it to the priest for an offering; and this was referred to in the book of Malachi as robbing God. Tradition had taken the place of the commandments of God, and Israel had sunk to a low state. And yet, with this dark picture before us, we are reminded that there remained some who thought upon His name; and a book of remembrance was written for them. These are referred to in the 24th chapter of Ezekiel:

"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day. And I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there they shall lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: but I will destroy the fat and the strong (persons who need no repentance); I will feed them with judgement."

When Jesus sent out the twelve apostles, he commanded them to go not into the way of the Gentiles, nor into any city of the Samaritans: "But go rather to the lost sheep of the house of Israel. And as ye go preach, saying the kingdom of heaven is at hand. Heal the sick, clean the lepers, raise the dead, cast out devils: freely ye have received, freely give."

One of our departed ministers was asked many years ago to whom he would preach the gospel, if God called him. His reply was, "**If I preach the gospel, it will be to the lost sheep of the house of Israel.**

When a woman of Canaan cried to Jesus to have mercy on her, her daughter being grievously vexed with a devil, he answered her not a word; and his disciples besought him to send her away, but he answered and said, "I am not sent but to the lost sheep of the house of Israel." Then she worshipped him, saying, "Lord help me." But he answered and said, "It is not meet to take the children's bread and cast it to dogs." And she said, "Truth, Lord: yet the dogs eat the crumbs that fall from the master's table." Then Jesus answered and said unto her, "O woman, great is thy faith: be it unto thee even as thou wilst." And her daughter was made whole from that hour.

In Luke 15:4 we find a parable presented to the Pharisees after the publicans and sinners had drawn near to him. The Publicans and the sinners seem to portray the lost sheep, as we find the poor publican in the temple feeling too cast down to lift his eyes to heaven, but crying to God to be merciful to him a sinner; but we find the Pharisee thanking God that he was better than other men — resting his case on his fasting and giving. The line is drawn between the poor lost sheep, as represented by the publican, and the self-righteous Pharisee: one begs for mercy, with no righteousness of his own to plead; the other manifests that in his own heart he is a just person who needs no repentance. This was a good time

for Jesus to draw the line: one class draws nigh to hear him — the publicans and sinners; the others, Pharisees, murmuring because the Saviour eats with sinners and publicans. Here he searched their hearts; and closed their mouths.

"What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine (notice where he leaves the ninety and nine) in the wilderness, and goeth after that which is lost, until he finds it. And when he had found it, he layeth it on his shoulders, rejoicing. And when he cometh home, he called together his friends and neighbors, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repented, more than over ninety and nine just persons, which need no repentance."

There are those who do not hear Jesus' word; and they do not hear his word because they are not his sheep. He says, "My sheep hear my voice, and I know them, and they follow me. He calleth his own sheep by name and leadeth them out. And when he putteth forth **His own sheep**, he goeth before them, and the sheep follow him, for they know his voice."

There were other sheep which Jesus owned, that did not belong to the Jewish fold, or the lost sheep of the house of Israel. This refers to the believers, or sheep, among the Gentiles, that he must also bring; and there would be one fold and one shepherd.

There are none of God's people who need no repentance; or whole who need no physician. He did not come to call the righteous to repentance, but sinners. All are sinners, but only to those who have received the commandment, sin has revived, and they have died to hope of salvation by the works of the law; and know the exceeding sinfulness of sin.

Dear reader, have you felt to be the lost sheep? Have you found yourself in the wilderness, with no place to go? Have you been brought to the end of

the law, and He took you on his shoulder and brought you to the fold? Could you believe that the Lord's people are those who are just persons who need no repentance? or are they the Pharisees whom Jesus was setting forth in the parable, who murmured because he ate with sinners? Are the ninety and nine, regardless of their profession of religion, the ninety and nine left in the wilderness. Has the dear Saviour found you as one alone, and delivered you from self-righteousness? If so, then you can sing with Newton:

"I once was lost, but now am found."

In my understanding, we find the lost sheep that Jesus takes on his shoulder and brings home, a picture of the church; and the ninety and nine a picture of the self-righteous who have never felt the need of repentance. One claims to have no right to the blessings of God, as poor lost and ruined sinners; and acknowledging that the dogs eat the crumbs that fall from the master's table, and knowing that all they are, and all that they have, is because of the goodness and mercy of a gracious God. The other despises all others, needs no repentance, is clean in his own eyes, and trust in himself.

As the line of distinction was drawn then, so shall it be until the Lord comes for his own. Times change, conditions vary, but human nature changes not.

Each may feel that he is a lost sheep. There are not two classes of God's people: they are all one in Christ Jesus. They are all by nature a disobedient people; all go astray, and need Him who must find us, deliver us, and bring us to the fold.

Humbly submitted,
D. V. S.

THE WOMAN TAKEN IN ADULTERY

(John 8:3-11)

We have been asked concerning the above incident, if anyone knows what it

was that Jesus wrote on the ground. The inquirer states that she had heard it quoted that Jesus wrote with His finger in the sand. This incident is recorded only by John the apostle, who is represented as the one of the four beasts who was like a flying eagle. Revelation 4:8. It is thought that John, being much younger than the other disciples, lived long enough to see men arise who denied the divinity of our Lord, thus John began his testimony of Jesus with "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life; and the life was the light of men: — And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only begotten of the Father), full of grace and truth." The occurrence of which we wish to write took place the day after the last day, that great day of the feast of tabernacles, where He had cried, "If any man thirst, let him come unto me, and drink. He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. (But this He spake of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)" John 7 shows that when Jesus came into the temple, "the Jews marvelled, saying, How knoweth this man letters, having never learned?" Some believed, others said He had a devil, and the Pharisees and Chief Priests sent officers to take Him, some would have taken Him but no man laid hands on Him. When asked why they had not brought Him "The officers answered, Never man spake like this man."

In the end of that day every man went unto his own house. Jesus went unto the Mount of Olives, what a blessed yet sorrowful place was this, was it not here that His forefather "David went up by the ascent of Mount Olivet, and wept as he went up, and had his

head covered, and he went barefoot: and all the people that was with him covered every man his head, and they went up, weeping as they went up?" David fled before Absalom and his once close friend Ahithophel. Jesus went up from the temple, which was His house, but those who professed to be friends of God and children of Abraham had made it a den of thieves. One only has to read 2 Samuel 15:25-26 to see that

David had a hope in God even at that dark hour. Whenever we may be in sorrow and distress, where there is hope, there will be a place of prayer. The Mount of Olives was a place of prayer, every man went to his own house, but Jesus, whose house was the temple, went to Mount Olivet that night.

"Early in the morning He came again into the temple, and all the people came unto Him; and He sat and taught them. And the scribes and Pharisees, (they whose plans had been thwarted the day before) brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest thou? This they said, tempting Him, that they might have to accuse Him."

How wonderfully David testified beforehand the sufferings of Christ when in Psalm 38:12-14 he says, "They also that seek after my life lay snares for me: and they that seek my hurt speak mischievous things and imagine deceits all the day long. I as a deaf man heard not; and I was as a dumb man that openeth not His mouth. Thus I was as a man that heareth not, and in whose mouth are no reproofs." What cunning craftiness our Lord had to meet with from them. If He had said that she ought not to be stoned, then they would say that He opposed the Law that God had given by Moses, the God whom He had told them had sent Him into the world to do His will. Had He have said she should be stoned, then they could

accuse Him to the Romans as a self-appointed judge. How often men think they are doing God's will when they are not. If they had done as Moses said, they would have also brought the person that was caught with her in the act of adultery. This very man might have been a Roman, and they knew better than to be caught in such a trap themselves, for the Romans were their rulers at that time.

We are asked, if Jesus wrote on the ground, or, as some say, on the sand? I believe it is established that Jesus sat in the temple ~~teaching~~ when they brought the adulterous woman to Him. It was in the outer court which was paved with stones but was called the ground, as we read in 2 Chronicles 7:3. "And when all the children of Israel saw how the fire came down, and the glory of the Lord upon the house, they bowed themselves with their faces to the GROUND upon the pavement, and worshipped and praised the Lord."

These rulers of the people called Him Master with as little sincerity as Judas did when he said "Hail, Master," and kissed Him. Elder Joshua S. Corder said, "The Holy Ghost wouldn't allow Judas to address Jesus as his Lord."

When they asked Him what He had to say about the adulterous woman, He as one who was deaf, stooped down and with His finger wrote on the ground, as though He heard them not. The question has been asked, what did He write? We would not speculate on this, but we shall, we hope, answer the question. He was the WORD of God. David, in Psalm 119:89 says "For ever, O Lord, thy word is settled in heaven." Jesus Christ is the faithful witness. Revelation 1:5. He never spoke or wrote a vain word. The substance of the whole of God's word is found in the Law and the Gospel. The first writing of God was upon two tables of stone. The first writing then in that temple was a testimony against those who were accusers. The Law was written that the offence might abound, that all flesh might be brought

substance of that first writing. "The ungodly are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment." Psalm I:4-5. "But who may abide the day of His coming? and who shall stand when He appeareth." Malachi 3:2.

This first writing condemned every one of them, it brought conviction which stopped their mouths, and Jesus said unto them, "He that is without sin among you, let him first cast a stone at her. And again He stooped down, and wrote on the ground." This second writing was not for them that went out while He was writing it, but notice, "They went out one by one, beginning at the eldest, even unto the last: and Jesus was left alone, and the woman standing in the midst."

Now what was the second writing? We believe it belonged to the second covenant, written, it is true, while the first covenant was doing its work. Prophets told of this second writing. Isaiah said, "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears." Jeremiah said that God, in the new covenant, would write His law in their hearts. "And they shall teach no more every man his neighbour and every man his brother, saying, Know the Lord: for they shall all know Me, from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Jeremiah 31:34. We believe that woman stood in the midst and felt her pollution by the same light that enlightened the others, yet such was His presence to her, that He, who enlightened her as to her condition, also gave her understanding to know that He was her Lord. When He said to her, "Woman, where are those thine accusers? hath no man condemned thee? She said, No man, LORD." She did not say Master, no, she called Him Lord. We believe that like the dying thief, she was given inward sight and saw Him Lord

of all.

God, in restoring Israel, would sprinkle clean water on them and they would be clean from all their filthiness. This sprinkling is when a word or words are spoken; it is described as washing of water by the word. Jesus said, "Ye are clean through the word which I have spoken unto you."

Turning to Ezekiel 36:25-27, the Lord says "I will sprinkle clean water upon you. — A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and ye shall keep my judgments and do them."

"Jesus said unto her, Neither do I condemn thee: go, and sin no more." Let us remember that He is King of kings and Lord of lords, and when He shows mercy and says, "Go, and sin no more," He will keep the feet of His saints.

There is something that must follow this second writing of which I speak, when the Lord is pacified to His sinful people. Turning back to Ezekiel 36:31 it is written, "Then shall ye remember your OWN evil ways, and your doings that were not good, and shall LOTHE YOURSELVES in your own sight for your iniquities and for your abominations." It is the remembrance of such dealings of the Lord with us that humbles us in our walk and conversation, and it is then that we are given to "serve the Lord with fear and rejoice with trembling."

Brethren who are given to accusing their brethren are far from being in this humble mind, and it would be more becoming of them to lay their mouths in the dust. To the accusers in our text Jesus said, "He that is without sin among you let him first cast a stone." In the Gospel Church it is written, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ

that died, yea rather, that is risen again, who is even at the right hand of God, who maketh intercession for us," and that very chapter ends up with this assurance, that nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Of course to be an accuser is an offence against the Church of God. The right way is set before us in Matthew 18:15-17, but seems to be seldom considered as worthwhile by most who are not humbled. One of the first accusers we find in the word of God was Ham, who, when his father Noah was drunken in his tent, walked in and saw his father's nakedness and told his two brothers without. Shem, from whom the Lord Jesus was descended, and Japheth took a garment and laid it upon both their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness. No wonder, when their father, in his humiliation, saw what those two had done, could say in all sincerity, "Blessed be the Lord God of Shem, — God shall enlarge Japheth, and He shall dwell in the tents of Shem." Here in the Covenant blessing of the Gospel we find Jew and Gentile in fellowship, who should ever be found ready to walk backward with the garment that could not be torn, even God's testimony of His everlasting love on their shoulders to cover the nakedness of their brethren wherever they may be found in the tent, or Church of God, for in this fellowship, as Peter says, "charity shall cover the multitude of sins." If one must accuse another in the church, after that person has been laboured with as directed in Matthew, if he will not hear the church, it is better to leave him to himself, and not carry it from Dan to Beer-sheba. That would be, and is, whoever may be found doing it, a despising of God's blessed word and a giving great occasion for the enemies of the Lord to blaspheme.

Our Lord was without sin and He

alone has a right to cast the first stone, as He did to David when Nathan said, "Thou art the man." It will be asked what these stones stand for? They represent the Word of God, which came at first from the Rock, and are not man-made. The stones of the law were those that ministered death, and under that law the offenders, when found guilty, met their death by men throwing stones at them, and they were thrown to kill. The witness that accused, cast the first stone. Jesus, in our subject, settled the case of a poor sinner by bringing all that were there into such condemnation that not one could throw a stone, but they went out beginning at the eldest to the youngest. Under the gospel, stone-throwing is very offensive against the order of God's house.

The writer, in looking back over the forty-four years of his ministry since he was set aside by the Church as an elder, has seen quite a lot of stone-throwing. He went first to the Catskills where there were lovely brethren at variance, yet worshipping the same God and loving the name of Jesus. At Shokan the two sides worshipped in the same meeting-house on different days, used the same Bibles and hymn-books, yes, and preached the same truth, yet their leaders, who were not all elders, had no use one for the other. Quite a few stones were thrown, but they seemed not to hit those at whom they were cast, but rather grieved those poor distressed sheep who in their sorrow knew not what it was all about. One side invited the writer several times to visit them, which he did, and his preaching was well-received, and he was invited to come again the next year to their association. In the meantime he became pastor of the churches of the other side. Of course, stones were occasionally thrown at him, and it was, for some time, hard not to throw back, and hard to find those who had once brothered him turning their backs upon him. IN GOD'S TIME, He turned the HEART of the fathers to the children, and the

HEART of the children to their fathers, and all became peace, to the great joy of all God-fearing people. The stone-throwing ceased and brethren were glad to greet one another with a holy kiss. In Canada it was the same thing, brethren, as in the Catskills, used that stone very often: "They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." Now, if brethren will read what John said, I John 2:18-26, they will find that he was not speaking of brethren who loved the truth, nor does that Scripture apply at all to those who believe in the Deity of Christ Jesus our Lord. It was written against those who denied the Son and so had not the Father. The proof of this is that those dear lovely brethren, both in Canada and New York State, came together as one. How did they do it? By walking together, desiring to grieve not the Holy Spirit of God, whereby they were sealed unto the day of redemption, by putting away from them "all bitterness, and wrath, and anger, and clamour, and evil speaking, — with all malice." By being "kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Ephesians 4:30-32. Just as children of one family fall out, yet knowing that they have been taught to love one another, and desiring to please their parents, bury the hatchet, knowing that it is not life, but death, to live in such confusion.

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

MARK 16:17, 18

The Scripture to which brother Hall refers, reads as follows: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any

deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

"And these signs shall follow them that believe." "Behold I and the children whom the Lord hath given me, are for signs and for wonders in Israel, from the Lord of hosts, which dwelleth in Mount Zion." Also, "Behold, a king shall reign in righteousness, and princes shall rule in judgment." That the last quotation from Isaiah pointed directly to the reign of Christ and the rule of his inspired apostles during the gospel dispensation, will not, I presume, be questioned by any real believer of gospel truth, as recorded in the New Testament. The real followers of our Lord Jesus Christ have been to the carnal world of mankind signs (*semeion*, mark, signal) and wonders (*mopheth*, miracle), not only in the early state of the organized gospel church, but remain so today; for they are the only characters who set forth God's justice, as well as mercy, and testify faithfully to fallen man's true condition; therefore are signs. Also, every one who is so unspeakably blessed as to be born again, is a miracle of God's abounding grace; but none have been inspired to do and record what the apostles did; for the declaration was, "Bind up the testimony, seal the law among my disciples." The word bind, in this connection, is of awful import, and is recorded only in one other place in the Old Testament from the same word, which is *tsarar*, to straiten, compress; therefore there is no appeal from the straitened and compressed testimony of the inspired apostles concerning the doctrine of God our Savior.

Said the Son of God, "I must work the works of him that sent me while it is day: the night cometh, when no man can work." There is no authority to sustain any one in attempting to show that any miracles have been performed by the church upon the physical body of mortals since the apostles passed away; and our God gave them that power, as the **absolute** signs or tokens of their special position as judges on

the "twelve thrones, judging the twelve tribes of Israel;" and in the sense that God's servants cannot now heal the sick, cure the lame, nor raise the dead, night has certainly come. Said the apostle Paul, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will." It should be carefully noticed that all those signs, wonders, miracles and gifts are according to God's will.

"In my name shall they cast out devils." "And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. * * * Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names (personal election in the strictest sense) are written in heaven." See also the following: Acts v. 16; viii. 7; xvi. 18; and xix. 12. These quotations and references positively show what power Israel's God gave to those ancient disciples and apostles, thereby positively attesting the call of God as bestowed upon them, and the gifts, as no others have had.

But, brother Hall, in a gospel sense, faithful, discriminating and God-honoring preaching still has a "casting out" power; and Jude exhorts that we "should earnestly contend (not simply talking in a pleasing, flowery manner, but contend earnestly) for the faith which was once delivered to the saints;" and the reason given is, "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 (*aselgeia*, signifying excess, licentiousness — what a fearful meaning), and denying the only Lord God and our Lord Jesus Christ."

About fifty years ago, when the separation was taking place in the Baptist denomination in the state of Maine,

a true, tried and faithful minister was preaching from the words, "Evil communications corrupt good manners," and a large assembly was present; and up got one man, and out he went, in somewhat of a hurry. Then the faithful servant of God said, "I am satisfied this is the gospel, for one unclean spirit has gone out, both soul and body." Therefore it is evident that gospel preaching, without any mixture of legality, draws the line of demarcation, and soon, if any are not at home in the church, will be heard the following: "He is too severe, too doctrinal, not enough charity," &c., &c. It is not possible for any more severe language to be used concerning hypocrites than the dear Savior and his apostles used; and if the truth is too severe, such are not at home. David said, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." This declaration of the psalmist is restricted to "all ye that fear God;" and Paul 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."

In the deep and glorious sense of the gospel, the most ignorant and illiterate person, when brought by abounding and reigning grace to openly triumph in the salvation of our God, through our Lord Jesus Christ, speaks with a **new tongue**, and sings a new song; not the old one remodeled; yet the same fleshly member is used; and how often in the happy moments of the first deliverance the person sees the glorious way of life and salvation so clearly that such thinks, Now I can certainly make my friends understand this great matter; but he soon learns that natural persons cannot understand this new tongue, or pure language God has given him; and the promise was, "For then will I turn to the people a pure language (in this place the word is *saphab*, lip, and is recorded seven times only in the Old Testament from that word, with precisely the same meaning in each case), that they may call upon the name of the

Lord, to serve him with one consent."

A remark upon the last word in this quotation, and this clause of the text will be dwelt upon no more. Consent is a remarkable word as used here, for it is from **shekem**, one shoulder, and it is only recorded in one other place from the same word; and, meaning shoulder, shows that there is no dividing the pure lip in praising God in the great matter of salvation. My brother, it has been shown from Scripture testimony that our God enabled the apostles to speak with tongues as none have since; but every dear child of God speaks with a new tongue in our day, when he gives God all the glory in the salvation of ruined sinners; and there is no Ashdod language in it, but the pure language.

"They shall take up serpents." That they could take up literal serpents and receive no harm, is clearly set forth; for when the viper came out of the heat and fastened on Paul's hand, "he shook off the beast into the fire, and felt no harm." And the minds of the barbarians were suddenly changed, for they had just "said among themselves, No doubt this man is a murderer, whom though he hath escaped the sea, yet vengeance suffereth not to live. * * * But after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a god."

God's dear children in this day, through reigning grace, are enabled to shake off vipers yet; for often when the viper fastens on them, in the person of some bitter opponent of God's truth, and they can say as did Michael, the Arch-angel, "when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee," it shakes the viper off into the very fire out of which he came, and the child of God receives no harm. And the ingredients which keep the fire in which the vipers live, burning, are revenge, malice, hatred, wrath, strife, sedition, &c. And when all are burning, the fire is very hot indeed; for wicked

men were called vipers by our dear Redeemer; and while here on earth, how often in their malice did they fully intend to harm or destroy him; but the truth uttered by our Immanuel always shook them off, and into their own fire; therefore it is evident that vipers are shaken off, and God's children remain unharmed.

"And if they drink any deadly thing, it shall not harm them." The power of the Savior did neutralize any and every poison that they might drink; and so to-day, when some of God's children drink some of the old traditions, he keeps them from being hurt thereby, though for a time they may be sick; but all shall rebound to his declarative glory and their good. Many deadly things are prepared in this day, and many of God's dear children are placed in positions where deadly things are dealt out literally; and in some cases the vessels are so beautiful in which such "wild gourds" are presented, that if not a full potion is taken by a child of God, he is very apt to taste; but to the man of God anciently exclaimed they who were eating, "O thou man of God, there is death in the pot. And they could not eat thereof. But he said, Then bring meal. And he cast it into the pot; and he said, Pour out for the people, that they may eat. And there was no harm in the pot." The meal neutralized or took away the death out of the pot; so grace can take away or subdue the power of the wild gourds, gathered in fancy wide domain, that a servant of God may attempt to feed the children of God with. And adored be our heavenly Lover, when any of the dear lambs of the flock have taken a drink from that pot, when ornamented with wild gourds, grace will prevent any fatal results. This clause might be dwelt upon at length, and not exhaust the subject; but enough has been said as a key to unlock with, as we have merely entered the vestibule.

"They shall lay hands on the sick, and they shall recover." "And believers were the more added to the Lord, multitudes both of men and women, insomuch

that they brought forth the sick into the streets, and laid them on beds and couches, that at least the shadow of Peter passing by m i g h t overshadow some of them. There came also a multitude of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits; and they were healed every one. Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation, and laid their hands on the apostles, and put them in the common prison." We should notice carefully that the apostles were the persons empowered to heal the sick. Carefully peruse the rest of the chapter from which the quotation is made, to see what wonders God wrought through the apostles.

Upon another occasion the apostle Peter was enabled to perform a surprising miracle on the "man lame from his mother's womb;" for the man, "seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none; but such as I have give I thee. In the name (reader, notice carefully the wording) of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and ankle bones received strength." Did Peter claim any power of his own, as a man, to perform the miracle? No; but said he, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or h o l i n e s s we had made this man to walk?" Then follows the awfully sublime description of "the God of Abraham, and of Isaac, and of Jacob," &c. And in the sixteenth verse he says, "And his name, through faith in his name, hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

Many quotations m i g h t be made,

showing the power given the apostles; but one more must suffice, and then with some general remarks the reply be closed. James says, "Is any sick among you? Let him call for the Elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith (not merely a formula of words) shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." That there was power given the apostles to heal, has been proven from the Scriptures, if words have any meaning. And there is a kind of sickness, at times, in churches in this day, painful at times to behold; but when God's time comes for healing such diseases, it surely will be done.

In closing this reply, it seems very important to state that the inspired apostles never boasted of what they, as men, had done, but gave all the power and glory to God, which excluded all boasting; and it must be evident to every real and h u m b l e follower of Christ, and every true believer of the record made in the Scriptures, that since the apostles passed away miracles ceased; but alas! there are some so under the hallucination of the carnal mind as to be advocating faith cures to-day; but the condition that such ones are in themselves only shows the sad frame of the mind controlling them. This subject might be extended to a great length, but I forbear writing any more; and if published in the Signs, brother Hall can read and compare the same with the Scriptures, as well as others who take the time to read the communication, and reject all that is not according to the law and to the testimony.

(The above is the answer to a request of Brother Enoch Hall, of Illinois; and was written by Elder William J. Purington, of Hopewell, N. J., May 3, 1886.)

OBITUARIES

DEACON WILLIE O. ALTIZER

It is with much sorrow that I attempt to write these lines in memory of this esteemed brother.

Brother Altizer was born, lived and died at

his home near Riner, in Montgomery county, Virginia. He was a member and deacon at Valley View Church for many years, and was highly esteemed by the church and all that knew him. He was active in business and public affairs, and his deportment was of the highest quality, his disposition being of a quiet, reserved and unassuming nature.

Born of a hardy stock of ancestors who were known for industry and frugality, which qualities were his inheritance, he was a farmer by vocation which he pursued with diligence, and prospered, having accumulated a great abundance but was humble and mindful of the poor.

Brother Altizer departed this life at the age of 82 years, leaving his wife and three sisters to mourn his loss. He did not marry in early life but in later years married Miss Nova Harman who was a devoted helpmate and a great solace to him.

His sisters are Mrs. Lucy Lawrence and Mrs. Mirtha Gordon, of Riner Va., and Mrs. Zoll Grim, of Christiansburg, Va.

Brother Altizer will be greatly missed by the church, his loved ones and many friends. He sleepeth now that blessed sleep.

Written by his yoke fellow in the church,
W. M. Graham

MRS. CASSIE ELIZABETH HILL

Sister Cassie Elizabeth Hill, of El Dorado, Ark., passed away November 26, 1959. She was eighty-two years old and had been in a pitiful state of health for several years.

She is survived by her husband; one son Fletcher M., El Dorado, Ark.; one daughter, Mrs. Roy Stone, El Dorado; two sisters, Mrs. John Burton and Mrs. A. O. McLeod; and by seven grandchildren and six great grandchildren, and a number of nieces and nephews.

Sister Hill manifested much love and interest in the doctrine and fellowship of the Primitive Baptists, and united with the church at Rehoboth years ago, and always attended her meetings when possible; and after she was no longer able to attend she would make mention of the meetings when the writer visited her, which was as long as she lived.

May the Lord bless and comfort all who mourn her passing. Let us not weep as those who have no hope, but let us look forward to the great day when the Lord will come to gather all his children to himself.

The writer and Elder W. A. Speer conducted the funeral at Rehoboth Church in the presence of a large congregation of relatives and friends.

(Elder) R. W. Rhodes

CHRISTENA McLAREN

Our dear aunt, Christena McLaren, was born September 29th, 1872, and departed this life

September 15th, 1959. She was the daughter of the late John McLaren and the former Elizabeth Campbell of Covenanted Baptist belief, and lived in Kent County, Ontario, all her life. She is survived by several nieces and a number of grand-nieces and grand-nephews.

She was a faithful attendant of Duart Covenanted Baptist Church, not a member, but very staunch in her belief and was greatly beloved and highly respected by all who knew her. Friends of the family church were always welcome in her parents' home, also in the home of her sister, Sister Effie Carey, where she lived for many years. For the past three years, she and I lived together. Elder George Ruston, being her pastor for the past thirty years, knew her very well, and at times she repeated to him, "Not a single shaft can hit, till the God of love sees fit."

Funeral services were held at the Walker Funeral Home, Rodney, conducted by Elder George Ruston, who spoke very comfortingly from Psalm 36:7. Interment was in Ford Cemetery, with five grand-nephews and a neighbor acting as pall-bearers.

Written by her niece,
Marie Driver

As her pastor, I would like to add that it was twenty-eight years ago, when she was very ill in the hospital, expecting to have a serious operation, that she first said to me, "Elder Ruston, not a single shaft can hit, till the God of love sees fit." This God-given and God-honouring confidence remained with her, and her end was peace.

G. R.

MRS. VIRGIE T. VARNELL

Mrs. Virgie T. Flowers Varnell, widow of the late Elder C. D. Varnell, was the daughter of Mr. and Mrs. John Flowers, born January 18, 1882, in Henderson County, Texas. She died November 2, 1959, at Hobbs, New Mexico.

She was united in marriage to C. D. Varnell in 1902, in Van Zant County, Texas. They moved to Taylor County, Texas, in 1915, where she resided until about three years ago when she went to Hobbs, New Mexico, to make her home with a daughter. To this union were born eleven children; of which eight are living.

Sister Varnell united with the Old School Baptist Church in 1929. Her beloved husband, Elder C. D. Varnell and three children preceded her in death. Survivors are: 3 sons, J. R., Plainview, Texas; Estelle, Rogers, N. Mexico; C. D. Jr., New York; five daughters: Mrs. Roy Cogsdill, Hobbs, N. Mexico; Mrs. M. N. Rowe, Abilene, Texas; Mrs. Preston Rushing and Mrs. H. C. Hailey, Ft. Worth, Texas; Mrs. Dewey Denton, Maybrook, Texas.

Also 27 grandchildren, 9 great grandchildren, and a host of other relatives and friends.

Funeral service was conducted by the writer. She was laid to rest in the Potosi Cemetery, to await the coming of her dear Saviour.

Written by request,
Elder C. M. Haygood

MRS. MARGARET JACKSON WOOD

Mrs. Margaret Jackson Wood was born at Marmet, W. Va., August 18, 1876, and died December 1, 1959, at the age of 83 years. She was a daughter of Thomas Edward and Susan Mahon Jackson; and was united in marriage to the late Daniel C. Wood on August 18, 1897. They lived at Hinton, W. Va. until moving to Roanoke, Virginia, in 1912.

She was the mother of nine children, one son, Wesley, dying in infancy, and two sons, Carl and Jesse, preceded her in death by two and three years. Surviving are the following: John D. Wood, Manassas, Va.; Paul A. Wood, Roanoke, Va.; Mrs. Otto Davis, Berkley, Calif.; Mrs. J. V. Webb and Mrs. Leslie F. Foltz, Waynesboro, Va.; and Miss Doris E. Wood, Washington, D. C. Surviving also are eleven grandchildren and twelve great grandchildren; one sister, Mrs. Mary Wilson, Charleston, W. Va., and one half-sister, Mrs. Thelma Ramsey, Charleston, W. Va.; and several nieces and nephews.

Soon after moving to Roanoke she was experimentally brought into the knowledge of the truth, and made to love that which she had not loved before, and united with the Primitive Baptist Church there. Her husband, who had long been a believer, soon followed her, and they were baptized at the same time. Their home was typical of most Old School Baptist homes: they loved to entertain the brethren and friends, which they did as long as they were able. For some years she lived with a daughter in Waynesboro, (Mrs. Webb) and in a nursing home nearby.

A private service was held at Waynesboro, after which the remains were taken to Roanoke, where graveside services were conducted by Elders C. E. Turner and J. P. Helms; and she was laid to rest by her husband in Evergreen Cemetery.

Mother had been getting weaker in body and mind for some months, so that her death was not unexpected. She finished her days on earth, and we find that we weep not as those who have no hope. Her hope was founded in grace, and we believe it will be with her as the apostle wrote:

"Christ was once offered to bear the sins

of many; and unto them that look for him shall he appear the second time without sin unto salvation." (Hebrews 9:28)

J. D. W.

MATTHEW WILLIAM PICKERAL

Matthew William Pickeral was born August 19, 1877, and departed this life November 28, 1959; making his stay on earth more than eighty-two years. He was the son of the late George and Jane Brumfield Pickeral, and lived in Pittsylvania County, Virginia, all his life. In December, 1909, he was united in marriage to Leanna Dalton, who died in February, 1956. To this union were born eight children, who survive: Early, of Gretna, Va.; Lawrence, Hurt, Va.; Paul, Greensboro, N. C.; Otis, Altavista, Va.; Mrs. Naomie Phelps, Newark, N. J.; Mrs. Tommie Tinnin, Greensboro, N. C.; Mrs. Louis Gullitti, and Mrs. Paul Henderson, Altavista, Va. Also surviving are: fifteen grandchildren, and one great grandchild; one brother, Lee Pickeral, Hurt, Va.; and one sister, Mrs. Jane Ramsey, Alton, Va.

Brother Pickeral united with Weatherford Primitive Baptist Church, September 5, 1908, and was ordained deacon July 22, 1922. He was a very lovely brother, and was highly esteemed among the Primitive Baptists. He was devoted to the church and attended meetings far and near as long as he was able. He was well read, and was established in the doctrine of Salvation by Grace; and gave much evidence of his hope in the Lord.

His funeral was conducted at Weatherford Church by Elders J. W. Gilliam and H. W. Wray, in the presence of a large congregation of friends and relatives. His body was laid to rest in the church cemetery to await the second coming of his Lord and Saviour.

Lelia Dalton

RESOLUTION OF RESPECT

WHEREAS, We the members of Valley View Baptist Church, Montgomery County, Virginia, mourn the passing of our beloved brother and deacon, Willie O. Altizer, be it

RESOLVED, that we bow humbly to the will of Him that doeth all things according to his will, knowing that we have lost a faithful and highly esteemed brother; and

BE IT RESOLVED, that a copy of this resolution be sent to the Signs of the Times and the Old Faith Contender for publication.

Written by
W. M. Graham

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., APRIL, 1960

NO. 4

Rt. 3
Arab, Alabama

Dear Editors:

Enclosed you will find \$5.00 to cover our subscription for 1959 and 1960.

. . . I am also enclosing an article written by my dear companion several year ago. If you find it sound and care to publish it, you have our permission.

A very unworthy little sister,
Fannie R. Hyatt

*"I am the vine, ye are the branches;
He that abideth in me, and I in him,
the same bringeth forth much fruit:
for without me ye can do nothing."*
(John 15:5)

What a blessed comparison is this? When men compare one object with another, or one thing with another, there is apt to be an uneven comparison. But when God makes a comparison, both sides are equal; for he is alwise, and none can instruct him. In the 15th chapter of St. John, Jesus himself is speaking.

"God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds." (Hebrews 1:1)

"I am the vine, ye are the branches." Consider for a moment what relationship the branch has to the vine: The branch is dependent upon the vine for its life, for the substance that gives life to the branch must come through the vine before the branch can put forth and bud. The branch depends entirely upon the vine for every bit of substance

it receives; and the branch bears fruit only because it abides in the vine; it bears fruit only through the substance of the vine.

God's children bear the same relationship to him, and bring forth fruit; for he says, "He that abideth in me, and I in him, the same bringeth forth much fruit."

Can a branch sever itself from the vine, and say to the vine, "I will bear no fruit this season?" Anyone knows that that is impossible! Can a branch say to the vine, "I will bring forth fruit?" Or can it, in any sense, do anything independent of the vine? I say no! Neither can a child of God bear any fruit of himself, except as he receives the substance, or life-blood, from the vine.

In this area there are no Old Predestinarian Primitive Baptists, but many who are called Primitive Baptists take much of their time telling the good things a child of God can do after regeneration — after he is born again. They say he can of himself be obedient and receive blessings from God; or of his own will be disobedient and receive chastisements. I maintain that we can be obedient only through abiding in the Son, as the branch abides in the vine; and that every whit of man's obedience must come from that substance that comes only through the vine. In 1st Peter 1:2, we read, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." If we have any obedience in us, it must come through the sanctification of the Spirit.

I hear it said, "I can go to church and receive a blessing; or I can stay at home and be condemned." But I main-

tain that if one goes to church, it is through the grace and mercy of God that he is given a mind to go — God has given him that mind, and made it so strong that he could not stay away. Remember, that the branch bears fruit through the substance received from the vine. The last part of the verse says, "for without me ye can do nothing."

Keep this in mind for awhile: "Without me ye can do nothing." All the children of promise, all down through the ages, and today, without Christ they could do nothing. Are there any exceptions? Christ did not mention any. The word Nothing means just that, and no more.

We come to the key to the whole thing, and I quote Elder E. J. Lambert's text which he once used in the Signs: "I can do all things through Christ which strengtheneth me."

If there is any obedience in us — if the branch bears fruit, it is through the substance of the vine. If the branch is cut loose from the vine, it immediately withers and dies.

"For without me ye can do nothing."

"I can do all things through Christ which strengtheneth me."

David Hyatt,
Rt. 3,
Arab, Alabama

REMINISCING

535 Jefferson Street
Greensboro, North Carolina
March 12, 1959

Dear Brother Spangler:

Since I have been deprived of the privilege of attending church meetings for some time, I have an insatiable desire to write and let you know how very much I have missed the meetings. But first, I would like to say that I deem it the highest privilege that a poor sinner could be blessed to enjoy in this life, and that is that he be enabled to attend his church meetings, mingle with the

dear saints of God, and sing songs of praise in unison to our dear Savior. That has been my life down through the years. It is no wonder then that I cannot find words that would adequately express how I have missed this blessed privilege.

I have had some sweet meditations of late that I would like to mention. One night recently while everyone was asleep, I was meditating on some glorious sermons that I have been privileged to hear from time to time down through the years. My reflections on the many, many, comforting sermons I have heard you preach have revived my famished soul, and I was enabled to take new courage. Of all the sermons that I have heard you preach through the years, I especially would like to mention two that I rejoiced in. I well remember the first time I heard you preach was at an association in Reidsville in 1924. This was on a Saturday night that I went with my dear mother, whose dear spirit I feel with all my heart, is now resting in the great Paradise of God. And in this connection, I would like to say that our dear mother and father carried us children far and near to Old School Baptist meetings from our childhood till we were grown. I feel to be thankful for this.

Now, back to that sermon. Although it was some thirty-five years ago since I heard you that first time, I shall never forget your text. It was, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the Law of the Spirit of Life in Christ Jesus hath made me free from the Law of sin and Death." (Romans 8:1-2)

Ah! how gloriously and comfortingly you spoke, and how my young heart feasted on that blessed manna from on High! For a time, I felt free of that condemnation, and somehow I felt that blessed freedom from the law of sin and death that Paul spoke of. Since that time I have wondered if, in my youth, I was too presumptuous in trying to lay

claim to those blessed promises of which you so beautifully spoke.

I was then given to feel that there are no age barriers with our blessed Lord, neither to the dispensers of His glorious gospel, nor to its recipients. Blessed thought!

Another of your sermons that stands out with me, is the one that you preached at our church in Reidsville, when you visited our church about the middle nineteen-thirties. It was so precious to me that I feel that it too, will remain with me as long as I remain in this world. Your text that day was from the 17th Chapter of I Kings — and was about Elijah requesting water, and a cake from the poor widow. This poor widow said to Elijah, "As the Lord liveth, I have not a cake, but an handful of meal in a barrel and a little oil in a cruse," etc., but she did as Elijah bade her and she and Elijah and "Her House" did eat. You so beautifully pictured how the barrel of meal wasted not, neither did the cruse of oil fail. My poor soul was again made to rejoice in the assurance that, just as the poor widow's meal and oil never entirely was exhausted, so it is with our dear Lord's inexhaustible supply of Grace. He supplies it to His dear people from time to time — and it is never too late nor too little!

I am slow of speech, being unable to express myself concerning the things that will endure when all things earthly have passed away, but just felt to tell you these things; they have been so sweet to me. I was so glad to have you and dear Sister Spangler visit us, and I hope you will come back when you are again in Greensboro.

I am looking forward to the time when I can be privileged to assemble with you dear people again, and I hope that you good folks will feel to pray for me. I feel to need the prayers of God's dear children. May God continue to keep His constant watchcare over us all.

In hope of life beyond this world,
Mamie P. Aldridge

AM I A CHILD OF GOD?

First allow me to introduce myself by telling you a little about my life. I am third from the youngest of ten children. I was born in the flesh May 25, 1915, on a farm in Crenshaw County, Alabama. My father is William Sion Mitchell and my mother was Velma Welch Mitchell. She departed this life October 27, 1954. When I was two I burned both my feet and had to learn to walk the second time. Let me say here, I walked in fire naturally and I feel for sure I walked in fire spiritually. I was about ten years old when I had a dream I have never forgotten. After my mother died I dreamed the same thing about her. I dreamed I was dead naturally but I knew everything. I could see the flowers and the people but I could not move. In my dream about my mother I knew she was dead but something kept telling me she was alive. This might not have any meaning to you, but to me it means there is life beyond the grave. My mother lives and I have a hope. I finished my high school education at Luverne High. My parents were getting old and I had to get a job to help with the family budget. In the year 1943, I met and married my husband, Charles Oliver Dixon.

The question I have used as a title comes to my mind often, but no answer. I do know one thing, and that is I am one of the greatest of sinners. This has been revealed to me by a power so great that it engulfed my very being. I thought for sure I was doomed for hell. On Sunday night, June 29, 1951, I had an experience which I shall never forget. I went to bed about nine o'clock. When I had been in bed about thirty minutes, something came over me in a flash. It was a mighty power that I could not escape. I knew for sure that the devil had me. I thought my time had come to die and I would go to a place of torment for eternity. I was awakened to see myself as I really was. I thought I was a good person, at least I tried to be, but I measured my goodness by the

ways of the world. I found that would never do. I wept bitter tears. I got out of bed and it seemed as a white light covered me. It only stayed for a second, but it frightened me so I called my husband and told him I was dying. I was crying and shaking so I could hardly control myself. I was begging God for mercy. Oh, what a terrible shock it is to suddenly realize you are the worst kind of a sinner. I found myself as I imagine Paul must have felt when the Lord made him fall on his way to Damascus. I tried to think that it was all an imagination but it was like a mighty rushing wind and I do not think I ever had a brain storm that great. The doctor came about twelve o'clock and put me to asleep. The next morning I was not much better. There was not any place on my body that did not hurt. I was most miserable. The doctor started me on a series of examinations which took about three weeks. When all the doctors had finished, they had found nothing organically wrong. They said that I was suffering from a nervous breakdown. It was a breakdown, for God unrobed me of all my self-righteousness and my false pride melted like ice on a hot day. I was really sick then, but I realized my only help was coming from God. At the time, I had a job as a book-keeper in a department store which I had had for ten years. I had to quit my job. Most of the time I cried and could not sleep day or night. It seemed that all the world had changed but it was not the world at all, it was me. My sins poured on me as hot water. How I did want to run and hide but I knew that the Lord could find me any place I might go. I tried to pray and all I could say was, "Lord, have mercy on me." I knew if the Lord did not help me I was lost without hope. By April, 1952, my husband was at a loss to know what to do. He and my doctor, with my consent, decided to take me to the Oschner Clinic in New Orleans for another series of examinations. When the doctors had finished, they told me the same thing the other doctors had told me. I had

been sick about a year and burned one of my legs. Part of the time I had to stay in bed. One day while I was in bed, I thought about reading the Bible, so I got it and started reading. I had read it many times, but not like this. I could not put it down. I just wanted to read on and on. I read all the New Testament and part of the Old. Since then I have read and reread. It is always so very new. God's word can only be interpreted when it is revealed by the Holy Spirit. I seemed to hear a small voice saying to me, "Be still and know that I am God."

When all this happened to me I was a member of the Missionary Baptist Church, so I started taking an active part in all the church work. Dear friends, let me tell you right here, you cannot work your way to heaven; and being good won't get you there either. You are saved by the grace of God. I tried hard to be a good member. But the more I did the smaller I felt. I taught Sunday School, was secretary of the W.M.U., and Community Mission chairman of my circle. When I was teaching, I had a class of five and six year old children. Every Sunday I would go in the room and close the door, and it seemed to me that the Lord was looking at me through all those little eyes. I would try to read a Bible story to them and I would choke on the words. I soon found I could not teach those children anything. I was in need of a teacher myself. When I would go in the worship service I felt like I was in a desert place or a city of the dead. The preacher's sermons were as dry as sand. He read most of what he had to say. I worked real hard at the Community Mission work, it was the only thing I really had my heart in. I carried food and clothing to the poor, visited the sick, helped with the Christmas trees at the Veteran's Hospital, and many other things. We had to report everything we did to the W.M.U. of the church but one day this scripture came to me. "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost:

and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (I John 5:7, 8) I knew then the church did not need a record of what I did. I remembered Jesus said on one occasion, "Take heed that ye do not your alms before men, to be seen of them: but when thou doest alms, let not thy left hand know what thy right hand doeth." I think when a child of God does a good deed he isn't looking for a reward or for glory. It is the love of God he has in his heart that makes him want to do it. I just had to give up all the church work I was doing, for the burden was more than I could carry. The last time I made a quarterly report and started to sign my name, I started shaking and crying for no known reason. I knew then I was signing the wrong thing.

My mother was a member of the Primitive Baptist Church and I could get more consolation out of talking to her than I could anyone, but the Lord took her to be with Him. I was then in the darkest kind of wilderness. I tried time and again to beg the Lord to help me. I was ready to stop. Nothing had any meaning. I wasn't bitter; I was just lost. The second Sunday in August, 1955, I was drawn to Sweetwater Church like it might have been a powerful magnet. Elder E. D. Gafford was and still is the pastor of that church. I asked the church to give me a home. I don't know why they did but they took me in. I don't remember what I told the church that day, but I do know a burden was lifted off me for a while. Then much to my sorrow I had to be carried to the hospital the next week. The doctors could not find anything wrong. I knew I was going to die then, and I did die to this world and its vanity. I stayed in the hospital a week. After that I had to go live with my sister, Lois, for three months. I wasn't able to take care of my home. Often I would be trembling and crying, and my sister would ask me to tell her what was wrong. I would say, "I am afraid." One

day I heard Elder Gafford use as a text Proverbs 14, Verses 26-27: "In the fear of the Lord is strong confidence: and his children shall have a place of refuge." "The fear of the Lord is a fountain of life, to depart from the snares of death." When I came out of the church I felt much better and have been made to meditate on that scripture many times since. My sister, Bessie Lou, joined the church at Rutledge in September after I joined in August and she and I were baptized at the same time. Elder Gafford asked me where I wanted to be baptized and I told him it did not make any difference as long as it was in a stream. He asked me why a stream. He said God made all the water. I could not tell him then, only Jesus was baptized in a stream and I wanted to follow Jesus. Since then I told Elder Gafford that the running water seemed to have life in it and the pond or pool was dead. I had already been in a dead pool and tried to believe and live a dead or dried-up doctrine. Ever since I came out of the water I have felt a wonderful joy and hope. Not that I think going down in the water had anything to do with the sweet peace that filled my soul, but God saw fit to give me relief. I still get down in a low pit sometimes but Jesus has mercy on me and lifts me out again. I can't go to church enough. My heart yearns for spiritual food. I know God gives to His children such as they need. I realize now I am a stranger in this world. I will wait the Lord's time to take me home. He said in His word, "I will not leave you comfortless" and I know He won't. I will go along with Paul when he said, "I am crucified with Christ: nevertheless, I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the son of God, who loved me, and gave himself for me."

I am writing this, I hope, with a humble heart. I hope it pleases God to pardon all errors. When you feel the spirit of prayer and are at the throne of Grace, if not asking too much, please

think of me.

Yours in bonds of God's precious love,
Eleanor M. Dixon
Montgomery, Ala.

HIS NAME IS JEHOVAH

9301 Notre Dame
Chatsworth, Calif.

Dear Brother Spangler:

I am enclosing \$5.00 for renewal of my subscription.

I enjoyed the last issue very much: the editorials are good. I enjoyed Elder George Ruston's writing from Phil. 2:12-13. There is one thing sure, God is the judge of the whole earth, and the universe. So we know he will do right, and his will is being made manifest as time unfolds before us. Not one thing will go uncontrolled beyond his power and wisdom. His purposes for the earth, and for man upon it, are being fulfilled in every place. He is not a man that he gets, or becomes confused in anything that he has made. He is a God of order and peace among his visible and invisible creation.

But man in the flesh or nature is constantly being confused and disappointed; and great problems arise among men of the earth. But this is not so with the eternal God. He is a God of purpose; and that is why he told Moses to tell the children of Israel what his name is — so that they could distinguish him from all other things called gods. He told Moses to tell them his name is Jehovah. (see, Exodus 6:3; Psalms 83:18; Isaiah 12:2; and Isaiah 26:4.) These all show that he was not as the gods of the nations, but in him was all power, and his determination was to carry out every purpose which his name signified.

There are many lords and gods in all the earth, but there is only one almighty God, or Jehovah. We can see by the written word which he has given us, that through the ages his will in his purposes has been carried out; and it ever will be carried out to his name's

glory. He said that for his name's sake he did this or that. His word is truth, and has been proved in all ages: he is a true God and will not fail in any of his promises.

I did not intend to write a letter, but, speaking of our Creator and his righteousness, causes one to feast in the spirit of truth; and it is hard to stop.

Sincerely in hope,
Bessie Martin

EXPERIENCE

As you have again requested that I send you a copy of my experience, I will try, the Lord being my guide, my strength, my all in every thing; though I feel fearful of the attempt.

I will not say that I have no experience, for I know there is a Power reigning over us day and night, and that this power lifted me out of pits of darkness when I had given up to die; and I knew that Hell must be my doom:

I went to a secluded spot near the house. It began raining, some of it falling on me, but my tears were pouring too, and I didn't notice the rain. All of my sins came up before me — even the thoughts that I had not been good to my little brothers when we were young. I wanted no one to find me, but to let me stay there and die. Velma, my youngest daughter, missed me, and found me in so much trouble. When she failed to get me to the house, she asked Daddy to go and see if he could get me to come in: she wondered what had hurt Mama so. Roy came, and sat down by me. I begged him to go, and "Don't worry, let me stay here and die; I am too mean to live with you and the children." He said, "No, you are not mean." But he did not convince me.

I don't recall all of the Scriptures he quoted to me, but one passage was, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." He said, "Come on with me; it is raining." I went, reluctantly; and lay across my bed for awhile. He went back to his reading; (I learned later

that he did not read any more).

Later in the afternoon, a neighbor sent for me to come and see her sick baby. I got up, and, knowing that I could not see very well, looked in the mirror: my eyes and face were swollen. I went on; and I noticed that they looked at me in wonder, but I did not worry over what they might think. This was not mentioned until Saturday afternoon after Roy (my husband) and I had united with the church at Elam that day — Saturday before the second Sunday in July, 1927. I said, "Cora, I know you are ashamed of me." She said, in tears, "I'm sure not; I only wish I were like you." I said, "I've turned to tears, it seems, but that is alright: Each sin demands a tear." She said, "We felt it was that when you were up home to see the baby."

The next day we were baptized; and two others joined at the water, Mrs. W. A. Carter and Mrs. E. A. Jackson, and were baptized. When I came out of the water, old Brother Davison said, "You have left something here that will never give you any more trouble." I have thought many times of his remark; and found it true. Trials and troubles continue to come, but something holds us up, and we are not weighted down as one without hope.

At the age of nine years, I won a prize in school. It was a book entitled, "The Peep of Day," for infant minds. I read its pages many times and would try to comply with its teachings, and try to pray at night, as I read of others doing. I compared the quotations with those in the Bible; and there was not an error in it. I still have the book: it hasn't a torn leaf in more than fifty years; and all of my children read it as they grew up.

As time passed on, though, I knew that I was meaner than ever, and was sure I would never join the church: I was not fit to live with such good people, though I loved them. I tried to hide my tears when I enjoyed their association so much. I shall never forget one second Saturday in 1920. Roy said for

me to go to church, but that he must work. I went; and the talk that Elder B. J. Wilson made at the close of the service, impressed me so that when I got home I said to my husband, "From now on, if not hindered, I am going to the meetings through respect to the old white-haired members, if nothing more. At times he went with me; and the Lord blessed me to go every time, except three or four when I was hindered by sickness, in the thirty-one years.

We traveled along in this way until June, 1927. My brother, E. A. Jackson, joined; and the following day Brother W. A. Carter and Jesse Beard joined at the water; and all were baptized. During the next month I suffered agony that no one can express except those who have gone through the same dark hours. Elder H. M. Curry once said that this is called darkness, but instead it is light. I believe now that he was right.

Space forbids that I tell all that I went through, but I knew that unless there was a change, I must offer for membership at the next meeting. I felt that I could not wait that long; yet when I would think of asking for a called meeting, the thought would come: Who am I to be so important? That afternoon I visited a neighbor in hope that that would help me. They were Baptists and talked the whole afternoon about the good meeting. I was choking, and wished I could find some excuse to get away. I cannot express all I went through until the next meeting day. I would get up during the night, when all were asleep, and read the Bible in an effort to find something of comfort to me. Several passages, "Blessed are they that wait on the Lord." "Lo, I am with you alway, even unto the end of the world." "Neither height, nor depth, nor principalities, nor powers, . . . can separate us from the love of God." All these and many more, meant a lot to me.

"Should earth against my soul engage
And fiery darts be hurled,
Then I can smile at Satan's rage
And face a frowning world."

On the first Sunday in July we attended the annual meeting at New Providence, where, it seemed, all of the preaching and singing was pointing at me, and all eyes were upon me. How I did wish I could hide, and let the tears roll. The next week I wrote a letter to Elder Wilson, and told him of some of the things that were killing me, and asked him to come prepared to baptize me, if the church at Elam would descend to receive me into the church. I wish I knew now what I wrote in that letter. I kept it a few days, then asked my husband to read it, feeling that I would not send it if he thought it best not too. He read it and pondered over it for some time; then he said, "I want you to know that I do not doubt the sincerity of it, not one iota, but I want to go to, and do not see how I can go now." I told him that he was much more worthy than I, and that I hoped the Lord would show him the way. I had felt that he would unite with the church, for I knew he was not satisfied.

The next Saturday, when opportunity was given, I went up. I had but little to say; and Elder Wilson remarked, "I received a letter from this child on last Thursday, and I carried it over and read it to Sister Stinson, who has known her all of her life; and she said that it ought to be published." Oh, how unworthy I felt of the things they said. I was trying to pray that my husband would come. He did, and many tears were shed by those present. I recall that he said, "If I could only have crumbs from the Master's table, that would be more than I am worthy of." (Mat. 15:27) When we got home, he lay down and wept; and I wept with him.

I felt like saying with the last chapter and verse of Psalms, "Let everything that hath breath sing His praise forever."

I do not know whether this is an experience of grace, but I would not exchange the evidence I feel has been given me of an all wise God, for all of this world. I know this writing is long, and probably nothing in it for

others; but I must say that the Lord has been good to me. Even when trouble comes our way, something gives us strength to know that "It is right." The Lord has blessed us with five as good children as ever graced the earth. Again I want to say, "Thank the Lord from whom all blessings flow."

I have touched only a few points along the way. Surely the half has not been told of the many wonderful things the Lord does for his people. I pray that I am one of them.

A sister in hope,
Mrs. J. L. Folmar
Route 2, Box 237,
Goshen, Ala.

Rt. 3, Box 19,
Millport, Alabama

Dear Editors:

I am sending \$5.00 to renew my subscription — I kept thinking that I would write something to send with it, but it seems that I am not given anything that would be of any comfort to our people.

However, I can say with you in your New Year's Address, that we cannot wish anything greater than the continuation of the Lord's blessings; and among those blessings is the privilege of reading the columns of the Signs of the Times. May you be blessed to the fullest in carrying it on; and may we be blessed to praise and adore His great and holy name.

I feel that, with me, these blessings are so unmerited; but without them, what would become of one so low as I?

Humbly,
Mrs. R. A. Mathis

Moore's Bridge, Ala.

Dear Editors:

I see that it is time to renew my subscription.

I hope that God, in his infinite wisdom, will enable you to publish the truth as long as time shall be. I know many who aren't able to attend meetings, who

enjoy reading the truths you print in the Signs.

Enclosed is \$5.00 to renew subscription for two years, and \$1.00 for the Indigent Fund.

In bonds of love,
Mrs. Tom V. Strickland

INTERESTING CORRESPONDENCE
OF ELDER SLAUSON AND
ELDER RUSTON

46 Cedar Street
Kingston, New York

Very dear Elder and Sister Ruston:
Precious Brethren in the Lord:

To think that you, with all the correspondence that you have to do, could have us in mind enough to write us the way that you do. How very thankful we should be to God for such brethren, for your letters are always such a comfort to us. Lizzie said, when I read your letter to her, that years ago when you were telling that you were going to leave and go to Canada, that she would have to weep with flowing tears, for you people meant so much to her. She did so much enjoy going around among the brethren, but, poor soul, I doubt very much if she will be able ever to go to meeting again. We want to feel that we have some assurance that the God of Heaven, through His blessed Son and the teaching of the Holy Spirit, has delivered us from the power of darkness and translated us into the glorious kingdom of the Son of God, but if we did not have some doubts and fears and fear and trembling, how could we be at the feet of our brethren to comfort them? The Apostle Paul comforts us when he is made to cry, "O wretched man that I am! who shall deliver me from the body of this death?" Peter comforts us when he tells us that he was made to cry, "Lord, save or I perish." It was the grace of God that taught them their need of Christ, so it is the weak that cry for strength, the hungry that cry for food and the thirsty that cry for

the water of the fountain of life, which our blessed Lord gives freely, and the more we drink from that fountain the less we care for the things of this vain world that perish with the using.

You said some brethren say there is not much said about Heaven in the Bible. Does not the Word of God tell us that His people's vile bodies shall be changed and fashioned like unto Christ's glorious body, and that they shall see Him as He is and be like Him and be satisfied? There are many other things told us about it, but what more do we need than to be told that we shall be like Christ and be with Him with no more pain, no more sorrow, no more tears, no more sin, no more sickness and no more death, but be holy as He is holy, so it appears to us that there is an abundance said about Heaven. What more could a poor sinner expect or ask for or need to be told about Heaven, than to see and be like the Eternal Son of the Eternal true and living God? Sometimes I have had a feeling this winter, when at meeting, that the world was put under my feet, that I saw the glorious things of the Gospel of the Son of God so beautiful, that I could, I thought, feel something of what is meant by Heavenly places in Christ Jesus. Lizzie wants me to tell you that words cannot express what you two have meant to her, she is yet from time to time calling on her God, whom she confessed before men many years ago, to undertake for her. I believe her body is a temple of the Holy Ghost.

I can fellowship you when you tell about being very low, but there have been, thanks to the blessed Lord, a few times this winter that I did feel, while I was speaking, that I saw things of the work of Christ so beautiful, as if I was almost out of this world. One time when I was at Duaneburg, (I fear and tremble to tell it, as Jesus said, "Tell no man.") it came over me on my way to the meeting, and it lasted through the meeting, I could not tell this precious truth with enough power or strong enough. I did feel that my cup or my

whole being was running over, it was unspeakable and full of glory to God. I just did feel that I was going to have a great rejoicing time, talking and thinking about the precious Gospel of Jesus and His love and goodness and mercy to poor sinners, but alas, after, I think, several hours, it was gone and I was down again. I have had a few other times, but I do not know as I ever had an feeling equal to that time, and I was as humble as a little child at the feet of his loving father, so it is a little here and a little there. If it is the Holy Spirit, we can lie down in green pastures and feast upon His love, for in His kingdom and in His Gospel is plenty of rich, nourishing food in His blessed promises of His finished work for poor helpless sinners, whom Christ has made alive from the dead by the power and mercy of the Holy Ghost taking up His abode in their hearts, killing them to sin and the love of it, being made new creatures in Christ Jesus by the saving grace of a God of rich mercy, who kills and makes alive, who wounds and heals, makes the deaf to hear, the blind to see and the lame to walk as they never could before, for now it is a Godly walk in the straight and narrow way, **JESUS, THE WAY, THE TRUTH AND THE LIFE.** The ear that once was deaf to the preaching of the Gospel now can hear it and rejoice in it. It is as green pastures to his poor hungry soul, for it is living food, for it has life in it. Jesus said, "The words that I speak unto you, they are spirit and they are life," for the Gospel is the power of God unto salvation **TO EVERY ONE THAT BELIEVETH.**

When a poor blind sinner is made to see, having the eye of faith, he does not walk by the natural eye in God's kingdom, as the Apostle Paul says, not by sight but by faith, which again is the gift of God. One can then see his many, many sins and how poor he is, and how very, very much he needs God's mercy on every hand; can see how wonderful that Christ has become an offering for sin, and without Him we

can do nothing, and if we are saved, Christ has paid the debt, and we see Him as the One we need at all times.

Will close with much love from us all and sweet fellowship in the Lord.

Brother Amasa Slauson

Dutton, Ontario

Dear Brother and Sister Slauson:

Your letter was very welcome and greatly enjoyed by both of us, as we have you often in our minds. Your labours have been much on my mind for years, as I know most of the ground you have to cover and I believe the Lord has sustained you in the task laid out for you. When I have prayed for myself and for you, the words have been given me, "Ye shall reap if ye faint not," yet I myself have often been ready to faint, and He has spoken to me as unto a son and said, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him: — If ye **ENDURE** chastening God dealeth with you as with sons." I think it is David who said, "I was brought low and He helped me." God's dealings with His own are so well expressed in the Psalms. In Psalm 77 Asaph says "I cried unto God with my voice, even unto God with my voice: and He gave ear unto me. In the day of my trouble I sought the Lord: **MY SORE RAN IN THE NIGHT,** and ceased not: my soul refused to be comforted." This seems to me, that the dear man could not be comforted by any man, only the Lord could satisfy him, and as he went over past mercies and saw so much in himself that merited reproof, he says, "I remembered God and was troubled, I complained, and my spirit was overwhelmed. Selah." It did not end there, read the whole Psalm and see how his mind is led to speak of the greatness of Him who is the God of his salvation. No wonder that Asaph was one of the sweet singers of Israel. The trials that he came through fitted him for that blessed company told of in Revelation 7:13-17, who had come through great tribulation. "Our sorrows

in the scale He weighs and measures out our pains," and now and then He comes so close to us with His embrace of love that we for a while are able to say "He hath done all things well."

I hope you are given often to watch the hand of the Lord. Elder McConnell used to say to me, "Brother George, watch the hand of the Lord." Read Jabez's prayer, I Chronicles 4:9-10. He prayed that God's hand might be with him, to sustain him under every load, for it is God and He only that can make the burden light. Yes, as we get older, we see "The one thing needful, dearest Lord, is to be one with thee." To have that clearly established to our inward sight that He has by His blessed Spirit translated us from darkness to light.

I have, in the last three weeks, driven hundreds of miles visiting brethren and friends in sickness, and I have had many thoughts and felt how poor a creature is who has not had a ray of light from our glorious Sun of Righteousness. We could possess the whole world and yet sink into hell without our blessed Jesus — how thankful we ought to be for His love and mercy. Thus we see how miserable is the state of one in this world without a hope in Christ. Yes, and how miserable our state would be if we had much of the religion of today without a knowledge of Jesus Christ **WHOM TO KNOW IS LIFE ETERNAL.**

I am glad that you could tell of such a glorious season while trying to extol the God of Heaven and to tell the beauties that shine in our glorious Lord and Saviour, such seasons are long to be remembered. Such sights are accompanied with a sense of our littleness. I often think of the prophet Isaiah when he saw the Lord high and lifted up and His train filled the temple. "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: **FOR MINE EYES HAVE SEEN THE KING** the Lord of hosts." (Isaiah 6:5) At our best we are men of unclean lips; what are we at our worst?

I do not think that I can do one good

thing of myself. I read recently of a very worthy man who said that if the Lord helped and sustained him all the way to heaven but the last step, if the Lord left him to himself there, with only one step to take, he would fall into hell. Self-confidence should have no place at all in those who serve the King of kings and Lord of lords. Our confidence should be in God who made Heaven and earth. Paul had confidence, that He who had begun a good work in him would perform it unto the day of our Lord Jesus Christ. May He give us all such a confidence and may we abide in Him. Much love to you all. Your letter did us good.

In sweet fellowship.

Your brother through grace,
George Ruston

46 Cedar Street
Kingston, New York

Very dear Brother and Sister Ruston:
Beloved in the Lord:

Your very kind and loving letter received today, and so many very good and comforting things that you did set forth to our poor hungry and thirsty souls, that we can fully fellowship you in every word, which is all a help to strengthen us and to build us up and establish us in that most holy faith once **DELIVERED** unto the saints. Oh, dear ones, I love the words, "once delivered," how true that this faith is delivered, which is the gift of God, and is delivered to a certain people, as Jude says, "To them that are sanctified by God the Father, and preserved in Jesus Christ and called." It is not delivered to all people, but to a certain people, and none will have it unless it is delivered unto them, and when it is once delivered unto them it is theirs to keep, and no thieves can break through and steal it. The Apostle Paul kept it until the door of death. There is no price that will or can buy it for us, no price can buy it from us, and there is no need of railroad

train, aeroplane or help of puny man in any way to deliver it. It matters not where the poor sinner may be, at home or abroad, on the land, on the sea, in the whale's belly, at the furnace door, or in the furnace, in the lion's cage, alone in the wilderness, or a suffering Job, or a thief on the cross, our God can and does deliver this faith to poor hell-deserving sinners. He delivers it to them when they never knew there was such a thing as God-given faith. It is delivered to them free of cost, no postage, no freight charges, no express charges, no, a hundred times, no. Dear ones, gold and silver are dung and dross compared with it, and of no more value than the dead leaves fallen from the tree. All the gold and silver under heaven could never have made the lame man to go leaping and praising God, but the God-given faith delivered unto Peter and John could. Yes, faith delivered was the reason this miracle could be performed. How wonderful that God has **DELIVERED** this faith unto us when we were by nature the children of wrath even as others; and those who have this faith delivered unto them surely have something earnestly to contend for.

In this dark and cloudy day when it looks as though darkness has covered the earth, and gross darkness the people, thanks be to God there are a few, as we see it, who believe in God as God, and man is as nothing in himself before this great God. Nations are as the drop of a bucket before Him. How true are the words of our Lord, "I kill and I make alive, I wound and I heal." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." If we love Him, it is because He has first given us of His love. If we are in His kingdom it is because He has given us a place there, and has delivered us from the power of darkness, and if we have a home in Heaven with Him it will be because He has given that to us also. Oh, could I praise Him more and serve Him better!

Dear ones, I wept like a child when I read your good letter. Lizzie is no bet-

ter. Love from us all.

Brother Amasa Slauson

Rt. 2,
Toney, Alabama

Signs of the Times:

You will find enclosed subscription for the Signs for 1960; and just a few words concerning our many blessings as a church, and an association. Our sister, Willie Sisco, made the report so plainly about the 1959 session of our association, the 145th annual session of the Flint River.

We had plenty of preaching brethren to supply bread and fish for the three days; and we rejoice that we are blessed to have our two elders, who have recently been ordained. We love these two ministers: they are filled with good tidings to feed the sheep, and we are made to lie down in green pastures. Elders W. D. Griffin and R. L. Biggs have lately visited us, and we enjoyed their preaching very much. A church that has loving members — a home for God's humble poor, is a welcome place for visiting ministers.

May He give us his grace that we may love one another; and that we may find rest to our weary souls. Written in love to the household of faith.

Mr. and Mrs. J. J. Reese

CIRCULAR LETTER

(Written by Sister Minerva Dunlap)

The Maine Old School Baptist Association meeting at Whitefield September 4, 5, 6, 1959, to the churches of like faith with which we correspond: Greetings in the Lord.

In Isaiah 55:8, 9, we read, "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

Altho God made man in his image (Gen. 1:26), he did not give to his cre-

ation his own mental and physical capabilities. Nearly everyone will agree that there are certain concepts which the human mind cannot fathom, among others being infinity in space, eternity in time, life and gravity. But accepting the fact that he cannot explain many mysteries that confront him, man has evolved standards of right and wrong and events happening contrary to these standards are deemed unjust or unfair. Likewise reported events that seem illogical or inexplicable to the natural mind are adjudged unreasonable or untrue.

According to these standards of man many events recorded in the Bible could be accounted untrue, unreasonable or unjust. The creation of man from the dust of the earth as recounted in Genesis is one of these. Such a creation cannot be comprehended by the natural mind and might therefore be labelled impossible. Some so-called churches reject this account of creation as a legend originating with primitive people and handed down through generations without foundation in fact. To their way of thinking, an educated mind cannot possibly harbor a belief in anything so potently unreasonable. They argue that science has proved that man evolved through the lower animals from the single cell and this is the logical explanation of creation. Because this theory gives no chance for a soul to be injected into the human animal, they reason that man has no more soul than the cell he came from and therefore no eternal life. But in I Cor. 3:18, 19, 20, we read: "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written: He taketh the wise in their own craftiness." And again, "The Lord knoweth the thoughts of the wise, that they are vain."

The theory of election is another Bible precept that is contrary to man's ideas of justice. That a God who is wise and cannot err should have created some

men for blessings and eternal life and others for destruction and eternal torment, appears impossible to the natural mind. But in Rom. 9:20-23, we read: "Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another unto dishonor? What if God, willing to shew his wrath, and to make his power known, endured with much long suffering 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, Even us, whom he hath called, not of the Jews only, but also of the Gentiles?"

The natural mind would argue that an all powerful God who knew the end from the beginning would not create anything that he must later endure with much long suffering, when he could as easily make all things pleasing to himself. One who has had no revelation of the power of God and of the limitations of the mind of man, could not reason otherwise. But an experience of grace teaches that the wisdom of man is foolishness to God; then how can man judge of God's acts?

The idea of predestination is unreasonable to the natural mind. Man's pride makes him desirous of planning and consummating his destiny. Not to have free will would be unfair. But the experienced soul knows that man's goings are of the Lord; Prov. 20:24, "How can a man then understand his own way?"

Revelation brings the change. As the hymn reads: "I loved to see and know my path, but now, lead thou me on."

The advent of evil into the world is another event unacceptable to the natural mind. That a God of goodness and love, being all powerful, should allow evil to enter the world, with all the accompanying misery and sin, seems unreasonable. Yet one who has been shown the nothingness of man's wisdom and the vastness of the distance between

God's thoughts and man's thoughts, can accept this truth. Are not the heavens far above the earth? Why, then should we think that we can comprehend the ways of God. "He hath made all things for himself, yea, even the wicked for the day of evil." (Prov. 16:4)

Unfair, to the mind of man, is Jacob's blessing of Ephraim in place of Manasseh, the older son of Joseph. Yet Jacob and Joseph were loved of God.

Unfair, also, seems the blessing of Isaac on his son Jacob when the blessing should have been Esau's and was obtained by Jacob through deception.

It seems unreasonable also that a sinful woman, Rahab, should have been allowed to befriend the spies of a God-fearing man such as Joshua. Yet Rahab received a blessing.

No human reasoning can explain how men could be thrown into a fiery furnace and survive, or into a den of lions and live. Yet one who has experienced the power of God knows that he commands fire and water, life and death, and nothing is impossible to him.

Many who reject such records of the Bible as unreasonable, claim that only a narrow minded person could believe such things, that modern churches have become less rigid in their creeds and are accepting only the reasonable parts of the Bible. Some deny the virgin birth as being opposed to facts of medical science and they ask: Where did Jesus get the power to perform the miracles imputed to him? Not having experienced the miracle of the blind being made to see, the deaf to hear and the lame to walk, they can only count such things as unreasonable. When the miracle of revelation comes to man, he knows that the wisdom of God is too infinite for human understanding, that his judgments are unsearchable and his ways past finding out. He forgets, then, his own standards of right and wrong and cries out: "O, Lord, how great are thy works and thy thoughts are very deep." (Psalms 40:5) Too deep for human probing; too high for man's meas-

uring. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord."

(Many will recall reading the above in the February issue. It is published again for two reasons: there were some omissions and errors in the first; and because the more we have read it, the more we have appreciated the depth of thought in portraying the impossibility of the unquickened man understanding the Lord's thoughts and ways, and the reasons he objects to Bible doctrine.

Those who are taught of the Lord turn not to carnal reasoning for proof of the truth of spiritual things, for theirs is a kingdom separate and apart from the kingdom of this world. They alone are partakers of the New Covenant which God makes with his people, and, as such, have an understanding far beyond the wisdom of this world. The laws of God are written in their hearts and put in their minds, and they know perfectly well that man by searching has never found out God; neither can any teach his brother or neighbor to know Him.

Those who have been called out of darkness into His marvelous light, being born again, not of corruptible seed, but of incorruptible, by the word of God, are not concerned with the unbelief and ridicule of men. They have a marvelous wisdom the world knows nothing about.

As Sister Dunlap wrote, "When the miracle of revelation comes to man, he knows that the wisdom of God is too infinite for human understanding, that his judgments are unsearchable and his ways past finding out." — J. D. W.)

Ringgold, Virginia
Dear Editors and Household of Faith:

I have felt impressed to write you for sometime, off and on. I now will try, if God will direct my mind and pen for awhile. I feel so helpless and dependent on my God. The day Ryland come to the church I was so surprised and shock-

ed. I afterwards felt so ashamed of myself, for I felt I created a scene. I just could not control myself, and was so embarrassed I could hardly face people.

Ryland being a retarded child, I feared some could not understand him, and could not fellowship him, thinking he didn't know what he was doing. I, too, could not at that time feel sure he was a fit subject, and did not want him to bring any trouble in the dear church.

Had he been a normal child, I would have been overjoyed, but just couldn't be sure at that time. But now I feel sure, and satisfied he has been born of the Spirit, — more and more convinced as time goes on. I knew that he had enjoyed the preaching for several years, and think some others had seen it in him too. I hope I feel thankful to God for having inscribed his name in the Lamb's book of life from the beginning.

I know that God can save all classes of people — deaf, dumb, blind and afflicted; and that He does, for nothing is impossible with him. Ryland has been a faithful child to me, always willing to help, and is good help in the house. God has given him to me for a purpose. I am made to feel thankful that he is not as badly afflicted as some. And I feel so thankful that many sisters and brothers are so kind and understanding to him. He enjoys the meetings at Dan River Church: the members are a lovely band, they manifest so much love. I read the Bible to him, and can tell that he enjoys sacred things; they are first with him. He loves the good sacred hymns above all.

I hope I am thankful to God for the good brothers and sisters having put up with me all these years — about 50. Lately, I lie in bed at night, feeling I have to sing praises to His holy name before I can go to sleep. I hope He will enable me to hold out faithful to the end.

The good meetings mean more to me than anything on earth, when we are able to forget all earthly troubles and cares, and bask in His divine love. I believe all things will come to pass just as

God planned from the beginning. He declared the end from the beginning, saying my counsel shall stand, and I will do all my pleasure.

A sister in hope,
Mrs. W. L. Ferguson

Rt. 1, Box 140
Monmouth, Oregon

Dear Editors:

I am enclosing \$5.00 for renewal of my subscription to the Signs of the Times. I enjoy the paper very much and want to have it continue to come to me.

I don't belong to the Old Baptists, but I truly believe they are the true church: just wish I lived where I could hear them preach, but as I don't, will continue to read the paper as long as I can. I desire to be remembered in your prayers.

Mrs. B. D. Mitchell

CONTRIBUTIONS TO THE
INDIGENT FUND

(through February 1, 1960)

Mrs. H. W. Taylor, N. C.	\$2.00
Eliza Turner, Va.	1.00
Mrs. Harold Daniels, Sr., N. C.	2.00
Mrs. Ellis Hodgins, Canada	4.00

MINUTES OF THE ORIGINAL FLINT
RIVER ASSOCIATION WANTED

Dear Editors:

Would you please appeal to the readers of the Signs of the Times to help us find the following copies of the Original Flint River Association Minutes: 1905; 1906; 1909; 1910; 1911 to 1916; 1920 to 1925; 1930 to 1937; and 1940.

We would certainly appreciate receiving these numbers, addressed to the Clerk, Mrs. Reaner Reese, Rt. 2, Toney, Alabama.

Mrs. Reaner Reese

congregations of Israel. David and all Israel sang when the Ark was being brought to Jerusalem. (1 Chron. 13:8) The Song of Hannah is recorded in the 2nd chapter of 1st Samuel. In the 2nd chapter of the Gospel according to Saint Luke it is recorded that a multitude of the heavenly host appeared with the angel that was conversing with the shepherds relative to the birth of Christ, and said in unison, "Glory to God in the highest, and on earth peace, good will toward man." Singing is particularly enjoined under the gospel dispensation as we shall see when we examine Colossians 3:16 and Ephesians 5:19. John heard the singing of some songs by the heavenly hosts in the wonderful revelations as recorded in the last book of the New Testament. We find that Jesus and his disciples sang an hymn after partaking of the bread and cup. (Matthew 26:30) One hundred and fifty psalms have their rightful place in the Bible. Many of the books of the Bible are written in rhythm.

For the past week I have examined with renewed interest the words of the songs and Psalms recorded in the Bible. Sublime truths are so richly stated in these rhythmic expressions. Truths so musically expressed, spiced by the grace of God in your heart, cannot be harsh upon anyone. They are spoken softly, tenderly, and affectionately. Paul said, "I will sing with the spirit, and I will sing with the understanding also." (1 Cor. 14:15) I do not like to attempt to sing a song or hymn until I have meditated over the expressions to such extent that I understand what the writer meant to convey, and can feelingly take his expressions as my own with all sincerity and reverence. I like to understand and feel what I am singing. When voices are tuned by the gift of God's Spirit and mellowed by the grace of God in their hearts, and blessed to sing in unison of God's wondrous mercy and love, there can be no harsh notes. Oliver Wendell Holmes said, "Fluent harmonies may be spoiled by the intrusion of one harsh note." Natural carnal harmon-

ies may be spoiled so that music critics may condemn, but the grace of God can so soften the raspy voice of a man so that the singing is as an heavenly chorus.

Space nor time does not permit us to examine all of the songs recorded in the Bible, but, as God graces, we will examine a few sublime portions of these songs. The 15th chapter of Exodus begins like this, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown in the sea." The first words of this song ring out the praises of God's power in deliverance from the enemy and His power manifested in the destruction of the enemy. These words bespeak His almighty power in delivering His children from the clutches of the enemy and magnify His name even in their destruction. God's people are blessed to praise God not only for deliverance but also for destruction. This is the God of Israel. This is our God. There is a question asked in the eleventh verse of this song: "Who is like thee, O Lord, among the gods? Who is like thee?" We find some wonderful expressions in answer to this question in the same verse: "Glorious in holiness, fearful in praise, **DOING WONDERS.**" Have you not experienced the same wonderful God. You do not want to take credit for anything pertaining to your salvation, or the devastation of the many attacks of your enemy. You want to give praise where praise is due. You desire to praise God for it all. We read in the same song: "The Lord shall reign forever and ever." (Exodus 15:18) He is before all things. He created all things. He works all things after the counsel of His own will." He doeth according to His will in the armies of heaven and among the inhabitants of the earth." God has always reigned — He is reigning now, and we are assured, that He will forever reign. No creature can take Him from off His throne. No devil can frustrate His counsel. No be-

ing can ever prevent Him from doing His will. He does wonders!

We find these words in the 13th verse of the same song: "Thou in thy mercy hast led forth thy people which thou hast redeemed: thou hast guided them in thy strength unto thy holy mountain." The words of this song declare that a certain people has been redeemed. It declares that this people is led forth by His mercy. It acclaims that they are guided according to His strength. It affirms that He will guide them unto His holy mountain. There is no opportunity for the enemy to ever frustrate this divine guidance and cause one of the least of His little ones to stray to such extent that he will not reach that holy mountain. What a wonderful promise is this! We are made to realize that we do not merit God's leading us forth. It certainly was an unmerited favor bestowed upon us that caused His leading. If justice had been measured out to us, hell with all its fury would have been our just doom. Surely, then, it was a merciful act of God that He chose to lead us forth from this unholy way. It certainly was not our own choosing. We craved the praise of man. We coveted something of our own doing to lead us forth. We found by sad experience that we could not deliver ourselves. When we had exhausted every means of escape, we appealed unto God. We cried to Him. He heard our cry. He delivered us from so great condemnation in such a merciful way that we can never forget His goodness toward us. What mercy He had upon us! What guidance does He exert? He guides us from the paths of folly unto the paths of righteousness. He causes us not to trust in ourselves but to trust in Him. He makes us to see the vanity of our own ways and causes us to seek guidance from Him. The holy mountain is the place to which we shall go. He does not leave us by chance along the way. He forever guides us!

The song of Moses, as recorded in the 32nd chapter of Deuteronomy, has many glorious expressions of truth. The ex-

pressions, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herbs, and as the showers upon the grass." (Deut. 32:2), are very important to me. This manifests that the doctrine of God comes as the rain. The rain comes from above. It does not ask who needs it. It comes upon whosoever it will. If we should see the earth elevate itself in order to take advantage of the rain, then we would cater to the idea that man should avail himself to that opportunity. Never-the-less, not seeing these things, we feel that His doctrine shall drop as the rain. The earth does not elevate itself in order to determine upon what part of the earth the rain shall come. The rain comes upon whosoever the Lord wills for it to come. This rain has an everlasting effect upon whosoever it comes. The song further says, "My speech shall distil as the dew." Have you ever heard the dew fall? Have you ever witnessed the distilling process? You do not know from whence it comes. You do not know whither it goeth. So is everyone that is born of the spirit of God.

Another wonderful expression of this song of Moses is found in the eleventh verse of this song: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange gods with him." Has your nest ever been stirred up? I am persuaded to believe that you have been convinced that carnal easiness has proven to be a refuge that is not sufficient. You crave the sufficiency that is only found in the goodness of Christ. Have you ever fallen into the abyss of your merited condemnation to really feel that Hell was your just doom? Have you ever felt your nest stirred up to such an extent that you knew that if justice was measured out to you that heaven could not be yours to enjoy? You were not satisfied with yourself nor with the condition in which you were in. This led you to cry to God for His mercy

and the manifestation of His love. You have known the goodness of God to rely upon His promises. You know that He bears you upon His wing of Love. You do not deserve it, yet you experience the "fluttering of His love over you." You are astonished at his goodness, and amazed at His grace. He feeds you with the sensations of His love. He lifts you up when you are in the valleys of doubts and fears. He confirms His love for you. He picks you up from the valley of doubts and fears and makes you to know that His banner over you is **LOVE**. Even though you are dropped into the valley of despondency, He bears you up again to the mountain tops of His wondrous love. There is no strange God with you for you have been made to know that the God of Israel is your strength and deliverer.

In the Song of Hannah there are many expressions of God's power. The most sublime of these expressions are found in 1st Samuel 2:6-8: "The Lord killeth and maketh alive: He bringeth down to the grave and bringeth up." The children of God not only praise Him for bringing up out of the grave but also they praise Him for bringing down to the grave. They are made to know that His killing is just as precious as His making alive. They are given to praise Him for His destruction of their own ways. Were it not for this destruction they would have been traveling their own pernicious ways. Now they see that their own ways lead to destruction. The ways of God only lead to life. This same song says again, "The Lord **MAKETH POOR**, and **MAKETH RICH**:" The Lord is to be praised as much for making poor as He is for making rich. Those who are poor in spirit are in a blessed condition. Jesus said in His sermon on the mountain, "Blessed are the poor in spirit for theirs is the kingdom of God." The praise is due to God for making us poor as much as for making us rich. It requires our realization of our poverty to make us to appreciate our richness. Then, we should praise God for making

us poor as much as we praise Him for making us rich. We could not appreciate this richness had we not experienced this poverty.

It says again in this song: "To set them **a m o n g** princes, and to **MAKE** them inherit the throne of Glory." What a wonderful inheritance! The Grace, Mercy, and Love of God elevates the objects of His Love to such an high position!

We want to meditate upon the songs of the heavenly host in the conclusion of this article. "They sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us unto God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kinds and priests: and we shall reign on the earth." (Rev. 5:9-10) "And they sang as it were a new song . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth." (Rev. 14:3) The songs of Zion can no man learn of himself. It must be revealed to him. How good it is when we are given to sing with the spirit and the understanding. The songs of Zion are learned by revelation. When they are revealed unto us we can sing with the spirit and with the understanding also.

May God give us to sing the songs of Zion in all sincerity, reverence, joy, and gratitude; praising Him aright for His goodness to the children of men. May we be given to sing with the spirit and with the understanding also, that our songs may render praise unto His glorious name. May we be given to meditate upon the psalms, hymns, and spiritual songs so that we may be blessed to teach and admonish one another in psalms, and hymns, and spiritual songs, **SINGING** with grace in our hearts to the Lord.

VOICES OF THE PAST
"He being dead yet speaketh"

WHAT IS PRAYER?

In the preceding number of the Signs, Sister Gentry asked for our opinion and for the views of others, on the subject of prayer. The subject of prayer has occasioned us much reflection at times, for the last forty-five years, and yet we have been so dull a scholar in the school of Christ, if indeed we are a pupil of his school, that after almost half a century's tuition on the subject, we have now to confess the humiliating truth, that we often ask and receive not, because we ask amiss; and to this day we know not how to pray as we ought. In the year 1811, when but young in our profession, we resolved to be much engaged in prayer, and, as we had read somewhere that,

"Satan trembles when he sees
 The weakest saint upon his knees,"

we were fully resolved to make him tremble continually. We supposed then that *prayer* consisted in periodical forms, in which we were required to humble ourselves before God, and ask of him whatever we were in need of. To our inexperienced mind there was much virtue in prayer, that is, in the form and language of prayer, and it was our impression that the poet was right when he said,

"Restraining prayer we cease to fight;
 Prayer makes the Christian's armor bright,"
 And we verily thought, by our constant praying, we should avoid temptation, and live above doubts and fears. We should keep the old tempter so terrified with our devotions, that he would not dare assail us with any wicked suggestions. But we soon learned that our prayers were not the right kind to keep Satan at bay, for it was not long before it really appeared to us that we were much more annoyed with his company when performing our solemn devotions, than at any other time. Often, when the hour of prayer, which we had set, came,

we were either inflated with pride that we were so devout, or crushed down with such a sense of our sinfulness that it seemed wicked and presumptuous to call upon the name of the Lord. Sometimes, when about to rush into the presence of the Lord like the unthinking horse into battle, we found our thoughts, like the fool's eyes, were wandering to the ends of the earth, and we have been unable sometimes to utter one word of supplication. Self-abased before the Lord, we have risen up from our knees, and left the place, concluding that we could not pray, and perhaps in reality praying, or breathing forth the heart-felt and heaven-inspired desire of our inmost soul, that God would manifest himself as our God and portion, and give us grace whereby we might serve him acceptably with reverence and godly fear.

These earnest desires breathed forth to God, we hardly dared to call them prayer, for we had imbibed the idea that prayer must have more formality about it, that we must go into some closet, or secret place, literally, and fall on our knees, or prostrate our body before the Lord, and then and there utter our prayers in an appropriate utterance of words. Often like Sister Gentry, we have been in great heaviness, because we could not pray, or rather because we were unable to satisfy ourself that we had prayed. But we are now led to believe that the most fervent prayers we have ever offered to God, were indited by groanings which we could not utter. There have been times when it has really seemed to us that the Spirit truly helped our infirmities, and made intercession for us in that day, and we were made some sensible of our entire dependence on God, than we could have been if we had believed that we had ability to pray when and as we pleased.

Volumes might be written in reply to the inquiry of our sister, "What is prayer?" without exhausting the subject. But in this short article, we can only touch briefly upon the subject. Secret prayer, or that prayer of the saint which

is poured forth as a communion between God and the individual worshiper, we believe is often made when we may be in the open field, on the public highway, or when lying upon our bed, but it is always when none but God, who seeth in secret, knows the emotions of the suppliant's heart. And this is what we understand to be entering into our closet and shutting the door; here it becomes a matter between the God of heaven and that saint on whom God has graciously poured the spirit of prayer and of supplication.

Social prayer is that in which a number of Christians are led by the same spirit to call upon the name of the Lord, and in which one is mouth for them all; such praying must necessarily be audibly uttered, so that all who are present may understandingly unite in the prayer. This public or social devotion is as important in its place as the secret aspirations of the praying saint in the closet. But all vain show and ostentatious parade should be avoided. We are to remember that God is in heaven, and we are on his footstool, and it is becoming that our words should be few, for his people are not heard for their much speaking, nor for their loud speaking, nor for the sanctimonious tone in which the words of prayer are uttered. In the public assemblies of the saints, we do not find that every praying soul has been distinguished with the gift to be mouth for the church, but all the saints are blessed with the gift of prayer, whereby they may unite in the petitions offered, so far as they are indited by the Spirit of God.

In regard to the answers of prayer, we are not to expect that there is either power, merit or efficacy in our prayers, in themselves considered, to entitle us to the things which we pray for. God, who has all things needful for us, either for time or eternity, in store, gives the spirit of prayer to his children, and that spirit searches all things, even the deep things of God; it knoweth what is the will of God, and it indites within us the desire for what God designs to bestow

in answer to prayer. So, instead of our bringing the Lord under obligation to bestow blessings on us for our prayers, here is an additional dependence on God, not only for the things that we need, but also for the spirit to ask him for them. And when we speak of our children and neighbors being quickened and born of God, in answer to our prayers, we mean to be understood that God has not only made bare his holy arm, and revealed his salvation in the conversion of sinners, and in reviving his church, but that he has made his children desire, and by the spirit of supplication, has led them to pray for the accomplishment of all these things. There are many things connected with this subject, on which, at this time, we cannot dwell. Among others, faith is indispensable. Not a faith of human origin, that we can create or exercise, but the faith which is the fruit of the Spirit and the gift of God; that faith of which Christ is the author and the finisher, and which is called the faith of Jesus Christ, by which we live spiritually, and that faith which is of the operation of God. He that cometh unto God must believe that he is. How can we devoutly pray to a God, the existence of whom we doubt or disbelieve? And if we believe there is a God, how can we ask of him for blessings, unless we have faith to assure us that God has them in store for us, and that he will freely bestow them upon us through Jesus Christ our Lord? Without faith it is impossible to please God. Faith lays hold on his promises, and gives us confidence that they shall all be fulfilled. Faith looks to Jesus as the only medium through whom we may approach the Father; for he says, "No man cometh unto the Father but by me." He is also the only medium through which spiritual blessings are sent down from heaven upon the saints. God has blessed his children with all spiritual blessing in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world; so we have no reason to expect any spiritual blessing out of Christ, or

in any other way than according as he hath chosen us in Christ before the foundation of the world.

I PETER 3:21

"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 Jesus Christ."

Baptism, according to this text, has a figurative import, and as a figure of our salvation, Peter classifies it with the figure of the temporal salvation of Noah and his family in the ark; the former figure is like the latter figure. Hence we understand that both figures refer to and set forth a spiritual reality in reference to the manner of the everlasting salvation of the church of God. The Spirit of Christ was in Noah as in other patriarchs and prophets of the Lord. And Noah, as a patriarch, a preacher of righteousness, the representative of a family and progeny to be saved from the deluge, and as a builder of the ark which was to contain all that God has ordained to that temporal salvation, was an eminent type of Christ. Christ is the builder of the spiritual ark, the church, which contains all that God has from the beginning chosen to salvation, through sanctification of the Spirit, and belief of the truth. He is also their spiritual progenitor, and they are accounted to him for a generation. And with him, in the church, they shall outlive all the storms and floods, which shall sweep away the ungodly, and rest forever on the mount of God. Salvation by grace was clearly set forth in the figure of Noah's deliverance. And as also is the ordinance of Christian baptism an expressive figure of the same salvation of the people of God. It is not, like the Jewish purifications, designed for the putting away the filth of the flesh, but it is the answer of a good conscience towards God, by the resurrection of Jesus Christ.

Christian baptism, as instituted by our Lord, and practiced by the primitive saints, sets forth a death, burial and resurrection, and is applicable to, first, the death, burial and resurrection of Christ; second, to the experience of saints, who are slain by the law, and raised up from condemnation and wrath by the application of the blood and righteousness of the now risen and glorified Redeemer; and third, it sets forth the dissolution, burial and ultimate resurrection of the bodies of all the saints of God.

1. The death, burial and resurrection of Christ is called a baptism. "I have," said he, "a baptism to be baptized with; and how am I straitened till it be accomplished!" The sons of Zebudee were to be baptized also with that baptism wherewith Christ was to be baptized. Paul says the saints addressed in his epistle to the Romans, were also buried with him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so they should walk in newness of life. Hence it is our understanding that the whole church of God was represented in Christ, as to her spiritual identity, when he died on the cross, slumbered in the tomb, and when he arose from the dead, and ascended up on high. When he died for all, then were all dead, and they were quickened together with him, raised up together, and made to sit together in the heavenly places in Christ Jesus. In this baptism we are truly saved. "The law has dominion over a man as long as he liveth." Romans viii. 1. Christ as the embodiment of the church, takes our law place, and that lawfully, not making void the law, but establishing it; for in him the law finds the church, and makes its stern demand. He asks for no abatement of the demand, but promptly meets and completely cancels it. The sword awakes against the fellow of the Lord of Hosts. Deep waters come into his soul, and all the billows pass over him. Immersed in death, the law can ask no more; the dreadful debt is paid. The yawning grave receives the

slaughtered body, and closes its doors upon him, recognizing in his person all for whom he died. This is baptism, but it is not all. His flesh must see no corruption. The pains of death cannot hold him long. As in baptism the body is immersed but also raised up to make the figure complete, so Christ must arise from the dead, and bring immortality into light in his resurrection. Under the law he dies, but quickened by the Spirit he rises, and brings up from the dead all his sheaves with him. As except a corn of wheat falleth into the earth and dieth, it abideth alone, and the germ of its production remaineth undeveloped, but if it die it will bring forth much fruit, simply by developing that which was in it, so in the death and resurrection of Christ, his people are buried with him by baptism into death, wherein the extreme penalty of the law being executed, the law can henceforth have no more dominion over them. Now, quickened by the Spirit, they arise, not to a legal bondage state again, but they arise to walk in newness of life, and are married to, and become one with him who is raised from the dead, and are no more under the law, but under grace. "Wherefore, my brethren, ye also are become dead to the law, by the body of Christ, that ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God." — Romans viii. 4.

2. Christian baptism sets forth the experience of the saints. When the commandment comes, sin revives, and they die. They are slain, and all their legal hopes are cast off, and they are buried from their former element, and raised up from the horrible pit, and out of the miry clay, and translated into the kingdom of God's dear Son. Dead to, and buried from, the rudiments of the law, and the beggarly elements of the world, they are crucified to the world, and the world is crucified to them; they are raised up to participate in all the privileges of the church of God.

3. The ultimate resurrection of our bodies from their graves, and ascension

to glory, is also embraced in the figurative import of gospel baptism. One of the strong arguments of Paul, in proving the final resurrection of the bodies of the saints, is presented in these words: "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" — 1 Cor. xv. 29. Baptism was evidently designed to signify a resurrection, and would be divested of its doctrinal import if there is to be no final resurrection of the bodies of the saints from the dead.

(Editorials by Elder Gilbert Beebe, April 1, 1856.)

OBITUARIES

E. CALVIN HOLLOWAY

The members of the churches of the Salisbury Association were shocked at the sudden passing of Deacon Calvin Holloway on January 10, 1959. We feel the loss keenly, but also feel that our loss is his eternal gain.

Brother Holloway was born in Snow Hill, Maryland, March 11, 1911, the son of E. Calvin and Mary E. Holloway. He was united in marriage to Pauline Ruark on April 10, 1934; and to this union were born two sons and two daughters. Surviving are his wife, Sister Pauline Holloway; two daughters, Nancy and June, at home; two sons, Ronnie, of Salisbury, and Paul, United States Marines; two grandchildren; his mother; and three sisters and one brother. His father was an active member of Salisbury Church for several years.

Brother Calvin was baptized August 28, 1958, by Elder D. V. Spangler, and was chosen deacon the fifth Saturday in November, 1958, in Salisbury Church. He performed his duties as a deacon faithfully until his death. Not only his home church but all the churches of the Salisbury Association miss him keenly. We are made in our frailty to question why one so young had to be taken from us, but it is all in His will, and He is too wise to err. May we be led to say, Thy will be done.

Funeral services were held at Salisbury Church, conducted by Elders W. D. Griffin and Arthur R. Warren; and interment was in Wicomico Memorial Park. The concourse of friends who were present, and the many floral tributes, testified of the esteem in which he was held.

We pray that the Lord will comfort the bereaved family and all the brethren and friends who deeply miss him.

Submitted by one who loved him,
William S. Adkins

ELDER L. P. HARRISS

Elder Lewis Potter Harriss was born in Perry County, Illinois, February 5, 1880; and passed away May 15, 1959, after a long illness. He was the son of John P. and Emily Harriss.

He was first married to Bell Scronce, and to that union seven children were born — two died when quite young. His wife died in April, 1943. In 1954 he married Mrs. Nellie Odum. He is survived by the wife, two daughters and three sons: Mrs. Irene Winklehake, St. Louis, Mo.; Mrs. Lottie Bertance, Herrin, Ill.; Provart Harriss, Calif.; Theodore Harriss and Frank Harriss, Duquoin, Ill.; and by two sisters: Mrs. Lula H. Foster, Peoria, Ill. and Mrs. Maude H. Webb, Duquoin, Ill.; three brothers: Carroll Tolbert Harriss, Galesburg, Ill.; James Cornelius Harriss, Chicago; and Charles M. Harriss, Duquoin, Ill.; and by several grandchildren.

He professed a hope in Christ and joined Nine Mile Church the third Sunday in July, 1908; was licensed to preach in 1910; and was ordained to the full function of the gospel ministry in May, 1913. He preached in several different states, and had made his forty-second annual trip in May, 1958, to Oklahoma. He was never able to attend meetings or preach again. He had heart condition and complications. He was pastor of four churches in southern Illinois for many years; and was moderator of Bethel Association since 1932, with the exception of two years.

His younger days were spent on the farm and coal mines. Later he mastered the profession of law; and was elected to the office of Judge of City Courts of his home town, which he held for thirty years. He was also Judge of one of the courts in Chicago for ten years. He would dismiss court on week-ends to go home to serve his churches — a distance of about three hundred miles. He loved his churches and was willing to toil and labor for them. He was sound in doctrine, and was loved by the lovers of the truth for the stand he took in proclaiming the fundamental truths and doctrine of the crucified Lord and Saviour Jesus Christ; and for the great cause of His church.

Never at any time did he deviate from preaching salvation by grace, and grace alone; humbling himself to his Master's gift, feeling his weakness but proclaiming a sovereign God — giving God all the honor, glory and praise. He had many heart aches, trials and persecutions, but his trust, faith and hope were in God. He looked for a city which has foundation, whose maker and builder is God.

A large concourse of loved ones, friends

and business associates attended his funeral to pay tribute. His body was laid to rest beside his first wife, mother of his children, beneath a beautiful mound of flowers, in Nine Mile Church Cemetery, to await the second coming of the Lord; when he will be raised in glory, and be fashioned in the likeness of the blessed Saviour, be satisfied, and ever be with the Lord.

A bereaved brother,
C. M. Harriss

RESOLUTION OF RESPECT

WHEREAS, God, in his infinite wisdom and according to his most righteous purpose, has called unto himself our beloved sister, Kitty Green, on the morning of December 6, 1959. Sister Green was born June 2, 1872, making her stay on earth nearly 87 years. She united with the Little Flock Church, at Altus, Oklahoma, by letter in 1923. She was preceded in death by her husband, the late Elder W. N. Green. Therefore be it

RESOLVED, That we bow in humble submission to our Father's will; and be it

RESOLVED, That we extend our sympathy to the family and all who deeply feel her loss; and be it further

RESOLVED, That a copy of these regulations be placed on our church records; one be sent to the family; and one be sent to the Signs of the Times for publication.

Elder W. W. Taylor, Moderator
Nina Stallings, Church Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It has been the will and purpose of our Heavenly Father to call from the shores of time our beloved sister, Virginia Ware Walker — "Miss Gennie" as most of her friends called her — on February 12, 1959, at the age of more than seventy-seven years. Her funeral services were conducted from the church by her pastor, Elder Harvey Smith, and Elder John Gilliam and Mr. Milton Warf; and burial was in the church cemetery — Pleasant Grove Primitive Baptist.

She is survived by five daughters and three sons. She was a faithful member of Pleasant Grove Church. "None knew her but to love her; none spoke of her but to praise."

BE IT RESOLVED, That a copy of the above be placed in our church records, and a copy be sent to the family.

Written by request of the church by Mrs. Jimmie Hodges.

Elder Harvey Smith, Moderator
R. F. Walker, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., MAY, 1960

NO. 5

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?

594 Caley Drive,
London, Ontario, Canada

Dear Lollie:

Some time ago we were speaking about prayer. After that my mind seemed to be upon the matter, and so during my reading I jotted down the different places it is mentioned; so would mention them here for your consideration. Hope my mind was led to do so, and then, and only then, will it be profitable for anyone's consideration.

In Acts, Chapter 10, it speaks of Cornelius as a devout man, and one who feared God with all his house, which gave much alms to the people, and prayed to God always. In Paul's 1st Epistle to the Thessalonians, in the 5th chapter, it says, "Pray without ceasing. In everything give thanks: for this is the will of God in Christ Jesus concerning you." As you were mentioning about "pray without ceasing", it caused me to think upon the matter. It seems to me that Paul was speaking to the church, and as such he admonishes the church to pray without ceasing. Can't quite see how this is for an individual; and yet it could be in the sense that, that individual should do so always as the Spirit gives him utterance.

In the 1st chapter of Romans, Paul again says about the church at Rome, "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers." Doesn't without ceasing, in this sense, mean that always in his prayers he prays for that church.

In hymn 367 (Lester-Durand) it says:

"When thou dost give a heart to pray,
Thou wilt incline thine ear;
From me turn not thy face away,
But my petition hear."

When He gives the spirit of prayer, then only can we really pray. Then when he gives the answer to prayer, and a thankful heart, we are made to rejoice and sing hymns and psalms to His praise. Isn't it then we have a sweet taste of heaven?

What a sweet prayer: "Lord keep me." How unpleasant to lisp the words, and to feel it is not a true prayer, but seeming hypocrisy; or so I have found it. Then again trials come, and you come to the place that you can say, "Lord keep me and mine."

In the 17th chapter of John Jesus says, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Again he says, "I pray for them. I pray not for the world but for them which thou hast given me, for they are thine, and all mine are thine, and I am glorified in them; and again I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil."

In the 6th chapter of Matthew, where Jesus and his disciples were in the mountain, He taught them the prayer commonly known as "the Lord's prayer". It seems to me it would better be called the Disciple's prayer. The prayer in the 17th chapter of John would probably be better named the "Lord's prayer". The Lord's prayer, so called by men, is very high ground, and though I repeated it with the children many times, it came that I felt no longer able to say it; and only a few times since have I felt to lisp the first line when about my work.

In the 6th chapter there seems to be much instruction for prayer; such as: "But when thou prayest enter into thy closet, and when thou hast shut the door, pray to thy Father which seeth in secret; and thy Father which seeth in secret shall reward thee openly." Sometimes I feel it is so easy to slip, and seemingly fast as the hypocrites do, with a sad countenance; but, as He says, they have their reward.

In the 19th verse He says, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also. In the 33rd verse it says, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

It seems in the last year I have wondered what these treasures were that could be laid up in heaven. In a measure at least, I trust, I have been shown. Wouldn't some of them be the answer to prayers for which there will not be a full reward here in time; or at least a full fulfillment: such as, the prayers for the souls of those about us; prayers for the welfare of Zion, etc. Would appreciate your thoughts on the matter some time.

In 1st Corinthians where Paul is speaking to the church at Corinth: "If I pray in an unknown tongue, my spirit prayeth but my understanding is unfruitful. What is it then? I will pray with the spirit, and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also." Abraham prayed unto God and Abimelech's life was spared, according to the promise that God had made to Abimelech in a dream.

In the 24th chapter of Genesis, Abraham made his servant promise that he would go into Abraham's country to seek a wife for his son Isaac. The servant did so, and prayed to the God of

his master Abraham that the girl who came to the well and would offer water to his camels, as well as himself, should be the one for Isaac. It must have been a God given prayer, for He works at both ends, and the words that Rebekah answered were those that the servant had prayed for. He later bowed down and worshiped the Lord, and blessed the Lord God of his master Abraham.

Surely we need to be taught how to pray, and unless we are given the mind to pray for things according to His will, the answer will not be to our peace of mind, and to His glory.

In the general epistle of James, in chapter 4, he says, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." Again he says, "Submit yourselves therefore to God. Resist the devil, and he will flee from you." "Humble yourselves in the sight of God, and he shall lift you up." Many times, when I have desired things to come as I wished, the words would come to me, "Humble yourself under the mighty hand of God and he will exalt you in due time."

"Prayer is the saint's sincere desire,
Unuttered or expressed;
The motion of a hidden fire,
That trembles in his breast.

Prayer is the burden of a sigh,
The falling of a tear;
The upward glancing of an eye,
When none but God is near."

In Hebrews, chapter 4, and in the 58th Paraphrase, it says, "Let us therefore come boldly unto the throne of grace that we may obtain grace and mercy to help in the time of need." and, "For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Mark that! Surely it should be our desire to have that same mind that was found in Him, be found also in us.

In Romans Paul says that the spirit helpeth our infirmities, for we know not what to pray for as we ought, but the Spirit itself maketh intercession for

us with groanings which cannot be uttered; and that He that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.

Again, in Hebrews it speaks of his Priesthood, which is unchangeable, and He is able to save to the uttermost, as he ever liveth to make intercession for his people. I think it is Huntington who in so many cases quotes Ecclesiastes. "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him." Isn't this so? It seems to me that the first part of the verse has a natural as well as a spiritual meaning. It seems that after being happy and content in Him, feasting on spiritual things, then you can expect nothing after Him. That is, nothing but his thoughts and ways can offer that peace and contentment which only He can give. Perhaps that is why His people desire after and seek him, and desire to be like him. David says in the 17th Psalm, "I shall be satisfied when I awake in thy likeness."

Shouldn't it be the desire of every God called minister to extol Him? Shouldn't it be the desire of everyone of his people to extol him? — the One who has done great things for them. Isn't this the song that the redeemed will sing? Isn't this truly the new song that will be in their mouths? — honor, praise, and glory to Him for ever and ever. Aren't these the sweet foretastes of the better land? — when we are given thankful hearts for natural things, and how much more spiritual things. I hope in Him for life in this world, and how much more a hope in Him for life everlasting. Isn't it pleasant and satisfying!

In St. Luke, 18th chapter, it speaks of the poor publican who stood afar off, and would not so much as lift up his eyes to heaven but smote upon his breast, saying, "God be merciful to me a sinner." It says that this man went down to his house justified. It seems

that in my own life I have been made to look down naturally or literally in order to look up. Again it says in another place to this effect: Why art thou cast down, O my soul, and why art thou disquieted in me. Hope thou in God, and you shall have cause to praise him.

Before Jesus was crucified, he went, as he was wont, to the Mount of Olives; and he took with him Peter, James and John. He prayed that if it were possible that the cup might pass from him — nevertheless not his will but his Father's will be done. It speaks of him as being in agony, and his sweat was as it were great drops of blood falling down to the ground. When he found the disciples sleeping, he admonished them to watch and pray lest they enter into temptation; for the spirit truly is willing but the flesh is weak. Again, on the cross, Jesus in agony was made to say, "My God, my God, why hast thou forsaken me?"; just as it is found in the 22nd Psalm.

On the cross, when Jesus died for sin, one malefactor died in sin, and the other died to sin. What a sweet prayer was that of the thief: "Lord remember me when thou comest into thy kingdom." Again, how sweet was the answer: "Today shalt thou be with me in paradise." Where the word of a king is there is power — all was well in a moment, in the twinkling of an eye.

"The dying thief rejoiced to see
That fountain in his day,
And may I there, though vile as he,
Wash all my sins away."

Lollie, I have had much pleasure writing this letter. More, much more could be said, but suffice it to say it is something like John when he was speaking about the things that Jesus did: there were also many other things that Jesus did, the which if they should be written everyone, he supposed that even the world itself could not contain the books that should be written.

I trust you will find some pleasure in meditation on the things enclosed, and if you do, give all praise to Him, where the praise is due. If anything is written

amiss, attribute that to me, and be so kind as to bring it to my attention.

Pray for me and mine when at the throne of grace.

Yours sincerely,
Alex McColl

(Copied from a letter he wrote me. —
Lolie Campbell.)

THEY ENJOY THE SIGNS

209 W. Pine Street,
Palestine, Texas
February 16, 1960

Dear Editors:

We wish to express our appreciation of the February Signs. To us both it was one of the best issues we have ever read. The first article, "Examining Himself", was well written, and to the point. I too, listed the "Do" and "Don'ts" in Paul's admonitions to the churches. How prone we are to overlook these things. When we examine ourselves, we find that we fall short in them all, and realize that, of ourselves, we can do nothing — all our righteousness is as filthy rags. But if, and when, we are given the grace of God, it is a sweet pleasure to humble ourselves at the feet of our brethren, and to wait upon them in every way we can: to visit them, administer unto them in time of need and sorrow, and speak peace unto them.

If indeed we have been born of God (as we sometimes hope we have been), we are drawn to all of His elect children by the sweet cords of His love, and are made to love one another and to try to show our faith and hope by our Charity, which, to me, is **love in action** — the evidence that we have Faith and Hope in our blessed Lord and Master. If we do not manifest charity for the shortcomings of our brethren, and show our love for them by our actions, we are nothing. "Faith, hope and charity, these three; but the greatest of these is charity." Our Saviour said, "A new Commandment I give unto you, that you love one another, even as I have loved you.

Greater love hath no man than this, that he lay down his life for his friend."

We were indeed happy to read so many sweet experiences of grace in this issue. I always glance through the Signs and look for "An Experience of Grace", and read it first of all. Somehow there is a sweet chord of love that draws me near to the writer, because of what I hope the Lord has done for me, and the experiences through which I have passed. I hope that more of God's dear children will be blessed to write to the Signs, and tell what Christ our Lord has done for them.

Brother Wood, we were so glad that you re-published the article written by Elder Silvester Hassell. It brought tears to our eyes to read what God did, and how he directed and led the colored minister, James Hilton, throughout his life. It proves that God is no respecter of persons, and that he has a people in every nation, tongue and people, and that God doesn't need the help of man-made ministers to carry His message to the heathen here or in foreign lands. As I read it, I was reminded of some of the things I have heard my parents relate about the experiences of the old colored minister, Henry, of Illinois, whom they had heard preach when they were young. I think that is the same preacher which Elder Durand mentioned in his writings. As we read these things, we are made to exclaim, "Great and marvelous are thy works, Lord God of Hosts."

Brother Wood, my heart went out to you when you said you couldn't write an editorial. How many times I have felt a desire to write something for the readers of the Signs, but I could not express my thoughts as I wanted to, and gave up the effort. We too, felt the Circular Letter, which you published, served a dual purpose; and it was good. However we enjoy your editorials, but know that you can't write them except God directs your thoughts.

A recent letter from our grandson, Victor Dale Fugate who is stationed with the Navy in Maryland, stated that

he hoped to visit the church which you serve at Butler, Maryland, soon. He is an Old School Baptist, and being in the service, has attended several churches of that name in different parts of the U. S. and has been greatly disappointed in most of them. He takes the Signs, and is looking forward to meeting you as soon as he can.

Enclosed you will find check for \$5.00 for which please renew Elder Fugate's subscription for two years. I haven't been able to attend church regularly this Winter, and I enjoy the Signs more than when I can go to meetings each Sunday. It does us good to get real hungry: we can digest our food, both natural and spiritual, better.

May the Lord bless the editors of the dear old Signs, that they may be enabled to keep the old paper in circulation, that God's humble poor may be blessed to feed upon the hidden manna which comes down from above, is the prayer of

Your "little Sister from Texas",
Velma J. Fugate

209 W. Pine Street,
Palestine, Texas
March 17, 1960

Elder John D. Wood,

Dear Brother in Christ:

You will find enclosed an obituary of our grandson, Victor Dale Fugate, whom I referred to in my last letter to you; also his last letter to us, and a poem which he composed. Although these were not written for publication, I have his father's permission to send them to the Signs, which he loved. We would like the Primitive Baptists to know how much he loved his church and the cause of Christ, even if he couldn't attend often.

He enlisted in the U. S. Navy soon after he finished high school, and by hard study and faithful service, he advanced in rank to Chief Aviation Elec-

tronics Technician. Being stationed on the Atlantic and Pacific coasts, and part of the time in foreign waters, he did not get to come back to his old home very often. When he and his family came, they couldn't stay long, as Texas is so far from either coast. In the Summer of 1953, he and his family were here. He arrived too late to attend services at Cool Springs Church, where his father and grandfather belong. He told his grandfather that week that he loved the Primitive Baptists very much, and believed the doctrine which they preached, and that he would like to join the church if they would have him; and wondered if it would be alright to offer at Mt. Olive Church, which convened that week-end. Elder Fugate told him it would, and that he could get a letter and place it in Cool Springs later. He united with the Mt. Olive Church, near Brownsboro, Texas, and was baptized by the pastor, Elder W. T. Fugate, and was granted a letter of dismissal during their three-days meeting September 11, 12, and 13, 1953. The next time he was home he was received into the fellowship of Cool Springs Church, near Canton, Texas.

He was loved by all the brethren and sisters. His tear-stained countenance showed his deep emotions within, as he listened to a good sermon. He will long be remembered by those who knew him.

May God comfort those who mourn for him, and cause them to say, "The Lord giveth, and the Lord taketh away; blessed be the name of the Lord." May God be merciful to all who lost their loved ones in that terrible crash, is the prayer of

Your "little sister from Texas",
Velma J. Fugate

VICTOR DALE FUGATE TO HIS GRANDPARENTS

Sunday, January 3, 1960
Dearest "Papa" and "Mom":

My thoughts are with you today, and

with our little church at Cool Springs, if I have any right to refer to it as "my" church. I have finished reading the January Signs, and the article "The Obligations of Church Members", submitted by Elder Turner. It served to make me more keenly aware that I have not been fulfilling my obligations to the church. . . . I've had grand and noble thoughts concerning all those listed obligations, but I've never done anything about them. I say I love the church and its teachings, and the dear old brethren and sisters who cling to it. But, do I really? It is a question that both startled and frightened me. Could I be one of those who give "lip-service" only? I know that the only thing I can believe is what is preached in the Old School Baptist Church (if I believe at all); that's why I asked to become a member of the church. I wouldn't, couldn't be anything else. And now, after all this time, I begin to know what a member should be. May God give me wisdom and strength to carry through with what He has shown me to be right. You will, I hope, hear from me again very soon; at which time I expect to begin the discharge of at least one of my obligations.

We had a very pleasant Christmas and New Year's holiday. We stayed at home the whole time. As I wrote Dad, we would have liked very much to come home, but we had to choose between that and seeing that the children had a few things for Christmas. But we do plan a trip home right after school is out, probably around the 5th of July. If the Lord is willing, we will see you then.

I went to a Primitive Baptist Church in, which was the only one listed in the phone directory. I was sorely disappointed. If I understand anything about the truth, they are not blessed to have the Word with them. In fact there was no preaching at all. The pastor read a couple of chapters from Romans; he paused after each line for a little "explanation", then re-read the sentence, and proceeded to the next, etc. . . . There was the benediction; and I

went out quickly. I knew I didn't belong there.

. . . But in this issue of the Signs, I read a statement by Elder Wood that meetings were held at a church at Butler, Maryland. I intend to go if I can. They meet on the 1st Sundays. It will be so good to hear what I believe to be the truth preached. I've read many articles by Elder Wood, and believe him to be highly enlightened.

I am glad you enjoyed the poem, and hope you didn't interpret it as "man-praise", but as it was intended. "How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things."

Will close now; God bless you in all of your endeavors. Remember us in your prayers. Write when you can, and have a mind to do so. All our love,

Your grandson,
Victor and family

(See obituary this issue)

388 McPhail St.,
Lebanon, Mo.

Dear Household of Faith:

It is again time to send in my renewal to the Signs for another year, but I am at a loss to write anything that would be of comfort to the children of God. I can still realize that I am a sinful man, and I know we are told that in this world we shall have tribulations.

The ministers of Satan come telling the child of God today that he or she must do something to bring about the forgiveness of sins. But what is it the **dead sinner** can do? We must be as little children or we cannot see the kingdom. If there had been a way for man to save himself, Christ would not have come to save man from sin. He did not ask man to let him save him, but it was of his own love and tender mercy.

I beg to be remembered in your prayers.

A sinner saved by grace,
W. W. Kenaly

St. Charles, Ky.

Dear Elder Wood:

It is time to renew my subscription again, so am enclosing it.

I love the dear old paper, for I am sure it stands for the truth; and if you have the truth, you have Christ: he said, "I am the . . . truth." There are many things preached in this world, but there is only one truth. To rightly divide the word of truth, is a great gift to a poor sinner.

The wonderful Book asks, "What think ye of Christ. . ? This is a direct question, and of deep interest to storm tossed pilgrims who wander on in the valley, hoping to get a little refreshing of the water the poor woman got at the well. If I could feel as sure that I am worthy to be in the minds of you dear people as I am that the doctrine set forth in the Signs of the Times, is the doctrine of the Bible, I would have no fear. I find no spiritual comfort outside the fellowship of this peculiar people. The God they worship is the God I love to talk about, and meditate upon. "If God be for us, who can be against us."

We cannot wish for a greater blessing for you dear editors than a continuation of the Lord's blessings. These are some of my thoughts this morning. Enclosed you will find check for the paper two years and one dollar for the shut-ins.

Mona McGregor

THOUGHTS ON DEATH OF THE SAINTS

If it is the Lord's will, I want to offer some thoughts on the death of God's saints, thoughts which were so comforting to me I was almost overcome while walking the street; but I cannot tell it unless I have help from a higher power. It is surprising that so many people are so wise in this day of falling away, heaping to themselves teachers having itching ears. They are discovering new doctrines that were never thought of

when nearly all of God's people were one in spirit, and love and fellowship abounded.

Some of the younger generation who believe (?) in God's sovereign rule over all things, when brought to the test, completely deny it. Let me ask some questions: Does God have complete rule over sin? Did he have a purpose for sin in the world? Does he have a purpose for Satan?

He made all things, even the wicked for the day of evil. (Prov. 16:4) He pronounced all his work good — for the purpose for which they were made. It is said by some that He had nothing to do with Satan being in the Garden of Eden; and that he has nothing to do with death — that the wages of sin is death, and when sin is finished then comes death; that death, sin and its effects are all in Satan's power.

Dear little humble child do you believe a preacher with such thoughts can comfort one who is hounded on every side by Satan's fiery darts?: Satan rules sin, and when the little child has finished sin, then death. God said to the waves of the sea, Thus far shalt thou come, and here shalt thy proud waves be stayed. (Job 38:11) — including the waves of sin. "Precious in the sight of the Lord is the death of his saints." (Psalms 116:15)

Where is the child of God who does not know some of Satan's rage? Satan was whipped when Christ spilled his blood, and arose from the dead: he knows he has no power only as allowed of God in tempting the saints, and he is always alert, watching as a cat watches his prey, and he never lets an opportunity slip to tempt, harrass, and torment God's people. He would torment them 'till the last breath leaves them, if he could, seeing that they will soon be beyond his reach. If it were left to him, when would one ever cease to sin? when would he let one die? for he is done with them after death — he would follow them into heaven if he could.

"I am he that liveth, and was dead;

and behold, I am alive for evermore." (Rev. 1:18) "And he shall bring upon them their own iniquity, and shall cut them off in their own wickedness; yea, the Lord our God shall cut them off." (Psalms 94:23)

There is a time to be born and a time to die. Our lives were in God's mind and purpose before the world was created, when the Father, Son and Holy Ghost planned our redemption. He had a wise purpose for creating us in Adam and creating us in Christ in eternity; and when He has finished that purpose, He, not Satan, nor finished sin, will take us home to be forever in his presence, to praise and adore him, and crown him Lord of all.

Would there be anything more horrible than to be left at the mercy of Satan in death? If we had to die this way, our beds would not be "as soft as downy pillows are", nor could we rejoice in the love and presence of the Saviour. We would be so harrassed that there would be no comfort. Why does God allow Satan to trouble his people in their last sickness? Is it to draw them closer to him, to see more of the weakness and sins of the flesh, and to see more of God's power in overcoming Satan? The more we see our condition, and our need of Him, the more we are able to praise Him; and the friends and attendants, seeing God's power and mercies in death, are often comforted.

I hope the readers can see what I am trying to tell, and can see more and deeper comforts than I am able to tell. There is no fear in death when God is with us — it is only passing through the door from sin and sorrow into a life of happiness and praise. I hope this will be my joy.

George W. Jackson,
632 Connally Drive,
East Point, Ga.

Ruffin, N. C.

Dear Brother Spangler:

Ever since my baptism I have wanted

to write you of the wonderful day, May 24, 1959, when I was accepted into the church. I could not say much that day, so have wanted to write something of my experience.

Just about every fourth Sunday my mother and father went to Macedonia church; and they always took us children with them. When I was married I did not have a way to go to church; and I think it was in 1933, a revival was being held in an old school house where I had once attended school. I went several times because I could walk there, and because I felt that I ought to go to preaching. After I had gone several times, they kept asking me if I did not want to be saved; and I went up. After I got home I realized that I did not know why I did it; and the more I thought about it, the more I felt that I wasn't fit to be baptized. I could not sleep at night for thinking about it; and a few nights before I was supposed to be baptized, I was lying on my bed trying to pray, and got up and got down on my knees to ask God to show me in some way if I was fit to be baptized. I then went to bed in peace.

I had a dream that the wind was blowing so hard that the trees across the road were lying flat on the ground, but the house wasn't moving. When I awoke, I was afraid, for it was so real; and I got up and went to the window to see if the trees were lying flat. I went back to bed wondering about the dream. During the same night I had another dream; I dreamed that my husband, mother, my two little boys and myself were sitting in the house, and heard a great noise. We all went out on the porch; and we could hear it going all around the world. It started in the West, and when it got back to where it started, it burst, and streams of blood came flowing from the sky. Then I saw Jesus come floating down in a white robe and a golden crown. He came to where we were, and I wasn't afraid, and he talked with me, and told me that everyone would be judged according to his deeds.

... I had other dreams, and among them I dreamed that I was baptized.

I was baptized by those folks, but I never got to attend their church. Later Sister Somers moved next to me, and I attended Dan River Church with her when I could. About 14 years ago I went with her to Dan River, and when we entered the door they were singing, "How tedious and tasteless the hours." It was the first time I had heard it, and I thought it the prettiest I had ever heard. I felt that day that I wanted a home with you, but was afraid I would not be accepted because I had joined another church. About a year ago I again had a great desire to join, but couldn't seem to. I went to the hospital in April; and before I went I told my oldest daughter how I felt, and that if anything happened to me, I wanted my funeral to be preached at Dan River, and that I wanted you to preach it. She asked that, if I felt that way, why I didn't join Dan River Church; and I told her that I didn't know.

After I returned home from the hospital, and became able, I went to church again, and I felt that I just had to ask for a home. . . I had dreamed of going to Dan River to be baptized before I was baptized. When I was baptized I never felt so happy in my life, and it seemed that the sun never shined so brightly. I feel that at times my cup runneth over. I love all the brothers and sisters, and the church, and feel that I need their prayers. Please overlook my mistakes: I hope I am not deceiving God's little flock.

An unworthy sister in hope,
Mrs. Willie Tate

Stockdale, Texas

Dear Editors and Readers of the Signs:

I am sending an account of the ordination of Brother Gerald Shipman, which we would like to see published in the Signs. He is a young brother whom we esteem very highly for Christ's sake and what the Lord has done for him.

We have high hopes that this same dear Lord will use him and his beloved companion many years for the comfort and edification of his poor and afflicted people as they journey on through this low ground of sin and sorrow.

We feel that we have been greatly blessed as a church, few and unworthy though we be. We also have Elder H. L. Ballard, who was ordained just a few years ago, who serves the church as pastor, with Elder Shipman as co-pastor.

Elder E. B. Ault requested the church to accept his resignation as pastor of Mt. Olive Church the third Sunday in January, 1960. His request was reluctantly granted. He had served us faithfully, lovingly and patiently for over twenty years, full time except the last few years when Elder Ballard has been co-pastor with him. He also served as co-pastor with Elder J. B. Bowden for several years. He has traveled many thousands of miles coming here, as it is 250 miles each way from his home. We feel lost without him as our pastor, but hope he will be enabled to visit us often.

Our meetings are still on the 3rd Sundays in each month, with services Saturday night before; and also on 2nd Sunday afternoons. We are glad to have any visitors who may read this, to come to our meetings, or visit or write us any time. The meeting house is on Highway 87, West end of Stockdale. I live next door to it. Elder Ballard's address is 230 Ridgewood Ave., New Braunfels, Texas; and Elder G. D. Shipman's is 221 Drury Lane, San Antonio, Texas.

May grace, mercy and peace rest and abide with all the household of faith.

Mrs. M. J. (Lela) Culpepper

Winfield, Alabama

Dear Editors:

Enclosed is a check for the Signs of the Times another year, and a little donation to use as you see fit.

If I am not deceived, it is my greatest desire to help keep the Signs going out to all that would enjoy reading it. I

know how much I enjoy it: I get much comfort and joy in reading the many good experiences. It seems that all of God's little children are traveling the same road. I may not be one of them, but I wouldn't give up what I believe to be a hope of salvation by grace for anything in this time world. It is so wonderful how God lifts his trembling children up, and places their feet upon the Rock. How we do rejoice! Praise his holy name forever!

But sometimes I get so low in the valley of despondency that I wonder if I do truly know the Lord; and I try in my feeble way to pray for his guidance, that he will direct my steps in the right way, and keep me humble and always at the feet of the brethren. I know that there is where I should be, if I am one of the chosen ones. I feel so unworthy and imperfect to call upon the Lord, but I know there is no one else to call upon. I think I have been made to know that there is nothing good that I can do — it all has to come for our God.

A little sister in hope,
Mrs. A. T. Couch

WHAT WOULD I DO?
WHERE COULD I GO?

311 Acme Street,
Reidsville, N. C.

Dear Brother Spangler:

I am reminded that it is time to renew our subscription to our paper. It is a very sacred privilege to have the Signs come to our home, and I hope I shall always love what it stands for — the doctrine, experiences, and messages of comfort it contains for one so poor and cast down as I so often am. So many times I've been made to think: what would I do should all this be taken away from me? Where could I go should the Old Baptists turn away from me? With this comes the thought that I am not worthy of the notice of one of you; not worthy to be numbered with you. If I

have any worthiness, it is of Christ the Saviour of sinners.

This past year has been one of many changes with us. With these changes came trials and troubles; and I have had to go down on my face, in my feelings, over the error of my ways more than once. I have felt ashamed to face those who have been so good to me. Yet in all my trials God has been good to me; and I would, if I could, praise his holy name for the measure of grace I've been made to feel at times. These treasures help me to press onward and upward toward the mark for the prize of the high calling in Christ our Lord.

Some seem to believe that things have gotten out of hand: that God is not controlling all things in these days. Nevertheless this does not change one of His purposes, nor will he ever be dethroned of his sovereignty — his counsel stands, and he does all his pleasure. He rules in the armies of heaven and among the inhabitants of the earth; and he super-rules. How much clearer can we desire this truth than is recorded in the written word of God, and implanted in us? I hope I shall ever be found with a sincere desire to declare Him the Most High God, who has all power and does not consult puny man, or need the help of weak worms of the dust, such as I. I hope He will guide my footsteps, causing me to walk in the way of truth; and lead me beside the still waters, that I may feel He is my Shepherd, my Lord, and my God.

This morning, as I looked out over the town, I was made to view the beauty of the snow, and to think of the wonders of God. How quietly the snow fell; how white and clean it looked as it covered the earth with a beautiful blanket! What power God makes known to his creatures in sending the snow, the rain, or the storms with great winds! In all this there is a purpose, as much so as in the withholding of these things in a time of drouth, when the earth looks parched. He holds the issues of life and death in his hands; his ways are past finding out — yet he is so merciful, and

hears the cries of his begging little ones. He delivers them from the jaws of the lion, closing its mouth that it can do no harm; He is with us in the fiery furnace; he has said he would never leave nor forsake us. What a wonderful thing this is! how much we have to thank Him for! Yet at times I am so forgetful of all these great mercies he bestows on me, and have to be reminded that He is God, and there is none like him; He loves us when we deserve nothing, not even the fellowship of our brethren. . . I fear at times that I weary you all asking for your prayers, but I am such a sinner that I need your prayers. I so often feel that I am not worthy to call upon the name of the Lord, or beg his mercy be applied to me continually; though I continue to hope he will not cast me away forever, or let me fall to rise no more. May all who love his appearing ever look to him, the author and finisher of the faith of God's elect; their hope and their salvation.

May God bless you to preach the gospel, as you and His true servants do today, for many more years to come. There is only one Gospel — the Gospel. We see the statement, the gospel according to John, or Luke, or Mark, or Matthew — many wrote concerning the gospel — yet it remains the gospel, meaning one Gospel. These things are precious when we are given a mind to study in search of the truth. Then our hope is most dear to us, and we are made to believe that He cares for us; and that in the face of all opposition, He will see us safely over the river to a peaceful home where all tears are wiped away; where there is no sorrow or sighing because of sin that was in our flesh while we sojourned in this earthly tabernacle. We long for, and would, if we could, forever rid ourselves of that which hinders our joy and peace; and beg grace sufficient be applied to our case.

Our prayers are for the welfare of Zion, and to be kept at your feet always; for there I would do the least harm. I hope I am

A little sister,
Mrs. Fred Cobb

1050 Richmond Street,
London, Ontario, Canada

Dear Elder Spangler:

It is time for me to renew my subscription to the Signs: it is always filled with good news from a far country. For sometime I have been travelling in a barren land where I could not behold my Saviour's face; but the last week he has filled my heart with peace and gladness. When He shuts, no one can open; and when he opens, no one can shut. It is all of him. The 71st Psalm has been made sweet to me: like the travail of my soul in this weary land. May the dear Lord always keep me in his love and in my right mind. I know He will if I am one of his little children. How often do we cry unto our God!

I am enclosing parts of a letter I received last Summer, written by one who is hungering and thirsting after righteousness. His meditations are on Prayer, and I trust it is suitable material for the Signs of the Times; if not cast it aside.

May the Lord bless and keep his little children in the right way; and to His name be all glory now and forever.

Humbly yours,
Lollie Campbell

(See Page 97)

“NOT TO . . . BUT BECAUSE OF . . .”

Princeton, W. Va.

Dear Brethren in Hope:

I thought I would write some of my meditations for the relief of my mind.

I believe the children of God are brought into virtue (2 Peter 1:5) by the adding of the Holy Spirit, and persevere after they are quickened into divine life by Christ, of whom all fullness dwells, through that covenant ordered in all things and sure, before the world began; giving all glory to Him who is made unto us wisdom, righteousness,

sanctification and redemption, not claiming any honor to or from themselves but feeling they are ten thousand talents in debt, and not a farthing to pay. Our own righteousness is as filthy rags, and except our righteousness exceed the righteousness of the Pharisees and hypocrites we shall in no wise enter into the kingdom of heaven.

Some will say to me, Do you believe in good works? I believe the same power that works the will also works the do; and that all by love, not to gain a blessing, but because of a blessing; for faith without words is dead.

Some say, Do you believe in obedience? Yes, I believe in obedience, but I believe that obedience is all through the obedience of the Store-house of grace, and is the virtue of the Holy Spirit. I believe the Grace of God not only tells the people of God, but teaches them that, denying ungodliness and worldly lusts, they should live soberly and righteously in this world: — not to gain something, but because of something.

If we see our brother have need, and shut our bowels of compassion against him, how dwelleth the love of God in us? You see, anything that isn't done through love, is not charity; and anything that is given grudgingly, is not of love; and God loveth a cheerful giver. Even in discipline in the church, if all isn't done through love, it surely isn't right.

"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." (2 Cor. 4:7) It is of that hidden treasure; and I believe that God can speak to us, and show us things when our natural faculties are not in operation, or when we are asleep.

My health and nerves are not good; and I hope the Lord will give you a prayer for me, that I may run with more patience the race that is set before me, which, without a change, I don't think will be long. I hope He will go with me through the valley. If any have a mind, write me.

Your sister, I hope, in tribulation and suffering,

Mrs. W. G. Pritchett,
Box 286,
Princeton, W. Va.

Rt. 1, Box 127
Ione, Calif.
March 7, 1960

Dear Elder Spangler:

I am a little late; but last month was a sick time for me again. I felt a little fear I would have a sick time, as all of last year, but through God-given strength I am so far recovering much better than last year. Our flesh is weak, and will murmur some.

"Since He endured so much in suffering for us, shall we murmur when called upon to suffer a little for Him?", is a thought from an elder in England. Also, as the poet expressed: "Hope on! though all seems lost, and storms beat high, have faith! be still and know that God is nigh." It seems all I can say is "Oh, Lord, thy will be done, not mine." I am heart-sick, with tear dimmed eyes. Our dear pastor isn't able to fill his appointments. May the dear Lord in his love and divine mercy, hold him up and give him strength to endure; and heal him, if it is his will — if not, may He help us to be reconciled. How I do miss not having a meeting to go to! I love my church in spirit and in truth; and we love our dear pastor in the Lord. The Lord is love, our pillar, and Rock of our salvation: the pearl of great price.

I feel so unworthy of His love, yet I hope I am sealed in that holy Spirit of promise. Oh, the preciousness of Christ! His purity, his spotlessness I cannot attain unto it. Some believe in doing good works in order to receive a blessing. To me, for one to be in that state, I feel they don't know the grace of God. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works lest any

man should boast." (Eph. 2:8, 9)

I hope that I have felt the grace of God: I know that there is something that is near and sweet, and deep within my heart, if not deceived. I've tried going through a day doing good, but hardly got started, when I found myself away off. There's none perfect, no not one.

I hope your health is much better. At this time last year I never expected to be here now: many times each breath seemed to be the last, but I am still here for some purpose known only to God: he has it all solved. I have my Baptist papers, other good articles and booklets, my note book and my Bible, and many good letters, which never grow old.

May God in his mercy be with you all.

Saved by grace if at all,
Mrs. Mabel Lindsey

SONGS OF ZION

As songs have a very good part in any worship in our churches, I feel impressed to write something about them.

Of late I've noticed that a lot of Old Baptists are singing a lot of Armenian songs — songs which are not suited to our doctrine. This has caused me much concern. I have noticed that the next generation copies the one that has gone on; so I feel that if we want to leave them the doctrine we love and teach, we should also leave them the songs we love. This, along with the glorious doctrine of salvation by grace, is a priceless heritage to leave them.

I think I will just here take one of our songs apart, and show the difference from others in the armenian churches. Take the song, "Amazing Grace", for instance: It takes the sinner from nature to grace; then from grace to glory. Then take one of their songs, "There's a New Name Written Down in Glory". Here someone has made a song suited to the way he believes. But we know that there are no new names written down in glory. In-

stead all the names have been written there since before the world began. I feel that if we hear a sermon on the Election of Grace, we should then use a song on the same theme.

Are we going to leave our children Old Baptist sermons — and Armenian songs? Won't this be a paradox? I don't want to seem old fashioned, but these things are sacred to me. I well remember where I learned to sing, "My Long Sought Home", and "Oh, When Shall I See Jesus", and many others as a child; and all through the years they have remained within my heart. I find myself singing them as I go about my daily duties, and they make me long for that far-away home. The things children learn in childhood are seldom forgotten.

I am not afraid that the Old Baptists as a church will die out, as it is built on the solid Rock of Ages; and I fully believe that when the Lord comes again, there will be some here preaching the glorious doctrine of salvation by grace. I do not feel that our songs will die out, but a good many of them are shoved to the background, and these others are taking their place. I ask, Is this right? Will it not soon be where Old Baptist songs will be rare? If we consider these new songs, they are in accord with what they believe: salvation by the sinner's choice and desire — with His feeble help.

I remember once as a child I attended a large campmeeting with some neighbor children, and heard a song that caused me to think that Christ would suffer some humiliation on the day of judgment. I believe the title was, "Will Christ be Crowded Out?" I asked my father about that song, and he put me straight on the different songs. Some may think we will sing these old songs to death, but to those of this sentiment let me ask, "Can the doctrine of grace be preached to death?" In other words, can the truth be told so long and so often it will lose its value? I say, No. Truth is like a diamond: the more you polish it, the brighter it will shine; so

it is with truth.

From reading the first chapter of Revelation, we fully believe that in Heaven the elect will still be singing Salvation by Grace; for it says, "Unto Him that loved us, and washed us in his own blood." Doesn't that prove we are in harmony with what we preach?

Now, instead of discarding these precious songs we love, let us teach them to our children — peradventure they will do the same, so they will never die. These things are sacred to us because we're the heirs of that Heavenly Kingdom. We find a sermon in each of the old songs: I would say that they are the songs of Zion which should be preserved from generation to generation.

Written in love for Zion,
Myrtle Cross
1203½ Mariposa
Glendale 5, Calif.

DELAWARE ASSOCIATION

The Delaware Association is appointed to meet with the Rock Springs Church, Lancaster County, Pennsylvania, near the Maryland-Pennsylvania State Line, on Route 222, on Saturday and Sunday, July 2 and 3, 1960, the Lord willing.

Our correspondents and friends are invited to meet with us.

Charles B. Osborne, Church Clerk

DELAWARE RIVER ASSOCIATION

The Delaware River Association is appointed to be held, the Lord willing, with the church at Hopewell, N. J. on Wednesday and Thursday, June 8 and 9, 1960, beginning at 10:30 A. M. on Wednesday.

Our correspondents and those in fellowship with us are invited to meet with us.

Casper G. Fetter, Clerk
Letha A. Blackwell, Asst. Clerk,
Lafayette Street, Rosa Acres,
Hopewell, N. J.

THREE DAYS MEETING

Little Flock Primitive Baptist Church of Bakersfield, California, will hold a three days meeting beginning the 29th of April, at 2930 Alpine Street, Odd Fellows Hall, East Bakersfield. Phones EXport 9-0429 or EXport 9-4000.

Eld. T. R. Jefferson, Pastor
Bertha S. Wright, Clerk

STAUNTON RIVER UNION MEETING

The Staunton River Union Meeting is appointed to be held with Cane Creek Church the 5th Sunday in May, 1960, and Saturday before (May 28 and 29).

The church is located on Highway 726 near Ringgold, Virginia. All lovers of the truth are invited to meet with us.

Fannie D. Wiles, Church Clerk

ANNUAL MEETING

The Annual Meeting of the Harmony Primitive Baptist Church will be held, God willing, all day Saturday and Sunday, May 28 and 29, 1960. Services to begin Saturday at 10:30 A. M. and Sunday at 10:00 A. M.

The church house is located one mile East of Huntington city limits, on Cedarcrest Drive, about one quarter mile off U. S. Route 60, at Eastern Heights Shopping Center. All lovers of the truth are welcome.

Elder J. R. Lane, Moderator,
110 Harrison Court,
Huntington, W. Va.
Mrs. Mildred Stanley, Clerk,
1046 Cedarcrest Drive,
Huntington 5, W. Va.

UPPER COUNTRY LINE UNION MEETING

The Upper Country Line Union Meeting is appointed to be held with Dan River Primitive Baptist Church the fifth Sunday in May, 1960. Services will be held Saturday night at 7:30, and Sunday beginning at 10:00 A. M.

The meeting house is located on Highway 700, between Draper, N. C. and Danville, Va., 15 miles West of Danville.

CONTRIBUTIONS TO THE INDIGENT FUND

Mrs. P. I. Froude, Mich.	\$ 2.00
Harry T. Vories, Calif.	5.00
Mrs. D. M. Radford, Va.	1.00
Bessie G. Clark, Md.	3.00
Mrs. L. B. Haneline, Ky.	1.00
Mrs. Tom Strickland, Ala.	1.00
Mrs. Catharine MacKenzie, Canada	5.00
Mrs. M. L. Lucas, Ala.	10.00
Mrs. Ethel Werner, N. J.	2.00
Mrs. C. E. Lawrence, Mass.	1.00
Mr. and Mrs. Walter Black, Neb.	1.00
Mrs. David S. Blackwell, Ind.	2.00
Mrs. P. O. Clowdus, Ala.	4.00

CORRECTION

On page 52 of the March, 1960 issue, the name should be Mary W. Somers instead of Mary W. Sowers. We regret that we mistook the M for a W in the signature. Please write the correction in your copy — J. D. W.

Danville, Virginia

May, 1960

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Dutton, Ontario, Canada

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Danville, Va.

YOU CAN HELP US

When a subscriber does not renew his subscription before, or a short time after, it is due, we are at a loss to know whether to continue to send the paper. We do not want anyone to miss any of the issues when they desire to have them, but the cost of printing, etc. is such that we must hold the number printed to within the limits of our active list, with but few extras. Our brethren and friends can help by:

1. Checking their expiration date, and renewing promptly; or notifying us they will renew later.
2. If the paper is no longer desired, by notifying us, and if in arrears, to send the amount due.
3. If the person receiving the paper dies, and the family does not desire to continue to receive the paper, by notifying us to discontinue the paper at the expiration date.

Our brethren and friends can also help by securing new subscribers, and by their donations to the Endowment Fund and the Indigent Fund. Also by sending experiences and articles suitable for publication.

We will appreciate the efforts of the brethren and friends in these matters — Editors.

EDITORIAL

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:14, 18.)

The reason assigned for taking part of the flesh and blood of his brethren was that he might destroy the devil and deliver them. The God of Israel is the God of purpose, despite all the talk belittling the purposes of our God. He did not take the part of angels, but he did take upon himself the seed of Abraham. Taking the part of angels would not save sinners; his being acquainted with angels would not make him acquainted with the griefs and sorrows of his people. This taking part of the seed of Abraham is a direct fulfillment of the promise of God to his people at the Mount. That promise embraced the sending of Jesus into the world, and that he would come in their nature, be one of them, be like them, and yet not sin in the nature which he took upon himself. This Prophet was to be raised up among them and they were to hear him (Deut. 18:15, 18).

It is well to notice who it was that took part of the same flesh and blood of the children. We must not lose sight of Him taking part of the same. These children were given him in covenant be-

fore the coming of time or creation. How else could he carry out his part in the destruction of the devil and the deliverance of the children, save in taking part of the same flesh and blood of them. There could never be any union between them, had he taken the nature of angels, and we would be mystified about whether he came from God, whether he was God, did we not have him taking this part. We have here the sacred and precious doctrine of the pre-existence of him as our Head. Here is the Husband of his bride coming to save her. In the fullness of time God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law. (Gal. 4:4, 5) Here is that unity of the Godhead, God sending him forth, he taking part of the flesh and blood of his people.

What a pleasing theme it is to meditate upon, that Jesus came to destroy the devil and to deliver his brethren. It would have been lovely, after what they had endured, to have escaped Pharaoh and he stopped at the bounding sea, but how much more lovely that they had the satisfaction of seeing all of his mighty host drowned. It would be lovely, seeing how he has tormented us and hounded us and kept us in bondage, to be delivered from Satan, but what rejoicing there is with poor sinners who are delivered, and who see the destruction of him that caused all of our troubles. Yet, let us not think altogether about our deliverance and his destruction. Let us lay our hands in the nail prints and in his riven side. Better still, come poor sinner and let us look at the cost to him in suffering, his taking upon himself flesh and blood. In the first place, we will consider his being made of a woman. He fell heir to all the things that the woman, through transgression, had brought upon her race. Ah, the love of our Redeemer for his bride. What a price that love caused him to pay for the deliverance of that bride. Job described the life of a man born of a woman as being of a few days and full of trouble (Job 14:1); and certainly this

is the lot of all men, including our Saviour. Moreover, he came under the law, being made there by divine appointment and agreement.

These which Jesus came to deliver were in bondage. Not any use for men to talk about having a part in salvation. The only ones that will ever be housed in glory are those that Jesus came to deliver, and they were all in bondage, and had been all of their lives. They were in bondage when he came to deliver. Stop and consider the redeeming love of God in this glorious work. He came to deliver the lawful captives, who were, and had been, in bondage. That is why he came under the law. His people were held under it, and he was made under it with them. Nothing was ever said about them being unlawfully held in bondage. No reflection was ever cast on the law being hard or unjust. As we, the children, were lawfully held in bondage, there must be, if the deliverance stands the test, a lawful Deliverer. This lawful Deliverer we have in Jesus who was made under the law for the expressed purpose of redeeming his people from under the law. If justice is thwarted in this law being broken, then the deliverance would have been a travesty, and the charges against us would still be in force. His having been made under the law in the interest and in the behalf of his people, it made him responsible for her sins. That law demanded death, and he died, thus the redemption and deliverance were both lawful.

His purpose in taking upon himself flesh and blood was to die. Not to die without purpose; not to die haphazardly, no, no, none of that. The deliverance was to come through death, and it was to be Jesus in a flesh and blood body that died. Through death he was to destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Sinner dost thou see the glorious account here given of the coming of the blessed Lamb of God into the world? And dost thou see how that thou wast made to glory in him who released

thee from this bondage? Dost thou wonder how it came about that thou didst become in bondage? Wonder no longer, dear child of God, for it was through the seduction of this devil that caused thee to fall in the beginning. In this sense is it said that he had power of death. He, through thy weakness, carried you to ruin and bondage. Through thy transgression thou didst become a lawful captive of his, and when the life that is in Jesus was made manifest in thee thou didst become in bondage and fear, and from then forward had no liberty. But at the proper time He came to thee; and delivered you when it did look like to you that none was to be had. This death came when sin entered into the world; it brought death to all, for that all did sin.

His coming down and meeting death is fraught with many lovely things. As Samson went down to get his wife, so did Jesus visit the earth to get his bride; and in the way of accomplishing that, death awaited him. Samson's having the lion arise to dispute with him about his travelling that road, is figurative of death disputing with the Saviour. Had it not been that the Spirit of the Lord wrought mightily in him, the result would have been disastrous to Samson. His going over territory that belonged to the lion caused the fury in him to attack; just so, the devil, having power over death, and having all the chosen race as lawful captives, arose in rage against Jesus as he came to release them from death and bondage. Had it not been for the working mightily of strengthening angels, and the glorious power of God wrought in raising him from the dead, he would have lost this battle with death, and all the lawful captives would still be under the sentence of death.

As Samson rent the lion in this battle, it is worthy of notice that he did not have any weapon in his hand. He met the lion with the natural weapons only, and so did Jesus meet death in our nature. Again, let us notice that the Spirit of God wrought mightily that Samson might win, and that it was

through His working hitherto (John 5:17) that the Saviour wrought deliverance from the death and bondage that held us.

Death was the appointed end to his bride. It stood in the way, and it had to be met before Samson could get to his bride, and Christ had to meet it in order to abolish death, — which death was over all, for all had sinned. Even meeting death was agreeable to each of them. Each went on their way, Jesus from the triumph over it to his exaltation; Samson on to his bride. As Samson came back, after working out the details of getting his bride, he was turned aside to where he had wrought with death. It is said in Jewish history that about twelve months elapsed from the time of his going down to his coming back. This was time enough for the flesh of the lion to be gone with the bone structure left intact. History tells us that it was the custom for wild bees to build comb and place honey in bony carcasses like unto this. However, in this instance, it was not custom that caused this anymore than it was custom that caused the fish to be near by and to swallow Jonah, or the hornet to drive the Hivite, Canaanite and Hittite out from before the children of God (Exo. 23:28; Deut. 7:20). It was the Lord that sent these bees to this spot, to give, First. Samson a strengthening food as he came on the long journey. Second. To show us the power of God and the wisdom of God in giving Jesus the sweetness that came after his death. As Samson came away eating from the scenes of death, so Jesus came from the tomb enjoying the sweetness to be had as he met once again his brethren, having, by his death, forever set them free from any more molestation from the evil one. As Samson gave his parents to eat of the honey and comb, which was the sweetness that came from the battle, and as they did not know from whence it came, just so does Jesus give us to eat of the good things that his death brought us, we knowing nothing about how divine love conquered the enemy that stood over us.

It behooved him to be made like unto his brethren. This word **behoove** means "to be binding on"; as also in Luke 24:46; in this being bound to this end, He owed it to his word or agreement to his Father, and this agreement to his father carrying obligations; he likewise owed it to his brethren to be made like unto them. To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. (John 18:37) Here, again, is that Prophet that the Lord would raise up; and here he corroborates the testimony of God in promising that Prophet, and his actual existence in the world. His being born to that end is conclusive proof of the predestination of God in procuring the salvation of his people. Too, it shows how that all of the resources of heaven, all the riches of God's providence and grace, were pledged to insure this deliverance of those in bondage and the destruction of him that had the power of death.

And now, dear children of God, draw near with a full assurance of faith and let us sum up this glorious work of Jesus. Let us look at the ultimate object of this being made flesh and blood like unto his brethren. It was not to acquire the riches of this world; it was not to add an enhancement to the glory of God; it was not to experiment with creatures to see what they would or could do. It was for this alone that he took part of the same, to wit, That he through death might destroy him that had power of death, and deliver them who through fear of death were all their lifetime subject to bondage. This is the work of Jesus Christ our Saviour. He is now being made manifest as having abolished death (2 Tim. 1:10), as having accomplished what he came to do in the body prepared him. He has come in a body of flesh, and he has conquered him that first conquered us. He has done for us, while in a body like unto ours, what we did not do in our Father Adam; and, by reason of the

fall, can not now do. In his body, he has conquered and won a glorious victory over death, and over him that had power of death. He has come in a body of flesh and blood and has by his own death, conquered death itself. Will wonders never cease, will the double for all Jerusalem's sins ever cease to be made manifest unto us?

It was his faithfulness that caused him to take on himself flesh and blood, and to act as our representative in faithfulness while in this body, thus becoming unto us a merciful and faithful high priest in things pertaining to God. But wait a moment, tried saint. That is not all. He also has made reconciliation for the sins of the people. He has come as the Mediator between God and man. He humbleth himself that he might behold the things that are in heaven and in earth. (Psa. 113:6) Thus he passed by the nature of angels, and took upon himself the seed of Abraham, becoming the servant of his people, humbling himself unto death, even the death of the cross, that he through death might deliver them from death and from bondage.

He did all this for us, having suffered while being tempted, that he might succor us that are tempted. He tasted death, but he conquered him that had power of death, and thus became our great High Priest, having endured and stood through all of the raging of the devil, whose work, with himself, he came to destroy; that he might deliver his brethren, and present the whole church to himself not having spot or wrinkle or anything like it, — keeping it, succoring it, being touched with the feeling of every infirmity, sin excepted.

Seeing that we have such a high priest, let us come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need. May the dear Lord give us of his fullness that, as he arose from the death grave, and entered into the joys of being received up into glory, we may also be raised to newness of life, to eat the honey and the comb, to feel the surety

and safety that comes to us from his having met and conquered death.

Written at the request of Brother Harry Ward of Snow Hill, Maryland, church.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

REV. 22:17

"And the Spirit and the Bride say, Come." What Spirit? Whose bride saith Come, and to whom do they say Come? These questions are involved in the correct elucidation of the text. The Spirit of the gospel, the Spirit of God, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. The Spirit which is life and immortality. The Spirit which moved on the face of the great deep when all was without form and void. The Spirit that breathed upon the slain, in Ezekiel's vision, and quickened the dry bones. God, by his Holy Spirit, in the holy calling of all the heirs of salvation, says "Come." Does not invite them to come, but says, Come, with the same power and effect as when God said, "Let there be light." He speaks the word and it stands fast: he commands and it is done. An invitation leaves the person or people invited to accept or decline, as they may choose; but in the calling of God by the Spirit, he saith not unto the seed of Israel, Seek ye my face, in vain:

"He speaks, and that almighty voice, Fulfills his great decrees."

The dead shall hear his voice, and they that hear shall live. At his voice the South gives up, the North resigns; from the rising of the sun to the extreme West, all who are called by his name, come with singing to Zion, and with everlasting joy upon their head. And the bride says Come; and as the

bride is the Lamb's wife, and she is one with him, "They twain shall be one;" she has the Spirit of Christ. "As many as are led by the Spirit of God, they are the sons of God." But, "If any man have not the Spirit of Christ, he is none of his." Therefore, to what the Spirit of Christ says, the bride, the church of God, responds; therefore the Spirit says, come, and the Spirit in the bride says come. And this is said to every one that is called by Christ's name, as we have seen. Come where? To the River of Life, to the Holy City, New Jerusalem, to the Tree of Life, to the Fountains of living waters. Not to the mountain that might be touched, but to the heavenly Jerusalem described in this and the preceding chapter; to the spirits of just men made perfect; to the blood of sprinkling which speaketh better things than the blood of Abel; to Jesus, the Mediator, to God, the Judge of all.

This calling of the Spirit and bride is not to the law, to Moses, to human aid — not to some wooden-bench, said to be anxious — not to a system of works; for they were all there before they were called experimentally by the quickening operation of the Holy Spirit. But, come from death to life; from darkness to light; from bondage to liberty; from sin to holiness; from Moses to Christ. **And let him that heareth say, Come.** For they that hear shall live; they live by the spirit of life and immortality which distinguishes the Spirit and the bride. All who hear are brought manifestly into the unity of the faith, and God teaches them a pure language, and in perfect harmony with the language of the Spirit and the bride — he that heareth will reiterate the language of the Spirit. And let him that is athirst come. The river of life flows from the throne of God and the Lamb to supply the thirsty in the New Jerusalem, with its streams which make glad the city of God.

The dead do not thirst; none but the living can desire or appreciate the living waters of the New Jerusalem, to the fountains of which the Lamb that is in

the midst of the throne shall lead his flock, and beside the which he maketh them to lie down in green pastures. And as all who have an ear to hear what the Spirit saith unto the churches, are welcome to hear, are of those who are addressed, so the gospel, with all its promises, provisions and privileges, is addressed to those who have a desire for them; for none desire or thirst for them until quickened and made alive by the life giving Spirit of our God. To hunger and thirst after righteousness is a blessed state for a poor sinner to be in. Poor as they may feel, they are called to Come to the waters and buy wine and milk, without money and without price. **And whoever will, let him take the water of life freely.** As none but the living can thirst; so neither can any in an unquickened state have a will a desire for the salvation which is of God. We have seen in our investigation of the first text, that God only can work in us to will and to do, or to make us a willing people, in the day of the Redeemer's power; therefore **whoever will**, is a subject of quickening power and saving grace, and let him take the water of life.

How, conditionally? O, no; there are no conditions resting on the creature. If he has a hearing ear, God has furnished it. If he is thirsty, God has made him so. No man has power to make himself thirsty, and especially no dead man has that power, as all unquickened sinners are like the carnal Jews, without a will to drink of the waters which flow from Christ the Rock of our salvation, it is sufficiently discriminating to say, and whosoever will, let him take of the water of life **freely**. It flows freely, and it is without money and without price, and therefore the poor, the helpless, the wretched, and those who have nothing to purchase it with, are welcome to take it freely; and they must have it freely, unconditionally, and without fee or reward, or not at all.

"For I testify unto every one that heareth the words of the prophecy of this book, if any man shall add unto

these things, God shall add unto him the plagues that are written in this book." This is a fearful testimony which Jesus has sent his angel to testify in the churches. Should we add a single condition, to be performed by the creature to entitle him to the water of life, we add to what is written; and whatever we may teach or practice, without a clear, "Thus saith the Lord," is an adding to the words of the prophecy of this book; and all who do it shall receive at God's hand the plagues which are written. Of the nature of these plagues we cannot speak particularly in this already extended article. But it is spoken to those in the churches who should be rebuked and chastised when they presumptuously add to what God has said, or teach for doctrine the commandments of men.

"And if a man shall take away from the words of the book of this prophecy. God shall take away his part out of the Book of Life, and out of the Holy City, and from the things which are written in this book. The **Book of Life** in this case, as we understand, means the record of the living in Jerusalem, not the record of eternity, in which all the members of Christ are written, and from which they can never be blotted out; but the living in Jerusalem, or those in fellowship, and who have the privilege of his house. Blessed are they that do his commandments, that they may have a right to the Tree of Life, and may enter in through the gates into the city. None even of the children of God are entitled to the fellowship of the church of God, and the privileges of his house, who walk not in obedience to the authority of Christ, as laid down in the New Testament. If they walk not according to this rule, they become the subjects of discipline; and if they persist in their unruly course they are cut off from fellowship, and their part is taken out of the church, and as long as they continue thus they are to the church of God as heathen men and publicans. They being out of the bounds of the church find for their companions,

dogs, sorcerers, whoremongers, and whatsoever loveth and maketh a lie. This is not what is called falling from grace; for if they are subjects of the grace of God, they shall be brought back with weeping; but they fall from works, for want of grace to preserve them in the order and fellowship of the church of God.

Many who have had a name to live, and who have been recognized as orderly members of the church, by disorder have forfeited their part in having a name to live, and as being entitled to the privileges of the church in her gospel order. Therefore take heed, and let him that standeth beware lest he fall—not from grace, but from his steadfastness in the truth.

Henry County, Va., March 25, 1859

Brother Beebe—I am a stranger to you in the flesh, but hope that I am not a stranger in spirit. Will you please give your views on Ecc. xii. 5? "Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the streets."

Mary A. Jones

Reply to Sister Mary A. Jones—We have understood the wise man to be describing in a highly figurative way the infirmities and declining mental and physical powers and faculties incidental to old age, as explanatory of the evil days in which human life is bereft of its principal natural enjoyments. Having set forth in the preceding verses, by very striking similitudes, the shades and obscurity of the mind to earthly pleasures, the dimmed light of the eye, decayed teeth or grinders, ceasing to perform their wonted functions, the common avenues of earthly enjoyment closed, wearisome nights, and early rising

with the voice of the bird. This is very common with the aged, and the enjoyment of music is low. **Also when they shall be afraid of that which is high.** Easily alarmed at every thing presented to the mind which they cannot comprehend; and fears be in the way. In the imbecility of second childhood, how easily alarmed at that which would have occasioned no uneasiness to them in their more youthful days. **And the almond tree shall flourish.** The almond tree is the earliest tree to blossom, and when in full bloom is like the peach tree, very white. The almond tree is in full blossom, and perfectly white, before any of its leaves appear, thus giving it a more snowy whiteness of appearance.

How strikingly this similitude describes the hoary head of the aged. "The Hebrew name of the almond, shakad, comes from a verb signifying to make haste, to be in a hurry, to awake early. To the forwardness of the almond tree there seems to be a reference in Jer. i. 11, 12. The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an almond tree. Then the Lord said unto me, Thou hast well seen; for I will hasten my word to perform it." (Enc. of R. K.) **And the grasshopper shall be a burden.** The smallest objects will be magnified to enormous size, and in the natural impatience of old age shall feel depressed and sadly burdened by very small objects. **And desire faileth.** As we draw near the margin of the grave, with whitened locks, dimmed eyes, decayed teeth, enfeebled limbs, exhausted energies, and tottering frame, the yielding mind at length relinquishes its desire for terrestrial things, having no more capacity to enjoy them, now only waits and longs for a change that shall launch them into a new and more vigorous mode of existence. **Because man goeth to his long home.** Or because he is mortal and destined to leave his short, transitory abode, which has passed swifter than the weaver's shuttle, and he goes to his final and everlasting destiny. **And the**

mourners go about the streets. Earthly ties the most dear and cherished are dissolved, the loved one has passed away, and those who survive are reminded that they are rapidly following in their course, by seeing the mourners continually going about the streets.

(Editorials by Elder Gilbert Beebe, June 15, 1859.)

ORDINATION OF AN ELDER

Pursuant to the call from Mt. Olive Church, Stockdale, Texas, for a presbytery to examine Brother Gerald D. Shipman for the office of an ordained minister, and ordain him if found qualified:

The church met, and after singing and prayer by Elder H. L. Ballard, Brother Gerald Shipman preached; followed by his father, Elder J. W. Shipman. After which the church went into regular order of conference. Under new business, called for the ordination of Brother Shipman to take place at once. Sister Lela Culpepper was chosen as spokesman for the church.

The Presbytery was organized with Elder J. W. Shipman as Moderator; and Elder E. B. Ault, Clerk. Elder H. L. Ballard and Deacon C. L. Chambers were others in the Presbytery. Sister Culpepper then presented Bro. Gerald Shipman to the Presbytery. The prayer was by Elder J. W. Shipman, with laying on of hands by the Presbytery; and the charge was delivered by Elder E. B. Ault.

Elder Gerald Shipman was then delivered back to the church as an ordained minister, and is recommended to all of our churches we are in fellowship with. The presbytery was then discharged.

Done the third Sunday in August, 1959.

Elder J. W. Shipman, Mod.
Elder E. B. Ault, Clerk

OBITUARIES

ALICE ASHWORTH DAVIDSON

Sister Alice Ashworth Davidson died November 10, 1959, at the age of 76; the widow of Winburn H. Davidson, of Sandy Level, Virginia, who died in June, 1941. She is survived by five sons: Tony, of Philadelphia; Beverley, Gretna, Va.; Clifford, Front Royal, Va.; Giles, St. Albans, W. Va.; and Herndon, Sandy Level, Va. Four daughters: Mrs. L. H. Roane, Winston-Salem, N. C.; Mrs. W. S. Johnson, Mar-

tinsville, Va.; Mrs. C. W. Linthicum, Philadelphia; and Mrs. E. S. Fogle, Martinsburg, W. Va., with whom she spent the last two months of her life: her youngest daughter and husband, Dr. Fogle, and two sons, so tenderly cared for her in every way humanly possible for her comfort. She also leaves three brothers: Posy Ashworth, Danville, Va.; Leonard, Covington, Va.; and John, Troutville, Virginia; and two sisters: Mrs. R. L. McCrichard and Mrs. S. T. Gilbert, of Sandy Level, Va.

After her husband's death, the youngest son, Herndon, and his wife, Sister Beulah, made it possible for her to maintain her home by living near her on the farm, and being so kind to her in every way. Sister Davidson was received into the fellowship of Springfield Primitive Baptist Church by letter June 11, 1944, where she filled her seat whenever possible. She was a lovely sister, a good neighbor, and loved by all, especially by the household of faith. We believe she is asleep in Jesus, and will sweetly rest until He comes again without sin unto salvation. We feel she was blessed to see the Lord in her last moments, she said, "I am so happy." May the Lord bless and comfort her loved ones, and reconcile us all to say, "Thy will be done."

Funeral services were held at Springfield Church, conducted by her pastor, Elder O. K. Tench; and burial was in the family cemetery, where she was laid beside her husband.

Written by Sister Annie Tosh

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

Done by order of Springfield Church in conference.

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

VICTOR DALE FUGATE

Chief Aviation Electronics Technician Victor Dale Fugate was born in Canton, Texas, July 7, 1927. He was a member of the picked crew of the U. S. Navy plane which collided with the Brazilian airliner over Rio de Janeiro, Brazil, on February 25, 1960. He passed away enroute to the hospital after he was removed from the tail of the plane, at the age of 32 years, 7 months, and 18 days.

He was a veteran navy man and had served his country on the waters and in the air, at home and abroad, on the Atlantic and Pacific oceans, and in many foreign waters. He was held in high esteem by his officers and crew members, and by all who knew him. The chief of the Navy Squadron personally accompanied his body to Canton, Texas, and watched over it

until it was buried.

Memorial services were held at the Brazilian Naval Ministry, Rio de Janeiro, Brazil, on February 29th, and also at Washington, D. C., on March 1st, for all who were killed in the crash. Later the bodies were sent to their respective places of burial.

Brother Victor Dale was a member of Cool Springs Primitive Baptist Church, near Canton, Texas. Funeral services were held on March 8th at the First Baptist Church in Canton, with Elder P. E. Weisinger, officiating. Elder Weisinger spoke comforting words to the bereaved, and the large congregation of friends who filled the church. Interment was in White Rose Cemetery, in Wills Point, Texas.

Survivors include his wife, Edythe McCarty Fugate; one son, Thomas Calvin Fugate; two daughters, Ginger and Vickie Fugate, of Lexington Park, Maryland; his father, Calvin W. Fugate, of Canton, Texas; his mother, Mrs. Ruth Mason, San Leandro, Calif.; three brothers, James D., of Hayward, Calif., Ronald and Paul, of Canton; one sister, Mrs. Patsy Brasiel, Oklahoma City, Okla.; his grandfather, Elder W. T. Fugate, Palestine, Texas; and a number of close relatives, and a host of friends. Written by one who loved him dearly,

Velma J. Fugate

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Romans 10:15)

One man; who stands uprightly,
Who towers in a throng:
Whose record stands out brightly;
Who was destined to belong.

He's run the carnal gamut
With its weakness and sin:
He's fought the noble battle
That is foolishness to men.

He denounces pomp and glory
That men take to be their own;
He knows their eyes are blinded
To that ever-living Stone.

He speaks against self-righteousness,
The foolishness of pride;
He teaches real humility
Where the seeds of love abide.

He asks for very little,
And he gladly gives his all:
His life is working, waiting
For the day when God will call.

He's husband, father, loved one,
A loyal friend, and true;
He's pastor, elder, brother,
To a band that numbers few.

His heart is pure and humble;
His faith and hope are strong;
His message is God-given,
Unless my thoughts be wrong.

He's lived a life worth living
With the blessings God did send:
The gift of grace upholding,
He'll endure unto the end.

One man — a lighted candle
One man — for all to see;
One man — a living pattern:
One man, I'd like to be.

Victor Dale Fugate

(Composed in honor of the 80th birthday
of his grandfather, Elder W. T. Fugate, October 11, 1959.)

ULYSSES S. LOYD

Brother Ulysses S. Loyd was born April 24, 1886, in Alton, Kansas; and died December 24, 1959, in Morland, Kansas, at the age of 73 years and nine months. He moved to Missouri with his family in 1887, where they lived for five years. In 1892, the family moved to Leland, Kansas, where he remained until he finished his common school education. On April 17th, 1907, he was united in marriage to Nellie Clark. To this union were born five sons, three of whom died in infancy. One son, Dale, lives in Wichita, Kansas; his other son, Ralph, lives in Ottawa, Kansas.

Lyss, as he was affectionately called, taught in Graham County schools from 1902 until 1947, when he retired from the teaching profession. During this period of his life he attended school at Fort Hays, Kansas, State Teachers College and at Emporia State Teachers College. He was County Superintendent of Public Instruction for four years, from 1915 to 1919.

He was preceded in death by his father and mother, three infant sons, five brothers, and one sister.

He is survived by his widow, Nellie, of the home; his two sons and their wives; six grandchildren; two brothers: Perry, of Salina, Kansas, and George, of Morland, Kansas; and a host of other relatives and friends.

Brother Loyd was received into the Pleasant Valley Church of Kingman, Kansas, by relation on Saturday before the fifth Sunday in August, 1937. He was ordained to the office of Deacon, July 7, 1957. The presbytery consisted of Elder C. M. Haygood of Ballinger, Texas, Elder W. A. Winfrey of Liberal, Kansas, Deacons H. F. Cate, Wichita, Kansas, and Holden Hatchett, Mangum, Okla. In this office he attended the Church faithfully and humbly, always considerate of his brethren and any visitors of the

Church which he loved; this love showing by his faithful attendance and his attentiveness to the truth wherever talked of preached.

His absence will be greatly felt by all who knew him, but our loss is his gain, and we know that the great Creator and righteous Dispenser of all things will truly watch over the remains of his sleeping dust until the dawn of the resurrection morning, when He comes to raise, own, and crown his heirs into that upper and better kingdom above, where everlasting praise shall be alone due the worthy name of the Father, Son, and Holy Spirit. We feel that this dear brother will be counted among that blood washed throng of the general assembly and Church of the First Born.

The funeral service was conducted by the writer, and he hopes the few feeble words spoken were of some comfort to the loved ones left behind. If so, they were spoken by and of the Holy Spirit.

We feel that our beloved Deacon and brother was indeed a child of promise, and by his fruits was recognized as one of whom the scripture spoke as an elect, a redeemed sinner, an exalted spirit, and one who had passed from death unto life because he loved the brethren.

Brother Loyd was sick only three hours before his spirit returned to the Maker who gave it. He attended the last meeting in Kingman November 1, 1959.

Funeral services were held at his home town in the Methodist church of Morland, Kansas. This building was the only place large enough for a man so well respected and loved, as the crowd attending his final rites clearly showed. He was laid to rest in a cemetery some ten miles from his home.

Written by
Elder W. A. Winfrey

SISTER LUDIE VEAZEY

Sister Ludie Veazey, wife of Brother R. L. Veazey, was born January 1, 1872, and died October 2, 1959.

She professed a hope in Christ in 1914, and this hope of the Love, Mercy, and Grace given her in the forgiving of her sins, remained with her until the Lord saw fit, in his alwise providence, to call her from this world of afflictions and take her to himself. She called me to her bedside and said, "Pappy (that is what she called me for years), I don't want you to grieve after me, for I am willing and ready to go; and it won't be long before He will call you, and we will be together, free from all our afflictions and sufferings in this life.

She was a true and loving companion for 71 years. She has left me here to walk and wander from place to place alone; yet I will

not say alone, for I feel that the Lord is with me, to guide me and uphold me the rest of my days here on this earth; and I pray that he will keep me by his love, mercy and grace, and prepare me, and give me as sweet a farewell to this life, and that glorious hope of entering into His presence, as he did my dear and precious companion.

I am now in my 94th year, and my days on earth are nearing an end, and I hope and pray that when the end comes, I can fold my hands on my breast and say, "Come welcome death." I want to join with my dear companion in praising the Lord for what he has done for us.

I will close, as I don't want to take up too much space in the paper, by asking the dear brethren and sisters to remember me in their prayers — a poor, old, unworthy brother saved by grace, if saved; not by works of righteousness which we have done, but by the grace of God which was given us in Christ Jesus before the world was framed.

Her funeral was preached by her beloved pastor, Elder R. L. Biggs, of Nashville, Tenn. the 1st Sunday in October, 1959, at Walnut Fork Church, assisted by Elders J. N. Darnall and Paul Poyner, at her request; after which she was laid to rest in the Walker Cemetery, to await the coming of Jesus, when her precious body will be raised and fashioned like unto her precious Saviour, a spiritual body, and will dwell with and praise Him forever. Written by her husband,

R. L. Veazey, Sr.

RESOLUTION OF RESPECT

WHEREAS, God in his infinite wisdom and power has seen fit to call from our midst our beloved sister, Amanda Pickeral, who was the daughter of Oliver C. and Lucy Richman Casada. Her husband, Charles Lewis Pickeral, died in 1937. She was born in 1869, and died October 24, 1959, making her stay on earth 90 years. Surviving are four sons, four daughters, twenty - four grandchildren, thirty - five great grandchildren, and ten great, great grandchildren; also one sister and one brother.

She united with the Springfield Primitive Baptist Church December 29, 1923. Funeral services were conducted at the Gretna, Virginia, Christian church, and burial was in the Gretna Burial Park. Therefore,

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

Done by order of the church in conference.

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

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., JUNE, 1960

NO. 6

PLEASE CHECK YOUR
EXPIRATION DATE
IF IT IS 6/60 IT
EXPIRES WITH THIS ISSUE

PREDESTINATION

La Mesa, New Mexico
Dec. 18, 1931

Dear Brethren Editors: — A dear brother in California asked me to write an article on the doctrine of absolute predestination of all things and send it to the Signs. In writing on this most sublime subject I feel I am too unlearned to attempt to write upon this, the most wonderful point of the doctrine of the Bible, and besides the weakness and inability of my mind, it seems that the dear brethren for the last several years have ably written on this point of doctrine, and at this time I do not think it could be more forcibly defined than has been done, but I will try in my weak way to contribute a few words for the consideration of the editors and the many readers.

First, I will say I know nothing about any predestination which is not absolute. I have heard by the hearing of the ear that there is more than one kind of predestination: one is conditional, one is limited to that of man, one is limited to all good things; that is, all good things are and were predestinated, and of course that leaves me to wonder what rules the evil things, and what are the evil things. My mind has for the last twenty-five years been led to speak of the great and wonderful mercy, love and providence of God to his little ones here in time, and the final perseverance of his little ones to glory by his unchangeable and divine grace, and how

that God did by his everlasting love, according to his immutable purpose, redeem us by the appearing of the great God in the form of man, the man Christ Jesus, who was made in the likeness of sinful flesh, and condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. (Rom. viii. 4) The law was just, holy and good, but the flesh was weak, frail and depraved. He sent his Son into the world to save his people from their sins, and, by the determinate counsel and foreknowledge of God, it by wicked hands crucified and slew him. By what? By wicked hands, not by good hands, but by wicked hands, and that according to his determinate counsel. You good fellows, who were afraid to pick up sticks on the Sabbath day, you who would condemn the righteous for plucking the ears of corn on the Sabbath day, yea, you did it, and how? Him, being delivered by the determinate counsel and foreknowledge of God, God's eternal purpose must be fulfilled, and they did it in condemning the Just, and it was for benefit, and was one of the "all things" that work together for good to them who are the called according to his purpose. It must needs be some one whom he foreknew, some great multitude embraced in his foreknowledge and counsel prior to the execution, hence the apostle said, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he (his Son) might be the firstborn among many brethren." — Rom. viii. 29. The image of the Son of God, which these brethren must be conformed to.

Jesus was made in the likeness of sinful flesh, was that the image under

consideration? I think not, but the divine image he assumed in his mighty resurrection, that is the blessed image every one embraced in the counsel of God shall awake with, and they are the ones who shall appear with that image spotless, and here is where the poor little trembling child's hope is concerned; this is the predestinated image to which the called according to his purpose attain. They are the ones of whom it is said, "Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." Paul said again, Called with an holy calling, not according to our works, but according to his own purpose and grace. He adopted us into the perfect image of his Son, which adoption is that one taken from the Adam family and adopted into another family. The adopted heir is by the law of adoption a legal heir with the family, and has a perfect right to the promise, "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." He has predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved, in whom we have redemption through his blood, and the forgiveness of sins according to the riches of his grace, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh ALL things after the counsel of his will; that we should be to the praise of his glory, who first trusted in Christ. (Eph. i. 5, 6; ii. 12)

The above has been my meat and drink for more than thirty years, and in all that time I have never had time to look for a limited God, never had time to try and see just what a carnal mind could find in the form of a conditional predestination, but all I have in my weak mind ever found was that which pertained to the perfection of God, and in all my poor attempts to

speak in his name I have never found anything satisfactory to me but the unlimited sovereignty of God. While I have traveled along the King's highway (I Sam. vi. 12) I have feared to turn to the right or to the left, and have been satisfied with the thought that God in his infinite wisdom and purpose would be glorified in all his attributes. Often when I hear brethren or friends arguing on predestination, and seem to want to arrange it to suit the carnal mind, or the general idea of the world, it makes me think that surely they have not been taught of God the truth of his perfect sovereignty, for they seem to want to cull out some of the most sublime things on record, such as the selling of Joseph by his brethren to the Ishmaelites, the raising up of Pharoah, David's sin in numbering Israel, David having Uriah slain in battle in order to get his wife, Samson killing the thirty Philistines, Gideon in the slaughter of the Midianites, the woman killing the man Sisera with a nail and hammer, Peter's denial of his Lord, when he cursed and swore he did not know the man, the adultery of Lot with his two daughters, the nations which were destroyed by David's army and the most cruel and heinous crime that we have any account of in history, the slaying of the Just, the man Christ Jesus, a man in whom no guile was found in his mouth. Thousands of things have come to pass which we look at as black sin, which God in his purpose and counsel determined to be done, and all work together for good to them that love God, to them who are the called according to his purpose. What right have we to set bounds for the Almighty, seeing he is Ruler, and works all things after the counsel of his will? It is sufficient for me, and I feel for all the true Israel of God, to stand still and know that he is God, and that he will do as it is his infinite mind and purpose to do. He in his mercy hath given us a gracious hope in the final resurrection at the last day that we shall awake with his likeness, and then be satisfied. Oh what a glorious

thought! that when the last trumpet shall sound the dead in Christ shall arise in that glorious image of him, and shall see him as he is, and be like him. (I John ii. 2) We shall bear his image, for we were chosen to that end. For, "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." — Eph. i. 4, 5.

Not according to that which we have or can do, not for any foreseen good in us, but according to his own free will and purpose. I cannot for the life of me see why any sensible, unbiased person can have the audacity to stand up in the face of the undeniable record and advocate anything contrary to the doctrine of predestination of all things, for in the quotations above is pictured our eternal and everlasting salvation prefixed on the certainty of God's design, freely and unchangeably. The certainty of his decree is fixed to the everlasting salvation of his elect who were predestinated to be conformed to the image of Jesus, in which all the imps of hell can never destroy one little one, for they were secured by the promise of God in the beginning, or ever the earth was, because they were chosen in him (Jesus) before the foundation of the world. Dear brethren, this is our hope, this is our refuge, and a present help in time of trouble, for our daily experience is that we can only look to him who is the author of our faith. Yea, when we read of the beauty of him, and the love he manifested for us on the cross, who has said to us, Be of good courage, for I have overcome the world, then when we reflect back to our days of sin we can but wonder how such an one could be so gloriously housed in that paradise, there to forever bear the perfect image of Jesus. If left to ourselves and to the goodness of our hands and to the righteousness of our own we would of all men be most miserable, for

Paul said, If in this life only we have hope, we are of all men most miserable. In our experience we have learned that in us (that is, in our flesh) there dwelleth no good thing, for that which we can produce in life is of short duration and perishable, as the fig-leaf apron Adam made in the Garden. The doctrine of a certainty is prefixed by every attribute of God. When we preach the gospel of God we fail to declare unto you all the counsel of God if we try to cull out some of the things we in our carnal minds think to be evil, and which seem evil to us, for it is taught that God works all things after the counsel of his will. The apostles never did such things, but fearlessly stood firmly upon the decrees of God, and on down the line to the present men have been called to defend the doctrine of the sovereignty of God. I can well remember back fifty years and listening to the old servants of God declaring the predestination of God over all worlds, creatures and things, such men as old Elders W. A. Bowden, J. M. Perkins, R. H. Boaz, and a host of others, who in their last days were put to the test on the doctrine against the introduction of a softening down of the decrees, and how they did preach the certainty of God in the salvation of poor needy creatures, and that by the love, mercy, and according to his everlasting choice in Jesus Christ before the world was, and that the poor little ones would persevere triumphantly to glory, through grace, unto a perfect image of him who died that we might live, for as he was delivered for our offenses, just that surely was he raised again for our justification. Therefore, brethren, our justification, our sanctification, our calling and our final resurrection from the dead will be accomplished in fullness by the same power that raised our Lord Jesus Christ. Then might we exclaim as did the apostle, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." "For of him, and through him, and to him, are all

things: to whom be glory for ever. Amen." — Rom. xi. 33, 36.

I will leave these scattered thoughts to the better judgment of the editors. I have only hinted at the subject, for the end cannot be reached in this short life on earth.

Pray for me, a poor sinner.

J. B. Bowden

(Republished by request of Sister Boyd, of Texas.)

REDEMPTION

Redemption is the work of the Spirit. The only one who has a right to redeem, is the rightful owner. It has God for the author, his Son for the sacrifice, and God's eternal power for its executor. The doctrine is fully shown by the Old and New Testament scriptures; and is given to the heirs of God for their comfort and hope while they travel through the valley of the shadow of death. (Psalm 23:4)

"He sent redemption unto his people: he hath commanded his covenant for ever: holy and reverent is his name." (Psalm 111:9) The prophets looked ahead for the Redeemer who would surely come: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir to all things, by whom also he made the worlds." (Hebrews 1:1, 2)

When we were children, we were in bondage under the elements of the world: "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." (Gal. 4:4, 5) "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abaa, Father." (Gal. 4:6)

The Bible does not teach the redemption of all the human family, as some teach; nor does the experience of those

who have been born again. The redemption of all the ones who were chosen in Christ, is finished; and there remaineth no more sacrifice for sin — the law has been fulfilled, every jot and tittle. As the prophets looked ahead to the coming of the Redeemer, now those with the spirit of adoption look back and see it done; and thank God through Jesus Christ their Lord for having obtained it for them. No offerings under the law were able to take away sin, they only brought sin to remembrance, but Jesus by his one offering hath perfected forever them that are sanctified. (Hebrews 10:14)

It is a pleasure to look back over our experience to the hour we first believed — after we had sunk to the lowest Hell, and had quit our struggle, and said, O, God, be merciful to me a sinner. Then it was that His arms were under me, and He brought me up out of the horrible pit and the miry clay, and set my feet upon a rock, and has established my goings, and has put a new song in my mouth, even praise unto our God. "Many shall see it, and fear, and shall trust in the Lord." (Psalms 40:1-3)

Redemption is a personal matter with each individual concerned — it is between him and his God. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, . . . but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you." (1 Peter 1:18-19) And the last three verses tell who and what they are: they were born of corruptible seed, but were born again of incorruptible seed, by the word of God, which liveth and abideth forever. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." (1 Peter 1:25)

Redemption! what a glorious thought: Christ in us the hope of glory. Not by works, not by silver or gold, but by the shed blood of the glorious Redeemer.

"For thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." (Rev. 5:9)

"As for me and my house we will serve the Lord." May the Lord keep us humble, and at His feet forever. Love to the brethren everywhere. Pray for me, and forgive my errors.

Your humble servant,
George L. Weaver

Lincolnton, Ga.

Signs of the Times:

Enclosed is renewal; use the balance for some who are not able to pay.

I always enjoy the good themes in the Signs. I wish I had the time, or would take the time, to shake the cares of this world off, and, with the help of the Spirit, I could write you a letter of appreciation for the good work you are doing in getting out a good periodical. It is just about all the preaching I get here.

May the good Lord continue to bless you all, that you may continue in the paths of righteousness as it is in Christ Jesus.

Gordon H. McGee

Simms, Texas

Dear Editors:

I have felt for some time to write again but afraid it would be an imposition, but will make the attempt, the Lord being my helper. It is written, "It is not in man that walketh to direct his steps," and I believe it to be true. It is also true that none can stay His hand, nor say, What doeth thou. Our God is a God of mercy, truth and love; he is so grand and glorious.

If we are not led by the heavenly Master we go astray. This verse of the 119 Psalm is so beautiful, "Thy word is a lamp unto my feet, and a light unto my path." I hope I am thankful for the

dear ministers of God who are enabled to set forth those things prepared of our Master for his little ones. How sacred these things are to this weak worm of the dust. Our God is a God of love, and we are taught that all things should be done in love, kindness, calmness and humbleness; and my experience is if they are not done in this manner, it is wrong. We should not render evil for evil, for kindness oftentimes heaps coals of fire on individuals, and things are so much better all around. The members of the church which the dear Lord set up here on earth, should be very careful towards one another in all things, and, as much as in them lies, not to offend one of the little ones.

Our little church is so precious to me, and is the highest court of all; and our God is King of all Kings. It is wonderful to go to our little churches and be fed so bountifully; and I am always glad to see the faces of the brethren, and to shake their hands.

. . . I pray the Lord will lead us all in the paths of righteousness, and keep us at his feet; may he bless one and all, is my prayer.

A sister in hope of glory,
Mary Johnson

FOR A SPECIAL PEOPLE

All scriptures are written to the man of God, and are a gift from God to his chosen, or elect, and redeemed people whom he gave to his Son; and his Son shed his blood for their sins.

His blood was shed for a special people: for a people his Father gave him before the world was. There are lots of these people, a number which no man can number; and these are the people that will see heaven. Christ has the key to death: he has the keys to open and no man can shut, or shut and no man can open.

What God does is done forever: Christ has shed his blood for their sins, and not one will be lost, nor one

added. No stake can be moved, nor cord broken. The children which Christ redeemed will sing praise to God and Christ forever.

I was born May 5, 1879, and am 80 years old, and still work seven days a week.

Dr. F. P. Welch
Rt. 1, Box 123
Stanton, Texas

Coleman, Texas

Editors of the Signs of the Times,
and my Dear Brethren:

As it is time for me to renew my subscription to the Signs, I just wanted to tell you how much I enjoyed the reprint of Elder James Hinton's experience in the February issue, "The Lord Teaches His People".

The Holy Scriptures tell us: "Examine yourselves whether ye be in the faith." I wish every one who wears the name "Old Baptist" would be given to examine himself; and if, after reading the old colored brother's experience, and being given to examine himself, he doesn't see himself one of the least, or the least, I wonder if he has an experience of grace.

God doesn't change. He can't change, because he has forever been infinite, and has forever possessed every attribute of Divine Perfection. Let us remember, "He is not mocked." He is even a "discerner of the thoughts and intents of the heart of man."

Holy men of old wrote as they were guided by the Holy Spirit; and being endowed with wisdom from above, the prophets preached and spoke of the coming of Christ. It seems to me, according to the Scriptures, that before the flood, before the destruction of Sodom and Gomorra, and before the coming of Christ, that the "sons of God", or "children of Israel", had integrated with other nations, and to worshipping their idols. The old prophets who were taught of God, who were given wisdom to prophesy

of Christ's coming, were too "old fashioned" for them. They wanted prophets to speak "smooth things" to them. To my mind "smooth things" are as husk to one with an experience as this old colored brother. It humbles anyone, and he will not try to "lord it over God's heritage". Faith, hope, and charity are manifested by one having such experience, and thus by "works" shows that he does have a hope, or shows that he has been "born again".

If everyone among Primitive Baptists had a deep abiding experience as this old brother, we would see the fruits of what Jeremiah prayed for, "Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old." (Lam. 5:21) When the Lord turns his people unto Him then there will be a "revival", and not until then. Each one has to be "shown again" that "the lame walk, the blind see, the deaf hear, and the poor have the gospel preached unto them." Each and every heaven born child comes to "the acknowledging of the truth, which is after godliness according to the faith of God's elect."

After our Saviour finished the work the Father gave him to do, (and he said himself, "It is finished"), he laid in the grave three days, and came forth from the tomb. He had promised to send the Comforter, which is the Holy Spirit, or Holy Ghost. He said the "Comforter will guide you in all truth." and will, "take the things of mine and show them unto you." Do we take this lightly and just use it and quote it to fight armenians, or do we feel this deep down in our souls? And if we do feel and realize this "teaching", what kind of a fellow do we find ourselves? Are we as King Saul, a head taller than our brethren? Do we seek to please men, or God? "If we seek to please men then we are not the servants of God." "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates." (2 Cor. 13:5)

I believe the Comforter, or Holy Spirit, causes every heaven born child

to see his weakness — how vile he is, and that he is a sinner in the sight of God. For that reason he desires to be a better person than he sees himself to be. He has a thorn in the flesh to buffet him lest he become exalted that he should say that he knows that he is a child of God; instead of saying he has a hope that he is a child. He desires to know whether he has been "pricked in the heart", or pricked in the head. But we read that the Saviour told the Apostle Paul, "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor. 12:9) Then Christ's strength is made perfect in the weakness of his people. Thus it seems that we can understand what the apostle meant when he said, "... to will is present with me; but how to perform that which is good I find not." (Romans 7:18) Has any brother, or anyone on earth, reached a point of perfection that he can do more than Christ, or better than he, when our Saviour said, "Of myself I can do nothing." We know some do claim they can do things; even "do" and receive a blessing, but Christ said that the Father worketh hitherto, and I work.

As Christ has ascended to the Father, he begets whom he will. Do we act and live like one "begotten of an incorruptible seed"? Remember He said, "I will not give my glory to another.;" and that means to me, not to anyone any part of his glory: His saints will be glorified with him. "Whatsoever was written aforetime was written for our learning, that we through patience and comfort of the scriptures might have hope." And that hope is an anchor of the soul both sure and steadfast, and reaches to within the vail whither the forerunner has entered, and is now sitting at the right hand of the Father, making intercession for us according to the will of God. I most certainly believe the only begotten Son of God, Christ Jesus our Saviour, came to earth and did the will of the Father, and now the risen Christ, the man Christ Jesus, is at the right hand of the Father making

intercession for us.

Hearing some of the brethren tell their experience, and reading this old colored brother's experience, what heaven born child can refrain from saying, "I know my Redeemer liveth." Brethren I believe this is the work of an All-wise, All-powerful, Sovereign, Eternal God of love, according as he has chosen us in Christ Jesus before the world was; and that through the Holy Spirit he teaches his people. May He have mercy on us, and lead us in peace, righteousness, and truth, that we may ever give Him all praise, honor, and glory. An unworthy servant of his servants in hope of life eternal, if anything at all.

C. U. Landers

El Paso, Texas

Editors,
Signs of the Times,
Danville, Va.

Brethren:

Being time to renew my wife's subscription to Signs of the Times I will take advantage of this opportunity to write a little concerning a project that I believe should appeal to all Primitive Baptists. For quite a long time, Elder E. B. Ault, of Weslaco, Texas, deep in the Rio Grande Valley, has dreamed of some day having a home for elderly, and especially physically unwell Primitive Baptists, where they might spend the evening of life in the most comfort and with the best health possible. He does not propose to limit the advantages of the home to Primitive Baptists of his persuasion or affiliation but extend a welcome to all who are of that faith and persuasion. Elder Ault is willing to make a sacrifice of his earthly possessions in the support and promotion of such home. Of course, accommodations in the home would not be free to those who might enjoy it and be able to pay at least a part of their keep. To put this over will take time and money but more money than time. I personally feel

that it is not a matter to be considered by individual Primitive Baptists but by the several churches which could contribute as churches. I know that there are not many wealthy Primitive Baptists but almost each and every Primitive Baptist in the nation could contribute something to a purse to be raised by the churches of which such persons are members. I would be most gratified and pleased if any and all who read this would write to Elder E. B. Ault, Route 2, Box 23, Weslaco, Texas, and ask for such information as they wish, in addition to telling him what they think of the idea. Many of our ministers, including Elder E. J. Lambert of Winnsboro, Texas, and Elder Wood of the Signs of the Times Staff, are to some extent acquainted with this project. They may be contacted for their views on the matter.

May the God of mercy, love and justice, keep and guide you brethren of the Times Staff in your endeavors.

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

NOT TO SEND PEACE,
BUT A SWORD

"Think not that I am come to send peace on earth: I come not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household."
(Matthew 10:34-36)

I am made to wonder if all the dear servants of the blessed Lord have suffered this experience. The religious professors of the world seem to believe that Christ came to earth to try to make peace with the whole human family; and try to persuade them all to believe in him, to repent and believe, and accept his proposition, and all go to heaven — it is now up to them to keep their part

of the contract. They seem to believe, or think, that Christ came to earth and redeemed the whole human family from the fall which Adam our federal head plunged us into; that Christ restored all back on the same footing as Adam was before he transgressed God's law which was given him in the garden of Eden. They say that Adam could have kept that law and not have fallen into condemnation; and that now since they have been redeemed from the condemnation which Adam brought on them, it is now up to them to keep the law: which they can and must keep, and God will save all that will do so; that all has been done for them that can or will be done, and now it is up to them to save themselves from everlasting condemnation or death in hell.

But such a theory is all of the carnal mind of men, it is just opposite to the things of the spirit — to the things our blessed Lord has said in our text. He is saying that he sent a sword to separate his elect from the reprobate; and to set them at variance one against the other. In the 6th chapter of 2nd Corinthians we read, "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

So when the good Lord calls his elect out from among the world, it sets the world at variance against them; and in many cases his own family is set against him, and become his worst foes. This is what hurts him: when they turn

against him for the truth's sake, which he is bound to contend for. It adds so much to his suffering; yet they do it ignorantly, not knowing just what they are doing. We often ask the Lord, as Stephen did when he was stoned to death by the enemies of the truth: "Lay it not to their charge for they know not what they do."

Christ our blessed Lord spoke a parable, saying, "But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed: for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Then he says, "A certain man made a great supper, and bade many: and he sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. So that the servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the lord said to his servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, That none of those men which were bidden shall taste of my supper. "And there went great multitudes with him: and he turned and said unto them, 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."

So we see that a man cannot and must not hold anything between the service and worship of his blessed Lord. This

does not mean to hate them in a natural or material sense, so as not to love them and provide for them in a material way, but natural love can go no farther than nature. The Lord did not have this under consideration, but with the spiritual mind to hate everything that is evil even in your father, mother, children, brothers, sisters, and wife, and the evil that is in your own life, and love nothing but your heavenly Father; who is to be loved with all the soul, all the heart, all the mind and all the strength, so leaving no love for anything else.

James says, "Ye adulters and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God." Matthew says that no man can serve two masters, for either he will hate the one and love the other, or else he will hold to the one and despise the other. You cannot serve God and mammon. When God through Christ takes up his abode in his elect, in their souls or hearts, Satan is cast out, for God's Spirit and Satan cannot dwell in the same individual at the same time. "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" It is also said that if any man hath not the Spirit of Christ he is none of his. The Lord's servants who have the Spirit of Christ dwelling within them, are clothed with the sword of truth. A sword is a weapon to fight with, which our Lord sends to defend his truth; and when this is done, it sets the ungodly at variance against them, and in many cases, their own families; which hurts worse than all the rest. If they only knew how much the dear old servants of the Lord had to do or suffer, they no doubt would treat them with kindness, sympathy and respect. They usually regret after the old soldier has passed on, and give him honor; but they get no honor while they live and are fighting the battle. How true it is, as Jesus said, that a prophet is not without honor, save in his own country, and in his own house.

It seems that the more we are given

to understand the greatness, wisdom, power, goodness, and mercy of our God, the more we suffer because of the imperfections, the sins, and the wretchedness of our human nature; as Solomon says, "For in wisdom is much grief, and he that increaseth knowledge increaseth sorrow." So, as we live and learn, the more and more we are afflicted with grief and sorrow; but all is set in God's purpose and decrees, and is all working to the good of them that love God. When the ungodly world persecuted and killed the prophets and apostles, and crucified our blessed Lord, no doubt they thought they were doing God's service. It seems that it has pleased the Lord to seal the carnal minds of men in darkness to all spiritual truth, and set them at variance against all who are given to see and understand the truth. Our Lord said, "These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think he doeth God service. And these things will they do unto you, because they have not known the Father, nor me." (John 16:1-3) He also said, "All things are delivered unto me of the Father; and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and to whomsoever the Son will reveal him." (Matthew 11:27)

So no man can by searching, praying, or by any so called good deeds, find out or know God. He must be revealed through and by the Holy Spirit of God through Jesus Christ our blessed Lord. So, "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time." (I Peter 1:3-5) It is a blessed thought to the children of God that they are only wait-

ing now through faith for the time when their blessed Lord will deliver them to the Father, with all their troubles, trials, afflictions, temptations, sorrows, and all sin left behind; where they shall praise Him in a world of bliss for ever and ever. Jacob will be lame no more, Paul will not be bothered with the thorn in the flesh, Job will not be afflicted with sore boils, the blind shall not be blind, nor the deaf deaf, but all will be perfect just like our blessed Lord's body, neither male nor female, but all one in Christ.

H. L. Rogers
Denton, Ky.

"O FOR A CLOSER WALK
WITH GOD"

Reidsville, N. C.

I have had some very serious thoughts as I have meditated on the meeting we attended last fourth Sunday. This song has been with me all week:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

How I long for divine guidance in all things, God surely knows; and if ever I have been given to walk with Him in the way of saving grace, I'm just as sure that he will be with me all my journey through this vain world, as I am that Jesus died for the sins of his elect people; rose for their justification, and is now seated at the right hand of God making intercession for the saints of God according to his holy will and purpose.

It concerns me greatly at times whether or not I have this grace to claim as mine; and I get so low I have to hope I have a hope in His name. In my doubts and fears, I long for more evidence that He is my Lord and my God. So many things I do and say amiss, and I fear that they are evidences that I am not one of his little ones. I surely feel that if I am not one of his that Christ

shed his blood for, there is nothing whatsoever I could do to make me one; then, on the other hand, if He died for me, if I am in that number, then there is nothing that could be done to remove that; and I shall never return from following after you, for even death shall never separate the entire household of God's choice. We may precede one another in the falling asleep in Jesus, but only to be raised in His likeness when the final consummation of all things natural comes: then we shall be together forever with our Lord and our God.

Today I feel he is my Lord and my God, and I feel a oneness with you that love him because he first loved us. I am made to believe that there is absolutely nothing that could take the place of this thing that is to me most precious: no earthly toy, or anything less than the whole counsel of God that is taught and believed among the children of God. Why do they believe it? they are taught in the school of grace; they are taught what the doctrine really means to us. They love to hear it expounded pointedly and plainly. They are taught to believe in the predestination of all things, and to love it.

Jesus said, "My doctrine is not mine, but his that sent me." Again, he said, "I came not to do mine own will but the will of him that sent me." He came from heaven to seek and to save that which was lost. Doctrine! what a blessed thing to behold! have we seen it with an eye of faith?

"A word fitly spoken is like apples of gold in pictures of silver." Once this scripture came to me, and I was given to feast upon it, though I am sure I did not understand it in its fullness; but a glimpse was such a rich token to me that I rejoiced that one so weak and poor as I feel to be so much of my time, could be given such thoughts of beauty. "Apples of gold in pictures of silver." Gold, the more it is refined the brighter it shines. Could the process it goes through in being refined be compared with our travel from nature to grace? the chips being cut away making one

fit his place in the building.

When a word is fitly spoken, one is moved by the Holy Spirit to speak in this "unknown tongue." Then, when we walk after the Spirit and not after the flesh it is acceptable: the day of God's power is upon us, and we do honor him. "This people have I formed for myself, and they shall shew forth my praise."

"The dearest idol I have known,
Whate'er that idol be,
O come and tear it from its throne,
I'll worship only thee.

So shall my walk be close with God,
Calm and serene my frame;
So purer light shall mark the road
That leads me to the Lamb."

Keep me, Lord; help me walk close to thee. There's where I know my sweetest joy — close to thee. There I receive food for strength to carry my cross — close to thee. There my tears are wiped away; there I taste of that love — when I am drawn close to thee. These things I am concerned about: He hears our cry in an accepted time.

Though our road be ever so rough, we just wouldn't exchange with the world. He showed me that clear stream as it flowed so gently: so beautifully it was pictured there. Out of it grew this tree that filled all space; and as I crossed it on those stones — just a step apart they were — the water crystal clear as it bubbled around the stones. Then I was under the tree: and I looked up and could not see the height. I looked out and the branches filled space. There I was satisfied to be. It seems as fresh in my mind today as it did two years ago.

"O for a closer walk with God."

Mrs. Fred Cobb
311 Acme Street,
Reidsville, N. C.

Rt. 2
Monticello, Ga.

Dear Editors of the Signs:

I wish to renew my subscription since it is almost out.

I enjoy the Signs so much: it is such a sweet privilege to receive the Signs when I am all cast down, as I often find myself. Some of the experiences I read in the Signs are along the same road I have traveled.

I am in my 78th year, and have been almost down with arthritis, and can hardly walk or write, and my eyes are failing too. I have had a home with the Old Baptists 61 years, and, if I know my poor heart, I love them beyond words; and as long as I am permitted to live here, I want nothing more than just a little place at their feet.

May God give you strength to continue in the good work you are doing; and may the children of God be comforted through this medium.

Please remember me when at the throne of grace.

A sister in hope,
Ollie Callaway

WARWICK OLD SCHOOL BAPTIST
MEETING

The Lord willing, there will be an all day meeting at the WARWICK OLD SCHOOL BAPTIST MEETINGHOUSE, at Warwick, N. Y., on Saturday, June 11, 1960. The brethren and friends are invited to meet with us.

(Elder) A. J. Slauson

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EDITORIAL

THE PARABLE OF JOTHAM

(Judges 9:7-15)

We have been asked to write upon the above subject by a dear brother who is one of our associate editors, and feeling our leanness, we would have much preferred that he had undertaken the task himself, but esteeming him highly in love for the truth's sake, we will give what we have.

After the great victory that God had given to Israel by the hand of Gideon and his three hundred men, as recorded in Judges 7, we find that "The men of Israel said unto Gideon, rule thou over us, both thou, and thy son, and thy son's son also; for thou hast delivered us from the hand of Midian. And Gideon said unto them, I will not rule over you, neither shall my son rule over you: THE LORD SHALL RULE OVER YOU." Judges 8:22-23.

Gideon said this while he was fully

conscious of the great victory which the Lord had wrought for them against the Midianites. For forty years there was peace in Israel, yet they forgot the hand that had delivered them. Gideon also seems to have helped to lead them astray by his folly. Judges 8:24-27. He had many wives and three score and ten sons of his own body begotten. His concubine who was in Shechem, also bare him a son, whose name was Abimelech. Of all the other sons, there is no record of their names, except the youngest, whose name was Jotham.

Abimelech, being the child of a bondwoman, would still be a bondman and would have no inheritance with the seventy sons of Gideon. He went to the house of his mother's father, for they were of his bone and his flesh, inciting them to support him in his desire to be their king, and "Their hearts were inclined to follow him. for they said, he is our brother." They gave him three score and ten pieces of silver out of the house of their god Baal-berith, wherewith he hired vain and light persons, who followed him and aided him in slaying Gideon's sons. Jotham, the youngest son, whose name means "Perfection of the Lord," was by the mercy of God spared. Surely he could have said as David did in Psalm 124:2-3. "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick." How he escaped their treachery we are not told, but we feel that there was something in him that was in his father Gideon, when he told the Angel "Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the LEAST in my father's house." Judges 6:15. Jotham went and stood in the top of Mount Gerizim. This was the mount that Moses commanded the half of Israel to stand on to pronounce the blessing, and the other half stood on Mount Ebal to pronounce the curse. Joshua 8:33. Jotham stood alone, as our Lord did, who also spake in parables. Matthew 13:34. He began: — "The trees went forth on a time to anoint

a king over them; and they said unto the olive tree, Reign thou over us. But the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees?" The olive tree produced the oil used in the worship of God and also later used in anointing kings. It is a type of the Holy Spirit being poured upon Jesus without measure and upon those who are His in all ages. It was seen in Abel and many others even down to Gideon, who all preferred subjection to God and His word than any promotion from their fellowmen. The church of old was compared to an olive tree, its roots began in the eternal purpose of God which He purposed in Christ Jesus before the world began. From the body or trunk of this tree were the two cherubims made that covered the mercy seat, and the doors for the entering into the oracle were made of the olive tree, also the posts of the doors were made of the same. I Kings 6:23-33. The two anointed ones were the two olive branches that supplied the oil to the lamps. These, we believe, represent the Law and the Prophets, personified by Moses and Elijah, who testified of Jesus, His sufferings and the glory that should follow. Zechariah 4:11-14.

Paul, in Romans II, shows that some branches were broken off that the Gentiles, as wild olive branches, should be grafted in. Our Lord often went to the Mount of Olives to pray while in the flesh, and we are assured that where two or three meet in His name there He is in the midst. What a sacred place! Here also was the olive press, here they all must come, humbled and often crushed down, to give utterance to spiritual things.

"Gethsemane, the olive press! (and why so called let Christians guess) Fit name, fit place where vengeance strove and gripped and grappled hard with love."

None of those who understand what we are writing about would leave this fatness, that honours God and man, to

be promoted to an earthly throne. Our Lord gave the answer for them all when He was led by the Spirit to be tempted of the devil into a high mountain and was shown all the kingdoms of the earth and the glory of them: — Jesus said, "Get thee behind me, Satan, for IT IS WRITTEN, Thou shalt worship the Lord Thy God and HIM ONLY shalt thou serve."

"And the trees said to the fig tree, Come thou and reign over us." The fig tree seems to set forth the Church in its public profession, when in its order and walk it stands with its branches spreading, with first its fruit showing and the leaves of profession, even under trials, fresh and green. Even in seasons of adversity, we find, when the fig tree did not blossom and no fruit was in the vine and the labour of the olive failed, yet, because of past mercies, they could rejoice in the Lord and joy in the God of their salvation. Under the law, when the commandment was applied by the Holy Ghost, men gave utterances that were very sweet to the souls of those who were of like precious faith. Hezekiah was under the SENTENCE OF DEATH that he would never see the Lord in the land of the living, but an application of a cluster of those sweet figs gave him the assurance he would go into the house of his God. The barren fig tree, we feel, sets forth the temple worship or profession of the Scribes and Pharisees who taught for commandments the traditions of men. True, even there, there were some who were taught of the Lord. Jesus told Nathaniel, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Those under conviction who see the badness in themselves, that is, in their flesh, like Job or Hezekiah, loathe themselves and are cases needing the great physician. They look for more than profession, and have no desire to be advanced to earthly thrones. The precious promises, the sweet fruit of the fig tree, may meet their eyes but will not meet their case until the true Prophet Jesus applies it to the sore spot.

We find the fig tree associated with the vine, especially during the gospel dispensation. "In that day, saith the Lord of Hosts, shall ye call every man his neighbour under the vine and under the fig tree." Zechariah 3:10. "But they shall sit every man under his vine and under his fig tree: and none shall make them afraid: for the mouth of the Lord hath spoken it. For all people will walk in the name of his god and we will walk in the name of the Lord our God for ever and ever." Micah 4:4-5.

"The fig tree said unto them, should I forsake my sweetness and my good tree, to go and be promoted over the trees?"

"Then said the trees to the vine, Come thou and reign over us. and the vine said unto them, should I leave my wine which cheereth God and man and go to be promoted over the trees." Jesus said "I am the true vine, and my Father is the husbandman," also "I am the vine, ye are the branches; He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

His people, national Israel, was His vine. Asaph says "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land." Psalm 80:8-9. Isaiah 5 tells of His vineyard in a very fruitful hill, and His care over it. Matthew 21:33-41 tells of God's dealings with His vineyard and of His judgment upon those wicked husbandmen who took His son and slew Him, and "They say unto Him, He will miserably destroy those wicked men and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons." In verse 43 it says, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." This nation would be a holy nation. "But ye are a chosen generation, a royal priesthood, AN HOLY NATION, a peculiar people;

that ye should show forth the praises of Him who hath called you out of darkness into His marvellous light." I Peter 2:9. None of these who are reconciled to God through the blood of the everlasting covenant would desire any promotion here, they are "content and pleased to live unknown till Christ their Lord appear."

"Then said all the trees unto the bramble, Come thou and reign over us, and the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow: and if not, let fire come out of the bramble, and devour the cedars of Lebanon." There are a few mentioned in Holy Writ who had names given unto them that did not fit at all, such as Absalom, which means "father of peace" or "the peace of the father," yet see what trouble he brought to his father, Abimelech means "father of the king" or "my father the king," a name, no doubt, given to him by his mother, a bondwoman. They were deceivers, as were their names. All men by nature are bondchildren whose unregenerated hearts, in their lust for power, would, like Cain, even slay their brother.

This parable, which is our subject, was not spoken to the world, but to Israel from the mount of blessing and therefore profitable to us that we should try the spirits whether they be of God or not. That is whether their spirit be of the devil or of God. Jesus said to those of His day, "Ye are of your father the devil and the works of your father ye will do." Everything begets its kind, love begets love, hatred begets hatred. Those who are out to destroy usually meet with destruction themselves. The wicked scheme of Abimelech found its equal in those who were bone of his bone and flesh of his flesh, and it is remarkable that silver should be mentioned in the story, for silver was the price of the soul. It was silver sockets that linked the boards of the tabernacle, but behold, this silver came out of the house of Baal-berith, that is, "idol or god of the covenant," so we see there

is a covenanting together of evil men to do evil deeds. Men go to their own company just as Peter and John did. Acts 4:23.

What shelter could there be in this bramble Abimelech? Even in the covenant he would make with them to be their king we see jealously toward the cedars of Lebanon. What could come of such a union but destroying one another? The prophet Micah, in chapter 7, shows the dark day in which he lived. As he bemoans the low condition of Zion he says, "Woe is me! for I am as when they have gathered the summer fruits, as the grape gleanings of the vintage: there is no cluster to eat: my soul desired the first ripe fruit. The good man is perished out of the earth: and there is none upright among men: they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands earnestly. — The best of them is as a brier: the most upright is sharper than a thorn hedge."

Joshua warned Israel that if they should cleave unto the remnant of those nations, even those that remained among them, they would be traps unto them and scourges in their sides and thorns in their eyes. These enemies were left there by God to prove them. Jude tells us that "there are certain men crept in unawares, who were before of old ordained to this condemnation." He exhorts them, that is, those who are preserved in Christ Jesus, that they contend (not with them) but earnestly for the f a i t h once delivered to the saints. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward." Cain believed in God, but, like the natural man, would worship Him according to his own will, he had not a "thus saith the Lord" for what he did. Balaam, willing to please a king, rose up in the morning to do evil, yet how mysteriously God put the right words in his mouth (but not in his heart.) Read Numbers 23 and 24. "How shall I

curse whom God hath not cursed? — From the top of the rocks I see Him, and from the hills I behold Him: lo, the people shall dwell alone, and shall not be reckoned among the nations." This man Balaam could not but bless Israel time after time. His prophecies were most beautiful and full of truth, yet he would, if he could, have cursed them for gain, but God had blest and how could man curse them? He showed his true character by causing the Israelites to commit trespass against the Lord in the matter of Peor, and there was a plague in the congregation of the Lord. Numbers 31:16. This strange man died sword in hand fighting against the Lord's people. Numbers 31:8.

Briers and thorns thrive close to the earth and spread rapidly in their pernicious ways, seldom rising above the earth unless to the hurt of the trees planted in the same soil. Paul says in Hebrews 6:8. "But that which beareth thorns and briers is rejected and is nigh unto cursing, whose end is to be burned." In the parable, this was the end. When Abimelech had reigned three years, God sent an evil spirit between him and the men of Shechem and they dealt treacherously with Abimelech. The acts of this man who made himself king, and the way in which he fought against his own flesh and blood with fire and sword, and in the end to die, slain by a millstone dropped on his head by a woman, can be read in the chapter from whence this parable is taken. Surely "The way of transgressors is hard."

How did Jotham escape? He fled from them to a place called Beer. In Numbers 21:16-18, we read that when Israel was passing the border of Moab, "they went to Beer: that is the well whereof the Lord spake unto Moses, Gather the people digged it, by the direction of the Then Israel sang this song, Spring up, O well: sing ye unto it: The princes digged the well, the nobles of the people digged it, by the direction of the lawgiver, with their staves." This well seems to have been given freely, not through their chiding and murmuring

with Moses and Aaron, as when he struck the rock. These princes and nobles, servants of God in ages past up to the present, used their staves or staffs, which represent the promises of God on which they leaned and with which they walked.

How good it is to think that Jotham, like Samuel, could stand and declare the blessing and the curse in the place which God our Lawgiver had chosen and then have a cover from every foe in the same place, and drink from the same spring by which saints, in all ages, have been refreshed and preserved.

"O Christ! He is the fountain, the deep sweet well of love:

The streams on earth I've tasted, more deep
I'll drink above:
There to an ocean fullness His mercy doth
expand,
And glory, glory dwelleth in Emmanuel's
land."

G. R.

TIME AND CHANCE

"I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favor to men of skill; but time and chance happeneth to them all." (Eccl. 9:;:)

A request has come to us for our views on the latter part of the verse, which reads, "But time and chance happeneth to them all."

No doubt the reader is confused about the word chance; or has his own opinion, and wants the opinion of others. I believe we find the word chance used about four times in the scriptures. The question in the mind of many is how anything can happen by chance, and yet be predestinated. Can the two be reconciled?

There are many things that happen to men, that come by chance: They have

not planned the matter, and, as far as they are concerned, it was by chance to them. But, with God nothing happens by chance. For instance, we find in Luke 10:31, "And by chance there came down a certain priest that way: and when he saw him he passed by on the other side." We find this account in reference to the man journeying from Jerusalem to Jerico, who fell among thieves. The priest in his journey had not planned to come upon a man wounded and half-dead. Whatever directed him on his journey, it was not to find a poor man in such a state; and his passing him, as far as he was concerned, was by chance, since he had no knowledge that the poor man would be there. In the purpose of God it was not so, for as God has thought so shall things come to pass; as He has purposed so shall it stand. He has declared the end for the beginning, and from ancient times the things not yet done, etc. He is of one mind.

"Time and chance happeneth to them all." The writer described many of the things that come to us here in time, as things that happen to all mankind. Time brings with it many things we have no plans for: our journeys often embrace many things we did not know would overtake us. Sometimes we plan a journey, and the time for leaving and arriving is both set by us, but something we did not take into consideration changes the picture. As far as we were concerned, it happened by chance, but in the purpose of God it was all appointed.

The Saviour taught the disciples that in their going out, they would meet with much persecution; but also reminded them that the sparrow would not fall without Him; and that even the hairs of their heads were numbered. No doubt they met with many trials which caused them to realize that they could not keep themselves; and received much comfort from the promise of Him whom the winds and sea OBEY.

In the journey of Paul from Jerusalem to Rome, God had told him he would

just as surely bear witness of Him at Rome, as he had testified of Him at Jerusalem. To the eyes of men many of the things that happened happened by chance; but not so with God. It would appear to the carnal minds of men that the journey to Rome was governed by circumstances — and truly it was, but God Almighty controlled the circumstances. Since Paul had appealed to Caesar, he was carried a prisoner by ship to Rome. It was not by chance that the journey included a shipwreck. They, traveling without knowledge as to where they were, were thrown upon a certain island, where the natives tenderly cared for Paul after he had been bitten by a snake and was not hurt. Probably if the question has been asked as to whether all these things were embraced in the purpose of God, many would have answered that one circumstance led to another. Not so with Paul, for God stood by him, and assured him that every person on board would be saved; and none of these things could come by chance, as God purposed that Paul should go to Rome; and His word does not return unto him void. To them it was chance that brought these things, as these things were not in their plans when they started to Rome.

When the ark of the covenant was in the camp of the Phillistines, and had proven a curse to them, they decided to return it to the Lord's camp. They agreed to place the ark upon a new cart drawn by two milch kine; and if the milch kine took a straight course to the camp of Israel, it was to be a token to them that the judgments of God had been visited upon them because of the presence of the ark; but if they followed not a straight course, it was evident that the things that had befallen them, were by chance. "And see, if it goeth up by way of his own coast to Bethshemesh, then he hath done us this great evil: but if not, then we shall know that it is not of his hand that smote us; it was a chance that happened to us." (1st Samuel 6:9)

The milch kine took the straight

course, and went along, lowing as they went. Their calves had been shut up, and it was contrary to all human reasoning that they would take such a course, and leave their calves behind, except the Lord had been directing them.

In 2nd Samuel 1:6, we find the word chance used again. When the young man reported to David that he saw Saul lean upon his spear when the battle went against him, he said, "As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear; and, lo, the chariots and horsemen followed hard after him." The indication is that the young man had not planned to pass Mount Gilboa, but by chance he went without any knowledge of what he would find, and with no special purpose in the journey.

In conclusion, dear readers, let us leave with you the thought that many things come to us here by chance, as we made no plans in regard to them, and had no purpose in the matter; but truly they did not come by chance with God, and not with us as far as He is concerned. The doctrine of God's decrees is not in conflict with these things. Many years ago the writer tried to believe differently on these things, and God brought him so low that he was convinced that all out times are in His hands. Once, while in the State of New York, I tried to speak of these things, and it was my first visit among them; when I concluded, a man arose in the rear, and said, "Sovereign ruler of the skies, ever gracious, ever wise, all my times are in thy hand; all events at thy command." He is now departed to be with Him, but the memory of that dear brother will remain with me while I sojourn here. It is a part of the TIE THAT BINDS.

D. V. S.

VOICES OF THE PAST

"He being dead yet speaketh"

Butler, Md.
Sept. 25, 1879

Elder Beebe and son: — By request of the church, I send for publication in the Signs of the Times a letter written to her by her pastor, Elder F. A. Chick, during his late visit to Maine.

Yours in love and fellowship,
T. H. Scott

Kingwood, N. J.
Aug. 17, 1879

To the church at Black Rock. Grace, mercy and peace from God our Father and our Lord Jesus Christ be unto you now and always.

Dear Brethren: As I am away from you for so long a time, I wish to let you know that I have you all in my mind, and that your welfare is dear to me, and so I will write you a letter, to be read at your church meeting, or, if not then, on Sunday morning. I feel a great anxiety for you all to be prosperous in a Bible sense, that you all may be established in the doctrine of God our Savior, and that, as you have received Christ Jesus the Lord, so ye should walk in him. Both of these things are essential to true prosperity, both as a body of believers and also for our personal enjoyment of communion with God and with one another. I wish to write to you, dear brethren, and exhort you to hold fast both right doctrine and right practice. We have had some sweet and refreshing seasons together of late. God has added to our number of such as shall be saved, and we have rejoiced over these, willing captives of Jesus, the trophies of divine grace. It is nearly eleven years since God cast my lot among you as your pastor. There have been many changes since then among you. Almost a new congregation has

taken the place of the one I looked upon then. Most of those who were members then have either passed away to their reward, or else their heads are whitening for the grave. Soon they will leave us for their abode on high. Two-thirds of the present members of the church have been added since I came among you. For these I feel especial desires, that as the old fathers and mothers pass away, they may be found walking faithfully in their steps, believing the same things and minding the same things. I wish the church at Black Rock to be built upon the right foundation, as well as to increase in numbers. I pray that we may all hold fast the doctrine which we have learned of God, and which we believe. As your loving pastor and brother, (and as long as I may be with you) I wish to faithfully preach to you salvation by grace, and all the branches of truth growing up out of it and connected with it, and to faithfully warn and reprove and rebuke when it may be necessary.

It seems to me needful, dear brethren, at this time, that we should be especially careful to set the landmarks right, since the aged counsellors and fathers are passing away, and we who are younger must soon take their places. And what I say in exhortation in this letter, I mean especially for us who are younger. First, let us cling faithfully to the doctrine of God's word. This church at Black Rock has always recognized these cardinal principles of truth, God's absolute sovereignty, his predestination of all things; his unconditional election or choice of his people to salvation; his special redemption of his chosen people through the atonement finished on Calvary; his effectual calling of his people, whom he had chosen, by the efficacious work of his spirit in their hearts; and his preservation of his called people through grace to glory. They have also believed that the salvation of God is all of grace, and that no work or condition of our performance secures it to us; and that this salvation felt in the soul will also pro-

duce obedience and good works. Now, dear brethren, let us be careful to see that we hold fast these truths. There has not been one who has come to us during the past eleven years, in whose experience of grace was not wrapped up the substance of all these truths. Was not God a sovereign in convicting you of sin? Did he not work like a sovereign in delivering you into hope and light? No power but his could avail. Predestination and election also appeared in your experience. God had chosen and predestinated you to salvation, or you had never chosen him. This you left. He atoned for you. You could not atone for yourself. He effectually called you. You had no power to withstand his word. Thus all these truths appear shining forth clear as noonday in your experience. They are dear to you. In your experience also was wrapped up the true view of baptism. A death and burial, and a resurrection. Experimentally you had become dead to sin. Experimentally you had become alive to righteousness. A death and resurrection was symbolized in your baptism.

There is need, brethren, that we should watch in these things, and hold fast the form of sound words which we have learned in this experimental way. For many scoff at and deride these truths in this day. We should all the more plainly and clearly sound them forth. Many of Israel often get ensnared and taken, and it should be our object to so unfurl the banner of truth and love as that they may see it plainly, and if they recognize there what God has taught them in their heart, be gathered to it, with the rest of the people of God.

As your pastor, let me ask of you, What was it that drew you to the people at Black Rock? Chief among all that drew you there was the fact that these truths were held up to your view there. Then let us continue to hold them plainly forth, that others may see, and, if God will, rejoice in the same things.

Now growing up out of our church relationship and fellowship there are

a thousand things which might well claim our attention. Suffer me, dear brethren, out of the love I bear you, to mention a few. I am affectionately desirous for you, that you should be found practicing as well as believing the truth. By faith in the truth our own hearts are assured and comforted; but it is only by the fruit we bear that we can prove that we are married to Christ — that we can be justified in the sight of our fellowmen. To love one another is the second great commandment. John said, "My little children, love one another." He spoke this for you and me NOW. There is always need for this exhortation. By nature we love our own selves. We look on our own things. We strive for our own profit and advantage. But the effect of grace in the heart is to make us love others as ourselves. It was said in the early church, "Behold how these love one another." Dear brethren, let us strive to have it said of the church at Black Rock, Behold how they love each other. And let us not love in word and tongue only, but in deed and in truth. Love should be the great governing principle in all our daily intercourse and dealings one with another. It may seem easy now, in the warmth of our early experience, to love our brethren; but we shall have temptations to grow cold toward each other. Our flesh must be guarded against all the time, for the flesh is selfish. We are prone to seek our own interest and our own profit, and not the things that make for peace, the things whereby one may edify another. Let us love one another. We are all poor and needy, halting and stumbling. All of us are imperfect and liable to err. It is love only that can hide a multitude of faults. Have our brethren sinned against us? May we remember it is against God they have sinned, and we can safely be quiet. And as we from time to time bow before our God, and make humble confession of our own faults, and ask for forgiveness, let us remember our erring brother and pray for him also that God would forgive him and restore his wan-

derings. None of us can pray for our brother in our hearts and hate him. If we pray for him we must love him. But our proud hearts rise up and say, "Oh, he has injured me so deeply that I can no longer have confidence in him as a child of God." Let us, dear brethren, look into our own hearts. What do we see there? Are not anger and enmity and illwill toward the wrong doer just as evil in us as his wrong act is in him? What did Jesus do in such a case? What does he tell you to do when injured? Have you followed his example? Have you obeyed his word? Can you then cast a stone? Has your brother sinned more against you than David did against Uriah? Was not he a child of God, even though he sinned so grievously? Oh, do not say at such times, I entreat you, "I have lost confidence in this or that brother or sister." Remember God's children may stumble and fall deep in the ditch. Now is the time to test your love. If you love and do good only to them that love and do good to you, what thank have ye? Do not even publicans and sinners the same? But this is Christ-like, to love your enemies, to bless them that curse you, and to pray for those that despitefully use you and evil entreat you. Brethren, let us pray that God would increase our love, our patience, and make us have fervent charity to each other. If God pities us in our wanderings, ought we not to pity with a deep and tender anxiety our Father's children when they go astray?

To think of these things will make us gentle and considerate and kind one to another, and this is what we are told to be, even to the unthankful and the evil. This is the only way to dwell in peace and to have a growth in grace and in the knowledge of our Lord and Savior Jesus Christ. And here I feel to mention with gratitude to God, and with love to you all, how forbearing and full of consideration you have been toward me ever since I have been with you. No one knows better how many short-comings you have put up with and overlooked in me, than myself. No pastor

ever had a more loving and kind-hearted people than you have proved yourselves to me. I think I do appreciate your love and long-forbearance, and feel that I have made a poor return. But yet I can say conscientiously, that I have desired to serve you to the extent of my ability, and God has blessed me in so doing a hundred fold.

I want to also exhort you to stand shoulder to shoulder in bearing every burden that comes upon you. Is there any trial and sorrow, do not any of you leave your brethren to endure it alone. By your love and sympathy help them to bear it. All burdens are lighter if we know that we have the sympathy of our brethren. Whatever burden comes upon you all, let all feel called upon to help bear it. Divided among you all, it becomes light to each, while if the few of you are left to bear it, they will be oppressed by it. If we love God, his cause and his truth, if we love our brethren, we shall be anxious to relieve them of some of the burden, to do all we can ourselves. I speak this to you, my dear young brethren and sisters, as something for you to remember as long as God shall keep you with his people upon earth, and also because your own spiritual comfort and profit is involved in it. We cannot leave all the burdens to our brethren, and expect a growth in grace and joy in our own souls. Then stand side by side and help each other always to the extent of the ability that God has given you. If you have but little strength, yet use that little, and your one talent shall produce another, as God hath promised.

"Be ready always to give a reason of the hope that is in you, to every one that asketh you, with meekness and fear." There are many and various temptations that will assail us all our life long against the truth. But we are commanded to stand fast, having our loins girt about with truth. We are not to yield the truth of God. We have experienced its power, and we know therefore that salvation is all of grace. Then let us always be ready to testify to this

truth which we have seen and felt in our own hearts.

Now, brethren, I wish to say a few words to you all. First to the aged. You have temptations and trials which we that are younger can know but little about. You may feel to say, "Why do I remain on the earth? I am but a barren and useless tree. I am only a burden, and no benefit to any one." But, dear aged fathers and mothers, let it console you to remember that God will call you home when you have done glorifying him on the earth. He will not let you remain one moment longer than he has work for you to do, or trouble to suffer for his own glory. He seems to call you out of active life, that in the calm of old age you may contemplate his goodness and calmly wait for his coming. Dear aged ones, I have had many happy hours with you during the past eleven years, and you have given me many a good word of encouragement and advice, for which I feel grateful. I came among you young in years and small in wisdom, and you have had great patience with me, and have borne with my faults. I have been among you in weakness, and fear, and much trembling, and you have stayed up my hands. May God bless you all, and give you a bright pathway to your eternal home. For those of you, dear brethren, who are younger, I have an affectionate solicitude. You have temptations of a worldly sort. The cares and business and pleasures of this life will often allure. But I beseech you by all the mercy and goodness that God has shown you, that you seek FIRST the kingdom of God and his righteousness at all times. May heavenly things be your chief thought and desire. I look back over the past eleven years since I have been your pastor, and they have been years of great blessing. God has remembered us in mercy many times. How often have the windows of heaven been opened, and blessings poured out upon us. God has not forgotten us for a single moment. O may we not forget him. Let us not only believe on Christ as our Savior,

but in meekness and love and humility and patience follow his example. Charity suffers long and is kind. O may we all have this fervent charity, the dearest gift of God in Christ to us. Soon to the youngest of us the warfare will be over. One after another we shall soon cross the narrow stream that divides that longed for heavenly land from ours. Then may it be ours to look back and say, "I have fought the good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord shall give me at that day."

Dear brethren, I have written this out of the fullness of my heart for you all. It will assure you that I have not forgotten you, though for a season absent. I finish this letter at North Berwick, Maine, August 22nd. I am well, and have found my family well. With love to all, I remain your brother and pastor,

F. A. CHICK

RESOLUTIONS OF RESPECT

WHEREAS, It has pleased our Heavenly Father, in His Wisdom and Holiness, on January 31, 1960, to remove from this life our dear Sister Pat Harris, bringing sorrow to our hearts.

Sister Pat Harris served our church as trustee, and was always ready to do what ever she could to help our pastor, Elder W. W. Taylor, in his care of the flock. And

WHEREAS, We believe that our loss is her gain, and that she has been removed from this life to Realms of Glory, and from a world of trouble to a land of delight. We sorrow not as though we have no Hope, but because we shall see her face no more. Never the less, we believe what the Lord does is best. Therefore

BE IT RESOLVED, By Saints Rest Church, that we bow in submission to His will, believing that when Christ shall appear, all those who are asleep in Christ shall be gathered up by Him in righteousness. And

BE IT RESOLVED, That we extend sympathy to her husband, Mr. Earl Harris, and friends, in that he has lost an affectionate wife, and we have lost a true friend. The Lord gave and the Lord hath taken away:

Blessed be the name of the Lord. Also

BE IT RESOLVED, That a copy of this resolution be sent to Mr. Earl Harris, a copy sent to the "Signs of the Times", for publication, and a copy written in our church records.

Written by the order of Saints Rest Church, while in conference February 6, 1960.

Elder W. W. Taylor, Moderator
D. D. Connell, Clerk

OBITUARIES

MRS. JENNIE (CORBIN) PYLES

Mrs. Jennie Corbin Pyles, aged 75, died March 19, 1960, at the Baptist Hospital, Campbellsburg, Kentucky.

She is survived by her husband, Brother S. F. Pyles, Sr.; two daughters, Mrs. Edward Vaughn, Louisville, and Mrs. Billy Forquer, New Castle, Ky.; two sons, S. F. Pyles, Jr., Louisville, and C. Y. Pyles, Campbellsburg, Kentucky; also by ten grandchildren and one great grandchild.

Funeral services were held at the residence on March 21st, by a local minister; and burial was in the Campbellsburg Cemetery.

Mrs. Pyles was an attender of the Old School Baptist Church all her life with her husband, Brother C. F. Pyles, and during my pastorate of over thirty years. She was a firm believer in the doctrine and order of the church, and their home was a Baptist home — many times I have been entertained there. She had been in poor health for some years, but death came suddenly, and her passing was a shock to all of us. We feel to say as one of old, Well done thou faithful one, enter into the joy of the Lord.

May the Lord reconcile us to our loss, for it is her eternal gain. May He bless Brother Pyles and his family. Written by request.

Elder George L. Weaver

IN MEMORY OF OUR PASTOR ELDER R. B. DENSON

Almighty God decreed that our beloved pastor, Elder R. B. Denson, would be born into this time world 26 June, 1897. He would walk the path of life ordained for him and at the time appointed, which was 31 December 1959, his Lord and Saviour would say to him, Verily I say unto thee, Today shalt thou be with me in paradise. We feel for a surety Elder Denson was one of God's humble poor with a contrite spirit given unto him by his God. For such the Lord promised never to leave or forsake. He was a living example of the surety of God's promises. God performed the will and

the do necessary for him to be a faithful, kind and loving pastor for 20½ years. We feel God fulfilled through him again and again the scripture: "Take no thought beforehand what ye shall speak, neither do ye premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak but the Holy Ghost"; for our beloved pastor was blessed to preach Jesus Christ and him crucified.

Elder Denson's life exemplified that he was taught of God, for his delight was to be among his brethren and sisters not only in the many churches he served and visited but also in his home. His door was always open and a hearty welcome extended to all that came to visit him. Oh how lonely we are made to feel at times. But we trust his God (and we hope ours) will reconcile all who mourn, making them to know that he works his will in heaven and among the inhabitants of the earth and none can stay his hand.

May it be the will of God to lead, guide and direct his dear companion, children and grandchildren and shower his blessings upon them that the loss they feel may not be so great.

BE IT RESOLVED, That distribution be as follows: One copy be sent to the family, one sent to Signs of the Times, one sent to Zion's Landmark, one sent to Old Faith Contender, one entered on the Church book. Done by order of conference held in the Norfolk Primitive Baptist Church 19 March, 1960.

Written by one who loved him for the truth's sake, Ruby E. Coward.

Elder I. S. Conner, Moderator
Ruby E. Coward, Clerk

SISTER ASENEH HARRINGTON

Aseneth Harrington, formerly of Halcottville, Delaware County, New York, died at the home of her daughter, Mrs. Harry Hubbell, at Kelly Corners, New York, January 5, 1960, after an illness of three years (two years of this time being helpless in bed), making her stay on earth over 92 years.

Sister Harrington was born at Vega, New York, July 20, 1867. She was the daughter of Brother Ira and Mary Kelly Slauson. On January 30, 1890, she was united in marriage at Vega, New York, to Walter Harrington, also of Vega, where they operated a dairy farm until 1922 when they sold and moved to the Village of Halcottville, New York. Here Mr. Harrington worked at his trade as a mason which he learned from his father when a young man. Mr. Harrington died October 11, 1955, at the age of 88.

Sister Harrington united with the First Roxbury Church May 22, 1927. She was baptized by Elder George Ruston, Pastor, September 4,

1927. She leaves to mourn her loss two daughters, Mrs. Harry Hubbell of Kelly Corners, New York, and Mrs. Effie Mead, a widow, of West Conesville, New York, and several nephews and cousins. Sister Harrington was tenderly cared for by her daughter, Mrs. Harry Hubbell, in her home during all of her long illness, assisted at times by her Sister, Effie, who had much sadness in her home losing her husband during that time. Mrs. Harry Hubbell's husband is a grandson of the late Elder J. D. Hubbell and resides in the house where he lived, better known as the Hubbell Brothers place of business.

Sister Harrington and her husband, Walter, was a very devoted couple. Fulfilling the law of God as the word says "no more twain but one flesh" and they were just that. Sister Harrington was a loving mother, a loving and devoted wife, and one who lived her religion. She was loved by all who knew her. The brethren were at all times more than welcome in her home. You did not need to have an invitation to be a welcome guest.

Jesus said, "By their fruits ye shall know them", also, "A tree is known by its fruits". So, as we see it, she bore much fruit of the Spirit, which is borne only by those in whom the Spirit dwells: much love for the cause of Christ and the brethren, and God given faith, and a zeal for the truth as it is in Jesus. Seldom did we call at her home but that she would want prayer. Surely, she has left a wonderful example for us who are awaiting our call. Though her husband was not a member, he was always with her at her meetings and made Baptists just as welcome in their home as she did.

The community has lost a loyal neighbor and the Church a noble sister, by the Grace of God. We feel that our loss is her eternal gain.

Services were conducted by the writer from the First Roxbury Church at Vega, New York. Burial in cemetery near the meeting house.

Elder Amasa J. Slauson

BROTHER Z. R. LANGDON

In memory of a precious and beloved brother and deacon of Black River Primitive Baptist Church, Z. R. Langdon, whom the Lord, who knows best, called from our midst, August 3, 1959, and is now resting, we feel, in paradise.

Brother Langdon was born in Johnston County, N. C., February 4, 1889, making his life here, seventy years and six months. He was a farmer and a retired mail carrier, and no doubt, knew by experience the many hardships required to make a success in this life. He was a devoted husband and a loving fa-

ther, rearing a family, one son and two daughters, who are highly esteemed by many friends and people who have become acquainted with them.

Brother Langdon united with the Primitive Baptist Church the second week end in December, 1948, and was baptized on that Sunday. He was faithful in every duty that befell him. He was ordained a Deacon in April, 1951, and spent much of his time and labor for the tender care, upkeep and welfare of the church, to make it pleasant for the brethren and friends to meet together.

Brother Langdon was admired and loved by all who knew him, both with whom he transacted business and his social friends, he was always ready to give a helping hand to those in need.

We miss so much the sweet fellowship of one we loved, yet our precious hope is, that in the morning of the resurrection, when Jesus shall come to gather his precious jewels, that we shall meet him in glory, for the Apostle Paul said in Romans 8:18, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us". Brother Langdon's absence is not only felt in his home and in the church, but among his many friends.

We extend our deepest sympathy and love to his dear companion and children, who we realize have suffered the greater loss, though may we all remember that our loss is his eternal gain. May we all bow in humble submission to God's will, who doeth all things well.

We send a copy of this writing to his family, one to each, *The Old Faith Contender*, and *Signs of the Times*, and record one on our church records.

Written by request of Black River Church in conference Saturday before the fourth Sunday in November, 1959.

Elder C. D. Turner, Sister Nettie Turlington, Sister Margaret Lassiter, Committee.

Sister Nettie Turlington, Clerk
Elder C. D. Turner, Moderator

(In memory of Brother Langdon)

A SEED OF THE MASTER'S SOWING

Our house is, Oh, so empty, the air is damp and cold; the webs that hung from the ceiling, are, as our thoughts, covered with mold.

The brother we loved and trusted, our main and able stay, has been called to a higher purpose, where moth nor rust can decay.

He left our house a sparkle! Aglow with fruits of love! With nails and paint, the sweat of his brow, the grace in his heart to unglove.

The matchless love of a child of God whose delight is to walk where the Saviour has trod!

Our grief is not of his labors to maintain our meeting place, but handclasps warm, his song-book charm, and the smile upon his face.

We feel he's done his duty, fulfilled his mission with care; the loved ones left have filled his seat with teary eyes and prayer.

Proclaiming love is in his Birth, Redeeming Love in Death; surrendering our love, not mine but thine, for so our Master sayeth!

Very good and good! 'Tis all of Him for which we do and say. We travel on, waiting our call, the end of a Perfect Day!

A sister, I hope,
Margaret Baggett Lassiter

SISTER BIRDIE (BARNETT) CHILTON

Again it is my sad duty to chronicle the death of an old and highly respected citizen, and member of the Old School Baptist Church, Sister Birdie (Barnett) Chilton, of Turner's Station, Ky. Our sister was baptized early in life into the fellowship of Can Run Church, by Elder Sawin; and remained an humble and worthy member all her life. The last two years of her life were spent in a rest home in New Castle, Ky. She reached the ripe age of 82.

Left to mourn her passing are two sons, Lyndon and Lloyd, of Turner's Station; one sister, Mrs. W. H. Owen, Carrollton, Ky.; five grandchildren and seven great grandchildren. Her passing followed closely her brother, Deacon George Barnett, of the same church, whose obituary appeared in the February issue of the *Signs of the Times*. Her husband, Leslie Chilton, died several years ago.

When I think of the many years as her pastor, and the times I was entertained in her home, and the many dear brothers and sisters that have passed on since I was chosen their pastor forty years ago, tears flow; and I feel to say with Job, "The Lord giveth and the Lord taketh away." It can be said of her that she kept the faith, and is entered into rest, and is now asleep in Jesus, and someday will hear the voice, Come enter into the joy of the Lord.

She was laid to rest by the side of her husband in the Turner Cemetery. May the Lord reconcile all of us to his will, for he is the only one who can reconcile. Written by request of the family.

Elder George L. Weaver

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., JULY, 1960

NO. 7

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THE POWER OF GOD

"And he said unto them, I beheld Satan as lightning fall from heaven."
(Luke 10:18)

These were the words of Jesus as he was speaking to the seventy disciples he had sent out to preach that the kingdom of heaven was come nigh unto them. This was after they had returned and said, "Lord, even the devils are subject unto us through thy name."

We cannot understand the Scriptures aright unless the Spirit guides us, for these things are hid from the wise and prudent, and revealed unto babes. If we are given to read aright, then we are also given to understand. For years I could not understand this verse of scripture; and I know I cannot explain just what I see now.

I believe that Jesus was telling them how Satan and his kingdom fell: by the power of God; that as the lightning is under the control of God and goes to its appointed place, just as he has appointed for his people to go, and they go at that appointed time. So Jesus caused Satan to fall. I do not believe that Satan was ever in the eternal heaven where God is. The heaven he fell from was the church here in time, and at the end he will be cast out, as is recorded in Rev. 12:9. God is a god of love and with loving kindness he draws his people, but to sin he is a consuming fire.

The power that caused Satan to fall, is the same power that spoke this world

into existence in the beginning. He did not have to labor as we would to build anything; He just spoke it into existence by the word of his power; and this same power created every thing in the creation of the earth. Then he made man of the dust of the earth.

This same power caused Abraham to have faith in God; and it was counted unto him for righteousness. Now this righteousness is, I believe, the same thing as the Lord Jesus Christ formed in us the hope of glory; for faith is the gift of God and so is the Lord. God gives them to his people; and he gives them all things that they need, for he said he would supply all their needs.

This same power caused Noah to prepare the Ark for the saving of the eight souls, as well as the beasts and the fowls, and all creeping things. This same power caused all of them to come into the ark of their own accord — Noah did not have to drive them in. God does that for his people to this day: he brings in his own; and the preacher cannot do it. God brought them into the ark and shut the door, and they could not get out. And today, if we are in that number, we are shut in, for God has brought us into his kingdom. I feel that the ark that Noah prepared in some wonderful way points to Jesus in the gospel day — the eight souls were saved from the flood, and the drawing of the beasts, fowls and creeping things, points to sinners being drawn by the Holy Spirit in the gospel day. They are drawn by the same power, and made willing to come to the church and tell what great things the Lord has done for them. Jesus said that all the Father has given him should come unto him, and they should in no wise be cast out; and he also said that none could come unto him except the

Father which sent him draw them. They are all brought by the same power that also causes Satan to fall.

This same power is shown again in the experience of the three Hebrew children when they were cast into the fiery furnace: they were kept by the power of God. The furnace was heated seven times hotter than was want to be; and I feel that this was to show the wonderful saving power of God, for it was so hot that it destroyed the ones that cast them in, but did not harm the three Hebrews. The king was astonished when he saw four men walking in the midst of the fire and had no hurt, saying that the form of the fourth is like unto the Son of God: Jesus had come down to deliver his children, and to show his wonderful power, and there was no smell of fire on their garments.

In our experiences we have sore trials and are tried in the furnace of affliction, but it is for our good: if we did not have trials and afflictions and troubles here, then we would not know by experience how good the Lord is. But when he comes and delivers us from our trials and temptations, then we rest in that peace the world knows nothing about.

This same power closed the mouth of the lions when Daniel was cast into their den. Here is shown the power of God and the weakness of man: there was nothing that Daniel could do to help himself there. The lions would have killed him at once had it not been for the protecting power of the all powerful God. We don't know what the Lord will do for us in the way of preserving our lives here in the world, but we can truthfully say that he is able to keep us, and will do whatsoever is his will.

This same power made the sun, moon and stars, and placed them in their place, and does all things according to his will; yet some will preach and believe that He cannot save unless the sinner wants him to. When it comes time for God to manifest his saving power, he does not save against the man's will, but he makes the man willing — they are willing in the day of

his power, for he works both the will and the do of his good pleasure.

This same power was shown when Jesus raised Lazarus from the dead, showing that He is the resurrection and the life. And this same power will change our vile body that it may be fashioned like unto his glorious body in the glorious resurrection; and then we shall ever be with Him in that world that has no end, where we shall praise him for ever and ever.

Your brother in hope of eternal life,
Charles R. Ball
Henry, Virginia

Charleston, Mississippi

Editor
Signs of the Times
Danville, Virginia

Dear Sir:

Enclosed is check for \$10.00 for renewal of my subscription to the Signs of the Times for two years. It is my belief that I subscribed for two years and that the time has expired (March 1960). If so I apologize for being late.

You may discontinue the subscription of Elder W. V. McDonald of Rt. 4, Cofeeville. Our beloved pastor passed away last October while preaching at one of his regular appointments, or immediately after closing the service. He sat down and asked for a glass of water. Members of the congregation, realizing something was wrong took him to a home and then to the hospital, where he lived only about 2 hours. He was 72 years old and had been serving the churches in this part of Mississippi for nearly 50 years, as well as travelling in other states.

The remainder of the check, after paying for my two years' subscription you may apply to the sending of the church paper to those who can not afford to pay.

Thank you for sending the paper on to me, although I was delinquent, and

may the Lord continue to bless you to send out the good news to those in a far country.

Sincerely,
Mrs. Lillie N. Henry

P. S.: My great grandfather, Col. Shadrach Barns, subscribed for the Signs of the Times until his death (He requested the following be inscribed on his headstone: "A Primitive Baptist for 50 years" — (he is buried near Oakland, Miss.). My grandmother — his daughter-in-law, continued to subscribe after his death — She was Mrs. S. N. E. Barns; and at her death my mother, Mrs. L. E. Neely, and now myself. I can see no difference in the basic truths that are still being published in the "Signs", as it was called in our home.

CIRCULAR LETTER OF THE
LICKING ASSOCIATION OF
KENTUCKY — 1910

(Written by Elder C. W. Bond)

To the churches composing the Licking Association of Particular Baptists, greeting in the Lord.

Dear Brethren: — We again as an association have the privilege of addressing to you our annual letter. Like the apostles of old, after consideration of what message we had best send you, we would not add to your burdens, but would remind you of the liberties the Lord has called you unto.

The liberties of the gospel are the most sacred of all liberties known to man, and free him from every kind of bondage, and bring him to acknowledge allegiance only to God as the Father, and Christ as Master and Elder Brother. Every one is equal before God, all called, chosen and accepted in the same way, and having such gifts as the Father has bestowed upon each respectively, some evangelists, some teachers, some pastors, and others with no special gifts except faith, hope and charity, and the works wrought in them by the exercise of these gifts.

There is no room for boasting under the gospel dispensation, for we have nothing of worth which we did not receive, and if one has been given more than another the possession of the greater gift makes that one the more a servant of the others, for the gifts are for this purpose, that the one possessing the greater gifts may minister unto those who are needy, and thus strengthen them and edify the body of Christ, which includes every one of his chosen ones. In an individual sense, we thus stand independent of each other, and bow to none except God, who is the Father, Son and Holy Spirit. To him let us at all times be in humble submission, trusting his divine wisdom and power in the directing of all things for our good and his name's honor and glory. In a related capacity as members of the body of Christ there is a unity and a oneness of feeling, and a love produced by the greater love of God toward us and operating in us, so that those possessing such gifts desire to be together and to commune with one another upon heavenly things. This love for the brethren is so prominent that it is one of the best evidences of the new life in us, for by this we know that we have passed from death unto life. Upon this sacred relation the churches are founded, and by the strength of it they are maintained in peace and unity. The different churches or organizations thus formed are independent of each other, and the highest tribunals on earth for the government of all matters relating to the lives of its members. When actuated by the right spirit it can make no mistake, and its decisions are final, having the Scriptures as its lawbook, and the mind of Christ as its wisdom.

The same spirit and desire for the society of those of like precious faith has in a wider sense caused a number of churches to form an association, the purpose of which is somewhat similar to those of the church organizations, viz., to meet for the worship of God, and to consider such matters as are for the good of all, having things done accord-

ing to the scriptural order and directed by divine wisdom. For a long time it has been the custom to further extend this organization, by a sort of correspondence between different associations, by means of letters and visiting brethren and ministers. Dear brethren, we would remind you that all this extended organization further than the individual church organization, is good and for the strengthening of the body of the brotherhood so long as the scriptural order is strictly followed, but it is the cause of disturbance to the whole body when something unscriptural enters into the councils.

We desire to admonish the brethren of our churches, and those of our correspondence, to always be on your guard against unscriptural proceedings in church methods and associational meetings, doing all things with an eye single to the glory of God, and striving to preserve "the unity of the Spirit in the bond of peace." Try all the spirits, whether they make for peace or stir up strife, remembering that Satan often appears as an angel of light, and that the spirit of Satan may sometimes operate even in the elect persons and those high in our councils, as when Peter was rebuked for considering the things pertaining to man rather than those of God. The spirit of Satan thus moving Peter was rebuked by the word of the Master, which is the only effective weapon to apply to such a subtle and powerful enemy.

We would remind you also to mark the talebearer, or the visitor or messenger who brings into your midst anything other than gospel truth or words of edification. Your churches are established and strengthened by the power of the gospel, but weakened and destroyed by worldly-wise and meddlesome counselors. Turn a deaf ear to all such, and tell them you are hungering and thirsting for the bread and waters of life, and your little ones are crying for the sincere milk of the word. Let each church be judge of its servants in the ministry, without any suspicion

or criticism from other churches, for they are accountable to their own consciences and God alone. They are to be their own judges as to what is for their edification, and it is a breach of fellowship to attempt to dictate to or act as lords over God's heritage. Let no brother ever so forget himself as to in this way offend any of the little ones whom our God has called unto the liberties and peace of the gospel. Your liberties are sacred liberties, and are measured according to the measure of the Spirit of God in you, all of which is a gift and an assurance of your acceptance with God and your heirship to eternal life. Maintain these with the spirit of watchfulness, which is commanded by the Scriptures, and the prayer for wisdom to direct your walks in acceptable ways.

May the blessings of the all-wise God attend you always as churches and individuals, that you may be brought through all tribulations and troubles more than conquerors through him who loves us and gave himself for us.

P. W. Sawin, Moderator
J. T. McCoun, Clerk
T. J. Ratliff, Ass't Clerk

(When we read this in their minutes of 1910, and finding it expressive of our own thoughts, we desired to publish it.
— J. D.W.)

1320 Aspen Street,
Danville, Virginia

Dear Brother Spangler:

I enjoy the Signs of the Times very much, for it sets forth my travels, and expresses what I believe better than I can. I have loved the Primitive Baptists all my life: they were the first people I ever heard preach. When I was a little girl I loved to be with them and hear them talk. When I was very young I felt to be the greatest sinner on earth, and had a great desire to pray. Some way my burden left me, though I was

grieved that I couldn't live as I wished. It has been a mixture of joy and sorrow, yet the Lord has been wonderful to me.

When the Lord is pleased to shower his blessings on us, it is a foretaste of heaven; and we are enabled to forget our many trials and afflictions for awhile. Our little hope is the greatest thing on earth; yet I am fearful lots of times. "The Lord safely leads my soul along; his loving kindness, O how strong!"

A sister, I hope,
Mary J. Patterson

6915 Laredo Street,
Houston 20, Texas

Dear Editors and Readers of the Signs:

It is time to send my renewal to the Signs, so I am enclosing it.

The dear paper is a welcome visitor in our home, and is a stay between our meeting days. The letters from the dear brethren and sisters, together with the sermons from God's chosen ministers, are food to the soul. We are given comfort and assurance from them, if given a spiritual mind and understanding.

Our mind is a blank most of the time, but, if not deceived, we have been made to feel the goodness of our Lord in our varied travels and trials in this low ground of sorrow. When in the valley of woe and despair we are led to call on Him, who is our ever present help, and he never forsakes his people. But am I one of his, is the great question which he alone can answer.

May God in his great mercy help you to continue to publish the Signs for the comfort of his saints. From one saved by the grace of an omnipotent God through our Lord and Saviour Jesus Christ, with no merit or effort of our own.

Mrs. Irene Wisenbaker

Spokane 52, Wash.
7814 N. Gale,

Signs of the Times,
Dear Brethren:

I enclose money order for my renewal to the Signs.

I hope this finds all strong in the faith once delivered to the saints, not having any confidence in the flesh; for, if I read my Bible right, in the flesh dwells no good thing. We have been richly blessed in the last year and a half by having meetings every 5th Sunday of the month in our home here in Spokane. So far it has been a season of peace and rejoicing.

Elder Attebery from Oregon has served as our pastor, and Elder Davis of Riffe, and Elder Hall, have come several times and spoken comforting words to us. It seems so strange to me, as I think of the past.. I haven't been too well, having had heart surgery six years ago, and it bothers me to travel too much, yet God, in his infinite mercy, and goodness beyond comprehension, has seen fit to bring the church to my door. No wonder I feel like casting myself on my face before Him when I think of these things.

I know He has others here of far more value than I, but just the same I have been allowed to meet with them in praise of His mercy, to worship him in spirit and in truth, I hope. And I hope that as we gather together, we can be humble, and cast off our shoes, as Moses at the burning bush; and "Be still and know that I am God." Here is joy unspeakable, and here our Saviour reigns. May God bless and keep you.

One of the least,
Mary L. Eckard

Perrin, Texas

Dear Editors and Readers
of the Signs of the Times:

I enclose my renewal to the Signs, and regret that I am a little late.

There are many things on my mind in regard to God and godliness, since

I have been reading in the book of Isaiah, where he speaks of the many wonderful things that should take place when Christ was come, and the glory of the good things that should follow him.

We believe we saw some of these things at the association the first Sunday in September. There were lots of Old Baptists, and some as able preaching as I have heard. It seemed that the brethren felt the admonition of poor old Peter, "See that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." This new birth is the cause of all the true worship there is; and we all hope that we have been, "Begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

... I had a birthday the 13th of June (1959), and was 90 years old. The good people of Perrin brought dinner and gave me a pleasant time, for which I felt very thankful to the great God of the whole earth, and to the people for their friendship and their love for me as a neighbor. I realize I will not be here long to read the good Signs of the Times.

Your brother, I hope,
C. Y. Osteen

1160 Halifax Road,
Danville, Virginia

Dear Brother Spangler:

It is getting near the time for me to renew my subscription for the Signs of the Times. My mind is still upon the true doctrine you proclaimed from the 2nd chapter of Acts at dear old Malmasion. The message delivered by you from the text was buried deep within me, as I have experienced so many of

the things you recalled to my memory. You mentioned Brother Charlie Evans who was the pastor of Malmasion at the time I was given a home with the people I had loved from childhood.

This home was given me in August, 1916, which is 44 years ago this coming August. O what a trying time I spent from the year 1914 to 1916! I went through so many trials and temptations, which, I do believe, worked for my good; but I did not know it at the time. When the dear Saviour brought me to his banqueting house with the banner of his love, it was different from what I had hoped for: my desire was that if the Lord ever did have mercy on my poor soul, to call me out of darkness into his marvelous light, it would happen to me at Mountain Springs Church, located near Spring Garden, Virginia, where I lived.

My Daddy named the little village, Spring Garden; where he reared all his eleven children. Mountain Spring was named by my brother, J. W. Bryant, on Route 29, near Chatham, Virginia; which now is called Banister Springs. Elder Octavus Boaze was the pastor then of Mountain Springs Church. I dreamed of him baptizing me before I ever saw him or heard of him. I was baptized the 4th Sunday in August by Elder Charlie Evans in my Daddy's pond on the meeting day for Elder Boaze to preach at Mountain Springs. When I came out of the water the lovely band of people were taking my hand in fellowship: they all looked just alike and so beautiful I found myself kissing them. I shall never forget Brother Ben Evans on that day. That day I was given rest for my laboring soul.

After I was given a home with the dear people at Malmasion the first Saturday in August, I began to doubt that I was a fit subject for baptism. I begged the Lord for more evidence. In a dream I went into the pond (I have mentioned my Daddy being deceased) and I saw him in the air in white apparel, and a white dove on his shoulder: he was over

the pond looking down upon me. Brother Spangler, I never ask for more evidence after that.

While under conviction all my family talked among themselves that I was going to die, as they thought I had T. B. and I had lost considerable weight. In the meantime I began reading the Bible by beginning with Genesis; and when I got to Revelation, the Devil told me over and over that if I read the last chapter of Revelation, I was going to die. I believed him until the loving Saviour took him far away from me for a season. I would like to tell you all the connections to this but will not take up your valuable time. . . .

We were glad to have you with us at Malmasion. I recall so many of your sermons when you were pastor there. Enclosed you will find \$5.00 for 2 years renewal to the Signs of the Times.

I hope I am looking by faith for a city which hath foundations, whose builder and maker is God. May God's richest blessings be upon you, and keep you in the way. Remember me to your loving wife, and in your prayers, I humbly ask.

Nettie A. Evans

ELDER RUSTON
TO ELDER SPANGLER
Dutton, Ontario, Canada.

My Dear Brother Spangler:

As I read your excellent article in the March Signs I felt I wanted to tell you that I enjoyed it very much. Its clarity and simplicity appealed to me, and I feel that it will be read with pleasure and profit by quite a few of God's dear children.

While, as you say, there have been different views expressed, I feel that in my own case the various views have caused me to think and to read the word of God. I remember one of our good ministers used to sing, "There were ninety and nine that safely lay in the shelter of the fold." The song

was very appealing; but when one began to read, they did not lie in the shelter of the fold: They were left in the wilderness; which seemed to bring the expression to mind: "But with many of them God was not well pleased, for they were overthrown in the wilderness."

When the Good Shepherd brought the lost sheep back, it was not to the ninety and nine, but he called together his friends. I liked that very much: he is the great Shiloh. Jacob said in Genesis 49:10, "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be." Jesus in John 15:15, said to those he had called out, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you."

The whole piece, and especially your address to the reader, was very sweet to me. I could say, yes, "Jesus sought me when a stranger wandering from the fold of God." Those self-righteous Pharisees could never sing from the heart: "I once was lost, but now am found." No; they could and did cry, "Crucify him, crucify him."

I hope this finds you and yours well; we are having our winter this last week or so. It seems to be one continual snow storm, not so deep but drifting badly. . . .

Much love to you and yours,
Your brother,
George Ruston

Pocomoke, Md.

Dear Brethren:

As I seem to have something on my mind, if the Lord is pleased to direct my pen, I will try to write my thoughts.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside

the still waters. He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." (Psalm 23)

This is a wonderful portion of scripture, and I love to read and re-read it. The last part of the 5th verse: "thou anointest my head with oil; my cup runneth over.", is full of meaning to me. The word oil is used in a number of different ways. It seems to me that here it is the oil of salvation. Then for a cup to run over, it must be full — more than plenty to fill it; and if our heads are anointed with oil, we have plenty. In 1st Kings 17:10 to 16, we find the woman had only a handfull of meal, and a little oil in a cruse: and this was a plenty; for, "Thus saith the Lord God of Israel, the barrel of meal shall not waste, neither shall the cruse of oil fail; and she and her house did eat many days." So I am persuaded to believe that if we have a little oil, we have plenty.

The question arises, Where do we get the oil? The five foolish virgins took no oil with them; while the five wise had oil in their vessels with their lamps. And though the five foolish went to buy, and tried to borrow, when they returned the bridegroom had come, and the door was shut. If they had been of those chosen before the foundation of the world, they would have been blessed with the oil — He would have known them.

This proves to me that the oil cannot be borrowed, bought, nor made by men. It is by the grace of God alone. If one had this oil, no matter how little it may seem, it will be a plenty, and he will dwell in the house of the Lord forever.

An unworthy brother in hope,
Frank A. Holland

Stuart, Oklahoma
Rt. 1, Box 5

Dear Editors of the Signs:

I am enclosing payment for my subscription to bring it up to date and for two years to come. You cannot know just how much the dear paper means to me: we get to go to Dustin two times a year to a three day meeting in May and also in October. Dustin is forty miles from Stuart. I think we have a lovely band of Old Baptists, and there is so much love manifested among them: we are made to sit together in heavenly places in Christ Jesus our Lord.

One copy of the Signs is worth the price of the paper — it means so very much to me. If I could write like so many do, I would not mind trying to write. So many of their sweet letters tell my feelings better than I can. I was reared by Primitive Baptists; my mother was Mrs. E. F. Little, who passed away in 1939, at the age of 95 years. My maiden name was Minnie Little.

My husband and I both attend the two meetings at Dustin, and we look forward to them. The Old Baptists are dear to me, but I am not worthy to be with them. When I read the "Heaven Sent Breakfast" in the March issue, I was reminded of a cold, winter evening when I was impressed to take some quilts to a family about a mile from our home. It was continually on my mind, and though the walking was slippery, I made it. The woman was sick, and I knew she did not have sufficient covers to keep warm. She and her little girl were both sick with the flu, and she asked me to put a quilt on each bed, and I did so.

I feel that it was the Lord's doing, that He put it in my heart to do so; and I was happy. I want to give him all the praise, for it was through him, and nothing to my praise. What we have is of the dear Lord, and we feel to divide with others less fortunate than ourselves. The Lord impresses us what

to do, and when we do them we are happy. I believe in an all powerful God, who has all power both in heaven and in earth, and there is none that can stay his hand.

I know I come short of doing the things I feel I ought to do, but may the dear Lord enable me to do his will. "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." Yes, I believe in salvation by grace, but I wonder so much of the time if I am one of God's little ones. Is there anyone like me? It seems that my life has been full of mistakes and short comings. Remember me in your prayers.

Unworthily,
Mrs. J. T. Black

EXCERPTS FROM A SERMON

(Excerpts from a sermon preached by Elder W. C. King at Bush Arbor Church, N. C., on December 13, 1959.)

Recorded in the gospel according to St. Luke, 1st chapter, 37th verse, are these words: "For with God nothing shall be impossible."

We find in the beginning God created the heaven and the earth. There was no man to help or to hinder: there was no man upon the earth. The earth was without form and void, and darkness was upon the face of the deep. And God said, "Let there be light, and there was light." God divided the light from the darkness, and called the light day, and the darkness he called night. The things that would be impossible with man are possible with God.

The Lord said unto Abram, "Get thee out of thy country, and from thy kindred and from thy father's house, unto a land that I will show thee." God told him that he would make of him a great nation, and that his seed should be as the sand of the sea. Abram was one hundred years old and his wife, Sarah, was ninety years old, when the Lord appeared unto him saying, "Sarah thy

wife shall have a son." Sarah laughed, realizing she was old and stricken in age. But, according to God's promise, Isaac was born. The things that are impossible with men are possible with God.

If I could, I would like this morning to point out to you some of the things that seem impossible with men but are possible with God: Knowing that he has all power in heaven and in earth, does all things after the counsel of his own will, having seen the end from the beginning.

Men by wisdom cannot understand how that Daniel could be cast into a den of lions and not be destroyed. Yet God had sent his angels and shut the lions' mouths that no harm should be done to Daniel; He having all power even over the beasts of the forest, the birds of the air, and the fish of the sea. He could cause the raven to feed Elijah — to find him in his desolation and sadness, and feed him meat and bread twice a day. We know by nature the raven would prefer to feed upon his body, but God commanded the raven to feed Elijah. How impossible these things seem to man. God makes a way where there is no way.

When the Hebrew children refused to worship the false gods, King Nebuchadnezzar ordered that the furnace be heated one seven times more than it was wanted to be heated. He commanded the most mighty men of his army to cast them into the burning fiery furnace. The king arose early, and in haste said to his counsellors, "Did we not cast in thee? Lo, I see four men walking in the midst of the fire, and they have no hurt. The form of the fourth is like unto the Son of God." We cannot understand with the carnal mind how these things can be: without even the smell of smoke upon their garments. No condition or circumstance is such that our God doesn't have complete power to save from every destruction. Many of the trials and experiences of God's little ones here in this world seem a miracle, yet in God's holy providence all provisions are made for their security and

protection.

The angel from heaven appeared unto Zacharias when he was in the temple of the Lord about the duties and customs of the priest's office. When Zacharias saw the angel fear fell upon him, but the angel said unto him, "Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John . . . For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. . . And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord." How impossible this must have seemed to Zacharias, knowing that his wife Elisabeth was old, and barren. He asked the angel, "Whereby shall I know this?" The angel answering said, "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shall be dumb, and not able to speak, until the day that these things shall be performed." When Elisabeth's full time came that she should be delivered, she brought forth a son. When the cousins and neighbors heard how the Lord had showed great mercy upon her, they began to talk about a name for the child. Some, of course, wanted to name him after his father, but his mother said, "Not so; but he shall be called John." They reasoned that none of their kindred was called by that name; and they made signs to his father how he would have him called, and he asked for a writing table, and he wrote, "His name is John." Immediately his mouth was opened, and his tongue loosened, and he spake and praised God.

Do you not sometimes challenge God, dear believer, by asking him to give you some greater evidence of his love and mercy to you, that you might have a greater assurance of his promises?

Sometimes in our meditations and

prayers we ask God to grant us certain things. I remember so well in my early experience, when I asked God just to spare my life until a certain time, and if he would do that, I would be submissive to what I felt to be my duty. But I found that I was not able to keep my promise even to God when he had spared my life to see the time requested. My heart was as cold as ice. I was made to weep and cry unto him for mercy, learning that I was not my own keeper: That without Him I could do nothing.

God sent an angel unto a city of Galilee to a virgin espoused to a man named Joseph. This virgin was Mary. The angel said, "Hail, thou that art highly favored, the Lord is with thee; blessed art thou among women. And when she saw him she was troubled and the angel said unto her, Fear not, Mary, for thou hast found favor with God. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus . . . He shall reign over the house of Jacob forever; and of his kingdom there shall be no end." "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God." "For with God nothing shall be impossible."

"Then Joseph her husband being a just man and not willing to make her a public example, was minded to put her away privately. But while he thought on these things, behold the angel of the Lord appeared unto him in a dream saying, "Joseph thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost and she shall bring forth a son and they shall call his name, Jesus, for he shall save his people from their sins." "Then Joseph being raised from sleep did as the angel of the Lord had bidden him and took unto him, his

wife. Knowing her not until she had brought forth her firstborn son and he called his name Jesus." How impossible this seems to men; how preposterous for human reasoning to believe that a virgin should conceive of the Holy Ghost and bring forth a son; even Mary pondered these things in her own heart. "For with God nothing shall be impossible."

Joseph and Mary went up from Galilee to Bethlehem to be taxed. While they were there the days were accomplished that she should be delivered, and she brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn.

The angels of God made the announcement of the birth of the blessed Saviour of sinners, to those humble shepherds who were abiding in the field keeping watch over their flock by night; saying, "Fear not for behold I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the City of David a Saviour, which is Christ Jesus the Lord." I feel this morning that when the Gospel is preached it is good tidings of great joy, coming from a far country; so far that mortal arms can't reach it, yet so near that it can be felt in every heart that God has touched by the finger of his love.

There was no room in the city of Philippi, although God showed Paul by vision to, "Come over to Macedonia to help us." As great as this Roman city might have been there was no place for the gospel of the Lord Jesus Christ. We find Paul on the Sabbath going out of the city by the river bank, a place where prayer was want to be made. The Lord opened the heart of Lydia, not only did she hear but she attended to the things she heard, and was baptized; and said to Paul, "If ye have judged me to be faithful to the Lord come into my house and abide there." I want to say to you beloved that there is a love; a power that binds the hearts of believers together that the world by wisdom

can never know. They are hid from the wise and prudent and revealed unto babes. Just as these shepherds were made willing to leave their flocks and every possession; they had to go to where their Saviour was. No man will desire to go where their Lord and Master is until they have had his love in their hearts. These wise men had the Star of Bethlehem to guide them. I believe that star is still shining. Every poor sin benighted soul has their eyes set on that star and the Lord Jesus Christ to lead and guide them to that City of habitation.

We don't know how many days it took them to travel the distance they covered. I don't know how many valleys they had to cross and how many mountains they had to climb. I don't think they turned either to the right or left. They had their eyes set on the Star of Bethlehem. It is Jesus Christ your Lord and Master that you have your eyes focused on. Every poor helpless sinner has learned there is no where else to go. You can witness with Paul when he said it was better for him to depart. I am so glad he told us why it was better, — to be with my Lord Jesus Christ.

So these wise men were so divinely sent; nothing could prevent them from reaching where this child Jesus lay. They found him in a manger wrapped in swaddling clothes. They presented to him these treasures, gold, myrrh and frankincense. Herod had told them, "When you have found him come and tell me that I might go and worship him." Herod no doubt thought that he would dethrone him as King. Oh, how wonderful and past finding out is the great work of our God. He had the wise men to go back another way. You or I can never go over this road but once. How much you would like to have some of your experiences of God's precious presence with you over again! The things that are impossible with men are possible with God. It was never the desire of Jesus to be honored and praised by men for what he did. When men

sought to praise him and to make him King, we find him absenting himself from the crowd, going to the mountains in prayer. The poor, needy souls he never turned away empty. The poor leper that came to him (who knew he was doomed to be cast into isolation, and there to spend his last and expiring days, had faith to believe that Jesus could heal him. We hear him saying to Jesus, "If thou wilt, thou canst make me clean." Jesus had the power to cleanse the leprous. This morning do you not believe that he still has the same power to cleanse you from all sin; that your soul can be set free, that the dungeon cell can be opened, and the shackles fall from you? The Lord Jesus Christ only can set you free. That which the Lord had cleansed is cleansed forever. The Lord's people are drawn to him by the cords of his love. We love him because he first loved us. We are drawn from the world and its pleasures into his blessed love and fellowship. There may be times when Satan will prey upon you so heavily that you will be made to feel that after all you are mistaken in the whole matter.

John was in prison but made to cry unto God, "Is this the way or shall I look for another?" God has always come to his people; not just when they want him too, but at his appointed time. These disciples of John were told to go and show John again these things ye do hear and see. The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up and the poor have the Gospel preached to them. Oh, how much we need to be reassured that this is the way that leads to the City of habitation! Sometimes in my traveling over strange roads I have a road map. I have it all marked out, the road I want to go. But there are times when I have traveled long distances without seeing a road sign. I become uneasy about the way; then all of a sudden I see a sign pointing the way I wanted to go, how good I feel. Is it true, dear trembling souls, that you too desire some renewed evidence as you

travel this lonely road? Is this the way or shall I look for another? No wonder the poet could say, "I am a stranger here below and what I am tis hard to know, I am so vile so prone to sin, I often fear that I am not born again." Has this been your experience as you travel in this low ground of trouble and cares, doubts and fears? Then God opens little oasis in the desert that you may rest and find water to quench your thirst. They are handfuls of purpose.

Herod entered his decree that all the male children two years and under should be destroyed. By this decree Herod was sure that the Christ Child would be destroyed. How impossible that decree was, just as God had warned the wise men that they shouldn't return back to Herod, but go back another way. The Lord appeared to Joseph and told him to take the child and its mother and flee into Egypt. The Scripture tells us that they departed in the night. Oh, how much of our traveling seems so dark as in the night! The Lord appeared again to Joseph when Herod was dead saying, "Arise take the young child and his mother and go into the land of Israel." The unseen power of the everlasting God was controlling every move to take care of this blessed child.

Joseph and Mary went to Jerusalem at the Feast of the Passover every year, and they carried this child Jesus with them, who was twelve years old at that time. When they had fulfilled the days and started on their journey back, Jesus tarried in Jerusalem. After a day's travel they sought him among some kinsfolk and acquaintances, but they found him not. So they went back to Jerusalem seeking him some three days. Later they found him in the temple sitting in the midst of Doctors, both hearing them and asking them questions. When they saw him they were amazed. His mother said unto him, "Why hast thou dealt with us? Thy father and I have sought thee sorrowing. And he said unto them, "How is it that ye sought me? wist ye not that I must be about my Father's business?"

How strong and amazing it must have been to see this lad of a boy, the son of a poor carpenter there in the Temple among the most learned and intelligent people of the land asking and answering questions. Yes, he must be about his Father's business. God's business is a business so important that he can call men from the various occupations of life and cause them to leave all and follow him.

The Scriptures have but little to say about Jesus from about the age of twelve until about thirty. "He went down with them, and came to Nazareth, and was subject unto them, and Jesus increased in wisdom and stature, and in favour with God and man." John says, "And there are also many other things which Jesus did, which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." We know the half will never be told. No power that could be formed could take his life until the appointed time of the Father. Every demand of the law must be fulfilled. The church of the living God must be cleansed from all sin by the one offering of our Heavenly Father, his only son Jesus Christ.

How impossible it seemed to his own disciples when he began to tell them that he must go away, must leave them that the Holy Comforter may come. When he had eaten the last supper with them, he tells them that I am now betrayed and shall be crucified and put to death, and I shall rise again on the third day.

I want to say to you that every single soul that has ever come into this blessed fellowship with the Lord Jesus Christ is brought there by His own glorious power and love. It is an impossibility that men in nature, or natural minds, can know this glorious truth as it is in Christ our Lord. No greater miracle can be performed than to see a poor sinful lost man or woman that seemingly have had no love for heaven or immortal glory, be touched by the finger of God's love and turned about by his

Holy Spirit, made to come down in sack-cloth and in ashes to beg God for mercy on their poor, sinful souls. What is more impossible than that to human reasoning? Confessing that by the grace of God I am what I am, having no confidence in the flesh. No man can resist successfully this blessed power. It subdues and brings you under subjection and makes you willing in the day of his power; ascribing all power to his Holy name. You and I can't understand the great mystery of godliness unless they are revealed to us.

How impossible it must have been for those who would comfort Mary and Martha, to believe that Jesus could raise Lazarus from the grave after he had been dead four days. Mary and Martha didn't believe that he would be raised until the resurrection of the last day. Jesus said unto them, "I am the resurrection and the life, he that believeth on me though he were dead, yet shall he live." Jesus asked, "Where have ye laid him? They said, come and see." Jesus had only to say, "Lazarus come forth," and he that was dead came forth.

Oh! what grief and sorrow it brings to us when our love ones are taken from us. It is impossible for us to call them back. Their spirits return to God, while their bodies rest in the grave to return to dust from whence they come, awaiting our blessed Saviour to come again and call them to come forth. I can't tell you my beloved this morning how these things shall be, but I can assure you they will come at his command, without blemish, spot, or wrinkle or any such thing, to be made like unto his own glorious body.

His promise to his dear ones cannot fail. I believe with all my soul that he will come again. He told his disciples before he was crucified: "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself, that where I am you may be there also."

If I never address you any more on this side of eternity, I want to tell you that Jesus reigns. This child Jesus

which was born in Judea in the City of Bethlehem is still alive. He is seated at the right hand of God making intercession for his saints upon the earth, and that he will at his own time call the jewels of his mercy unto himself. There will not be one of the objects of his mercy that shall not hear his blessed voice to arise and come forth to be like unto his own glorious body.

As we approach this Christmas season we would if we could share our natural resources with those less fortunate, but we know there is a limit. We know we can do but so much, yet I can point you to one whose eternal power and love is without limitation or bounds. He is able to reach the most remote parts of the earth and give a gift that far surpasses all the gifts that man can give. So I say to you this morning that the greatest gift that you have ever received or that you will receive as these days come, is the gift of his Holy Spirit in your heart as your Saviour; who is the anchor to your soul both sure and steadfast. Anchored to that within the veil that shall never be severed. This gift will never be obsolete or out of date. I am persuaded that as the years go by and we grow older, these precious promises become brighter. We know our shoulders become stooped, our heads silver for the tomb, the time for our departure is near. His promise becomes more precious, that he will not leave nor forsake us but will be with us always even to the end.

I want to assure you that all things are possible with God. Not one single blessing that God sees you stand in need of will be withheld from you; though He has left you here in a land of trials and afflictions, the eternal God is at the helm. He will do all his will in the army of heaven and among the inhabitants of earth, and his church shall be brought out from the world by his mighty hand and at last be presented to the Father a glorious Church perfect as himself.

How impossible it would seem to us that the sleeping dead in yonder tombs, that have been there, some of them

more than one hundred and fifty years. We know that there is no form of human body left. They have gone back to the dust from whence they came. It is impossible for us to tell you how this shall be. I can tell you that with God nothing is impossible. I have every reason to believe that the same God that created the heaven and the earth is able to cause these dead bodies to arise and come forth.

John saw the Holy City new Jerusalem coming down from God out of heaven prepared as a bride adorned for her husband. "And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and shall be their God. God shall wipe away all tears from their eyes and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away."

What a glorious hope we have. What a blessed promise that some day we are going to move into this new house made not by hands, from this old house of clay. One day we are going to leave the cares and burdens of this sinful world to go home to God to appear in his likeness, to see him as he is, to be like him; where we can ascribe all honor and praise to his Holy Name forever. Momentarily here in this life we feel that our souls are lifted to the mountain top, soon to find we are again in the valley of despair. We are told that in this glory land there will be no shedding of tears. No sorrow can come, no death to separate us from love ones. What a glorious Saviour we have. One who has power to call us from the ways of this world, into the blessed fellowship of our God and with his saints upon the earth kept by the power of God ready to be revealed at the last day.

In conclusion let me say, May God bless you, keep and guide you in wisdom's ways, and at last deliver you securely and safely into the fold of God, where sickness, sorrow, and death and

separation shall be no more.

"For with God nothing shall be impossible."

**DESIRED AND SHOWN A TOKEN
FOR GOOD**

(Psalm 86:17)

Quite often in this realm of sin,

Doubts and fears arise;

That is when true believers all

The presence of Jesus prize.

However bright their experience be,

Their comforts will decline

By God's own act to draw them nigh,

Or by chastisement condign.

I will relate an experience had
When I in gloom was found:

I trust it was of the Lord, for

My comforts did abound.

I sat down in my home one night

With my hymn book in hand,

Wondering if my sins were pardoned —

Oh! where did I stand?

I desired if my sins were forgiven,

That I might open at a song

Relating to the forgiveness of sin:

And this answer came along:

"Blessed with the pardon of her sin,
My soul beneath thy shade would lie,
And sing the love that took me in,
While others sank in sin to die."

Faith laid hold of these words, for
I retired in solid peace;

And I hope this was a foretaste of
The joys that never cease.

C. W. Vass
307 New York Ave.
Elizabeth City, N. C.

ANNUAL MEETING

The Bethel Primitive Baptist Church of Rife, Washington, holds her Annual Meeting on the third Sunday (and Friday and Saturday before) in August.

Visitors are welcome to meet with us.

Elder Ernest Attebery, Pastor
Mrs. Vernie Schoonover, Church Clerk

**ANNUAL MEETING AT
SLATE HILL CHURCH**

The annual meeting of the Brookfield Old School Baptist Church at Slate Hill, New York,

will be held the 1st Saturday in August — August 6, 1960.

Members and friends are cordially invited to attend the meeting at this historic meeting house.

E. K. Adsit, Acting Clerk,
Shokan, N. Y.

UNION MEETING

A union meeting of the Predestinarian Primitive Baptist churches in California will be held, the Lord willing, with the Little Flock Church, of Bakersfield, on October 28, 29 and 30, at the Oddfellows Hall, 2930 Alpine St., Bakersfield, Calif. Phone EXport 9-0429 or EXport 9-4000.

Elder T. R. Jefferson, Pastor
Bertha S. Wright, Clerk

**CONTRIBUTIONS TO THE
INDIGENT FUND**

(To May 1, 1960)

S. F. Pyles, Ky.....	\$2.00
Mrs. G. L. Reaves, Fla.....	7.00
Mrs. Mary J. Murphy, Ark.....	1.00
Mrs. J. B. Simmons, Tex.....	6.00
Elder W. D. Griffin, Md.....	5.00
Mrs. Ethel Werner, N. J.....	7.00

(Note correction from May issue)

NOTICE OF ASSOCIATIONS

**THE MAINE OLD SCHOOL BAPTIST
ASSOCIATION**

The Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on September 2, 3, and 4, 1960.

An invitation is extended to those of our faith and order, and interested friends.

Mrs. Sanford Bartlett, Clerk

THE DELAWARE ASSOCIATION

The Delaware Association is appointed to meet with the Rock Springs Church, Lancaster County, Pennsylvania, on July 2 and 3, 1960. The meeting house is located on Route 222, near the Maryland-Pennsylvania State line.

An invitation is extended to those of our faith and order and all interested friends.

Charles B. Osborne, Clerk

SMITHS RIVER ASSOCIATION

The Smiths River Association is appointed to convene with the Knob Church, Franklin County, Virginia, on Friday, Saturday and 1st Sunday in September, 1960, the Lord willing. Knob Church is located about three miles from Henry, Virginia.

Amos I. Hash

THE UPPER COUNTRY LINE PRIMITIVE BAPTIST ASSOCIATION

The Upper Country Line Primitive Baptist Association is appointed to be held with the church at Lick Fork, Saturday, Sunday and Monday, July 16, 17, and 18, 1960.

Lick Fork Church is located two miles South of Ruffin, N.C., just off U. S. Highway 29. From the North go to Ruffin, N. C., (15 miles from Danville) towards Reidsville, N. C., and inquire. From the South follow Route 29 from Reidsville to Ruffin, N. C., and inquire.

Our correspondents, brethren and friends are invited.

(Elder) J. W. Gilliam, Clerk

PIGG RIVER DISTRICT ASSOCIATION

The Pigg River District Association is appointed to be held, the Lord willing, with Chestnut Church, Franklin County, Virginia, to begin on Friday before the 1st Sunday in August and continue through Sunday. Chestnut Church may be reached from the North by going three miles South of Rocky Mount, Virginia, on Route 220, to Castle's old store; turn left on hard road four miles just beyond Sontag School; then turn right one-half mile on hard surfaced road to the meeting house. Those coming from the South on Route 220 will turn right at the same place.

Our correspondents and all interested brethren and friends are invited to meet with us.

John D. Wood, Clerk

STAUNTON RIVER PRIMITIVE BAPTIST ASSOCIATION

The Staunton River Primitive Baptist Association is appointed to be held with Springfield Church, Gretna, Virginia, beginning Friday July 8th and continuing through Sunday. The meeting-house is located on U. S. 29 in Gretna, Virginia.

Correspondents, brethren and interested friends are invited to meet with us.

R. C. Dalton, Church Clerk

Danville, Virginia

July, 1960

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TO
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Route 5, Box 332F
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EDITORIAL

"And if it seems evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord. And the people answered and said, God forbid that we should forsake the Lord, to serve other gods."
(Joshua 24:15, 16)

I have a request from an elder in North Carolina, to write on this subject; and as I have had some pleasant meditations concerning this scripture, I will endeavor to present such thoughts as may be given, leaving the disposal of the matter with the Lord.

It is interesting to note, in the Lord's word, the expressions of the various writers as the time of their departure from this world approached. We have recorded the last words of David, the departing message of Moses, Joseph, and many others. As the time approach-

ed with them, no doubt the tie that had bound them one unto another was felt more strongly.

This would especially be true of a minister and his flock; or a leader, as Moses or Joshua, of the people of Israel. I heard my father say a short time before he died that he had only two reasons which cause him to desire to remain here: one was his family, and the other was his brethren. I know of no tie like the tie that binds the shepherd and his flock.

Among the last words of David we hear him saying, "The spirit of the Lord spake by me, and his word was in my tongue. The God of Israel said, the Rock of Israel spake by me, He that ruleth over men must be just, ruling in the fear of God. And he shall be as the light of the morning, when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain. Although my house be 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."

David here looks forward to the coming of Jesus, and the bringing in of the everlasting covenant of grace: as the rising of the sun in the morning, even as a morning without clouds. His beloved people see him today in his perfect righteousness, and the redemption of his people as the Sun of Righteousness, rising with healing in his wings. And as they behold him in his beauty, their faith lays hold of him as their salvation, and it is a morning without clouds with them.

Moses who typified the law dispensation, in his departing words to the Children of Israel, could behold them resting under the shadow of God's wing, and say, "The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy before thee, and shall say, Destroy them." "Happy art thou, O Israel, who is like unto thee, O people saved by the

Lord, the shield of help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places." Moses, though not permitted to enter the promised land, was favored to see Israel supported by the everlasting arm of God, and resting in Him as a place of refuge.

Now to the subject. Joshua was a type of Jesus; he was the leader appointed to lead the Israelites across Jordan into the promised land. After crossing Jordan and entering into the land that God had promised them, the people witnessed many miracles that God wrought among them: The walls of Jericho fell down before them without a battle; and their many deliverances from their enemies, was a constant reminder that the race was not to the swift, nor the battle to the strong. Lands for which they did not labor, and vineyards they did not plant were given them; and though chastened by the Lord, they were given tokens of His everlasting love.

Joshua, in his departing words, is putting the people to the test. In doing so, he reminds them of the goodness of God towards them in overcoming their enemies: fighting their battles, and giving them lands for which they did not labor; and mentioned many other mercies of their God towards them. There has never been anything that so stirs the hearts of God's people, to cause them to desire to serve him in meekness and fear, as a reminder to them of how gracious and merciful God has been to them — poor, vile, hell deserving sinners.

Dear reader, has it not been so with you? No exhortation, no admonition, no rebuke, no encouragement to the Lord's people can be effectual unless coupled with a reminder of God's mercies to them. All true and genuine obedience must flow from the love of God and the knowledge of his great mercies. As one looks back over the uneven journey of life, and here and there remembers all the way the Lord has brought him, how

it fills him with a sense of unworthiness in himself; and with a desire to acknowledge his mercies by serving him in sincerity and truth. Holding forth a blessing as a reward for serving him, will never take the place of the reminder of his great grace and mercy.

Joshua did not offer the people a choice of serving the Lord or the Devil, as many preach today. The testing of them was in their attitude toward God in their services: If it seems evil to serve God, if it is not something delightful to you to acknowledge his great mercies in your service, then your service is not true service wrought by His love. This obedience must be as the Psalmist speaks, "Thy people shall be willing in the day of thy power."

If it seemed evil to them to serve the Lord, then the choice with them was among the false gods. If we do not serve the true and living God, then one choice among false gods is as good as another. This was not a suggestion to the people to serve false gods, but a reminder to them of the way the Lord had brought them, and the searching of their hearts as to the motive which prompted them in their obedience unto the Lord. This was the dividing line then, and is the dividing line today between those who serve with a hope of reward (which is the doctrine of works), and those whose serving Him is produced by their great love for Him.

D. V. S.

"THE LORD KNOWETH THEM THAT ARE HIS"

We are happy to note that there is an increasing awareness among our people that there are things being advocated under the name of Primitive or Old School Baptists which do not accord with the doctrine held by brethren generations ago. We read some of it ourselves; and our correspondents often mention it.

One sister wrote that she and others get so confused in hearing, from various sources, and under the name of Primitive Baptists, doctrines and interpreta-

tions which are not all like they were when she united with the church. She mentioned also that many were not preaching the doctrine which was preached by Elders Beebe and Gold, and others.

Another sister wrote that her church had been taken over by those holding progressive views; and that their doctrines and practices were entirely different from that held by former brethren. She found it impossible to stay with them.

In our reply to one of the sisters, we wrote:

"We remember well our many visits with the brethren and friends in your part of the country; and the joy we had in meeting together, and hearing the gospel preached. . . But there have been many changes in the past few years — sometimes in doctrine, sometimes in order, until those who are given grace to be aware of the changes, are made sick at heart.

"It is no wonder you feel confused, with some contending for one thing, and some for another; with quite a difference on the one hand in the doctrine which was held by those you knew when you first came into the church. But you are blessed to discern that there is a difference; which some apparently are not.

"We cannot help but wonder why things are as they are: Why brethren are led away from the old paths which they and their fathers once rejoiced in, and take up with things they once could have nothing to do with.

"There have always been, perhaps, some who were not discerners of doctrine and order, yet who were good brethren in many ways. It is evident that some are led deeper into the mysteries of godliness than others, and who are bulwarks against deviation from that which distinguishes their brethren from all others. Just why any should follow the leadership of men to the disruption of fellowship, is a thing we wonder at.

"I am glad that you mentioned the

doctrine contended for by Elders Beebe, Gold, etc. I have tried to point out many times that the doctrine of Elder Beebe and the other brethren, on which the Signs of the Times was founded, and which was plainly stated in the separation of the Old School from the New School, is Bible doctrine, and is the doctrine of Primitive or Old School Baptists, being held by them from the beginning.

"This Bible doctrine declares the sovereignty of God over all things, and that it is by grace alone that his people are what they are; that there are no conditions at all for sinners of themselves to meet in order to be saved; nor are their blessings obtained by their good works. I liked so much your expression, 'I believe the grace of God not only tells the people of God, but teaches them that, denying ungodliness and worldly lusts, they should live soberly and righteously in this world — not to gain something, but because of something.'

"We are admonished to hold fast the form of sound words, which is not always done by many having the name of Baptist. Some would have all who hold the name to come together, but this could not be done; for there are those brethren with whom the doctrine and order are rightly held to mean more than anything else, being essential to the peaceful walking together in the unity of the Spirit. . . ."

We quote the above because it expresses what we would say concerning these things to the brethren in general; and because we would point out to them that departure from the doctrine as taught by the Lord and his Apostles, is a serious matter; and that knowing there is the difference, it rightly brings the question as to whether we have really been taught of the Lord. When it is declared that there should rise up among you men having itching ears, teaching for doctrine the commandments of men, the little, fearful child of God is continually examining himself whether he be in the faith — he is careful to ask for grace and wisdom not

to be led astray, or to lead others astray from the old path.

Are there those who are at ease in Zion? Are there those who want smooth things? Are there those who are not experimentally acquainted with the doctrine, and to whom order means almost nothing?

There is no doubt that these things exist. But, on the other hand, there are those who bear the burden of these things, and who are continually confessing that we are sinners; and whose prayers are continually before the throne for the welfare of Zion, and for grace to know and stand in the old way so as not to be carried about by every wind of doctrine.

It seems to be a dark hour for those of us who are so vitally concerned. But there have been many such dark hours before, and it has always been proved that the grace of God is sufficient for all the needs of his people. The Lord is not standing by helpless, waiting for men or devils to change their ways, and to let his people alone. Neither is He ignorant of what is going on in the church and in the world. In his own time and way he will make bare his mighty arm, and the voices that cry against the things which disturb his people, will be vindicated in seeing that the Lord still has a remnant reserved to maintain the truth as long as the world stands.

It is worse than folly to believe that the Lord has turned over the keeping of his people to the people themselves while in their time state. This would be contrary to the proclamation of the gospel; contrary to the covenant ordered in all things and sure; contrary to their experience; contrary to their felt sense of dependence upon the Lord; and contrary to the Lord's declaration that upon this rock I will build my church, and the gates of hell shall not prevail against it.

What we write here we hope will be read by brethren and friends, and by some who, perhaps unwittingly, care more for the name Primitive Baptist

than for the doctrine of Primitive Baptists; and maybe by some who have said that in twenty years one will not be able to recognize the "Old Baptists" due to the changes taking place among them. But whoever may read it, we trust the Lord may be pleased to give the spirit of discernment, and the spirit of understanding, that, regardless of who "concerning the truth have erred, and overthrown the faith of some; nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." (2 Timothy 2:18, 19)

J. D. W.

VOICES OF THE PAST
"He being dead yet speaketh"

CIRCULAR LETTER

(Written by Elder John McConnell)

The Warwick Old School Baptist Association, in session with the Middletown and Wallkill Church, at Middletown, Orange Co., N. Y., June 8th, 9th and 10th, 1910, to the several churches composing this association, sends Christian greeting.

DEARLY BELOVED: — It is the custom of most associations to adopt and print with their Minutes a letter addressed to the churches composing the association. The letter also circulates among the associations and churches in their correspondence, and is presumed to express mutual fellowship in the matter under consideration. It is becoming in such a letter to use words easy to be understood and to avoid foolish and unlearned questions, for if any man consent to other than wholesome words, "the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings." The word of Jesus is that "it must needs be that offences come; but woe to that man by whom the offence cometh," and he commands his disciples, saying, Take heed

that no man deceive you; take ye heed, watch and pray; and what I say unto you I say unto all, Watch. This he taught them as being a living way of acceptance with God, and when they were endued with that Spirit "they went forth and preached every where, the Lord working with them, and confirming the word with signs following." It was the gospel, the power of God unto salvation to every one that believed on Jesus through their word. In eating their bread with carefulness, pondering their path, considering their way, examining themselves and proving what is that good, and acceptable, and perfect will of God, they obeyed from the heart that form of doctrine which was delivered unto them, and became servants of righteousness. The words of our Lord Jesus Christ are Spirit, and are life, and "not he that commendeth himself is approved, but whom the Lord commendeth." To know how frail we are is the teaching of the Lord; such "understanding is a well-spring of life unto him that hath it."

Such knowledge will make a man shew out of a good conversation his works with meekness of wisdom; the wisdom that is from above, which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." The fruit of such righteousness is sown in peace of them that make peace. These good works God hath before ordained that we should walk in them. Such a workman will not make a man an offender for a word, but will follow after charity; he will prove his own work, prove he is spiritual, by considering and taking heed unto himself, and thus save himself and them that hear him. This a living way of holding fast the profession of our faith; this approves us unto God, for without faith it is impossible to please him. That one is taking heed unto himself, and unto the doctrine of godliness, who passes the time of his sojourning here in fear. The fear and obedience of Noah was ef-

fectual "to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith," and to-day the faithful in Christ Jesus do save some, and condemn others, for they are saviors prophesied of who "shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." In that day shall they "discern between the righteous and the wicked; between him that serveth God, and him that serveth him not." No service is spiritual that is not vital, and it cannot be vital without the exercise of a vital principle. All spiritual life is hid in Christ, and by faith we live the confession that Christ is come in the flesh, and it is his Spirit that quickens us in newness of life to worship God acceptably. When the heart is fixed on God there is panting after him, a following after righteousness, and "when the desire cometh, it is a tree of life," it transforms us into hunger and thirst, and the more a sense of vileness oppresses us the more vehement desire for the beauty of holiness is wrought in us. It is according to this spirit that Jesus Christ is declared to be the Son of God with power, and no man can say he is the Lord but by that Spirit. This is calling upon the name of the Lord. In this spirit we worship God acceptably, and by this Spirit is the love of God shed abroad in our hearts.

The commandments and doctrines of men teach that the approval of God may be attained unto by works which we can do, notably, studying the Scriptures. Surely this is a vain imagination. The Scriptures contain an account of the revelation of God's will to man in different ages of the world, and of the operations of his power relative to the salvation of his people; they contain an account of the Spirit by which the writers were inspired, *but they do not contain that Spirit itself*. They record the promise of eternal life, *but that life is not in the Scriptures, but in the Son of God*. Jesus said to the Pharisees,

"Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me." They contain an account of the law of God, *but Scripture is not that law*. "I will put my law in their inward parts, and write it in their hearts." They contain an account of the gospel of Christ, *but they are not the gospel itself*. They contain a true account of the word in all ages, according as it was delivered at sundry times and in divers manners, *but the Scriptures are not that word*. When the word of God came to any of the prophets, it was not the Bible that came to them, but the word of God which is quick and powerful, sharper than any two-edged sword, and is a discerner of the thoughts and intents of the heart. *This cannot be said of the Scriptures*. The word of God is incorruptible, and liveth and abideth forever; the Bible is not so, and if the latter were put out of existence forever, the word of God would still be the same quickening Spirit.

According to the Scriptures, the word of God always dwelt in a man of God as a quickening spirit, by which he was moved to utter or write such things as it pleased God to reveal. What was thus uttered or written might be perverted, destroyed, and the man put to death, but the quickening Spirit, the word which liveth and abideth forever, could never be altered or destroyed. All Scripture is given by inspiration of God, and is profitable to the man of God alone, who has the word of God living and abiding in him, by which he is made perfect, thoroughly furnished unto all good works, a workman that needeth not to be ashamed, rightly dividing the word of truth. Surely there is a distinction between the word of God and the Scriptures, and notwithstanding the latter relates the travel of the man of God, *it must be admitted that the Spirit which inspired the writing is greater than the writings, and is therefore the only living and true guide into all truth*. The Scriptures testify of Jesus, but all

he said and did are not written. God never was dependent upon letters to reveal his will, or teach his people to know him. Certain it is, that the Scriptures are misunderstood, perverted and forced out of their true sense whenever the comments and precepts of man prevail. It is the Spirit that quickens our understanding, "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

Notwithstanding the confidence of the apostles that God would perform the good work begun in his brethren, until the day of Jesus Christ, they continued faithfully to exhort them to diligence in taking heed unto themselves, for, said Paul, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Peter did likewise, assuring them that "many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you."

These things they preached by commandment of the Lord. They were not ignorant that the evil which befell many of our fathers in the wilderness "happened unto them for ensamples: and they were written for our admonition, upon whom the ends of the world are come." And "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils:" and, "He limiteth a certain day, saying in David, * * * To-day if ye will hear his voice, harden not your hearts." He that hath an ear to hear what the Spirit saith unto the churches, is poor and trembleth at his word, but such are the blessed characters who have the gospel preached unto them. "Let us consider one another, to provoke unto love and to good works." Let us take heed, brethren, lest there be in any of us an evil heart of unbelief, in departing from the living God; but ex-

hort one another daily, while it is called "to-day," lest any be hardened through the deceitfulness of sin. "Behold, how good and how pleasant it is for brethren to dwell together in unity."

John McConnell, Clerk.

H. C. Ker, Moderator.

(Note: the italics are ours — J. D. W.)

OBITUARIES

DEACON WILLIAM D. CHAPMAN

Deacon William D. Chapman, of Bloomingburg, N. Y., departed this life December 26, 1959, after several months of illness. He was the son of Charles and Elizabeth Chapman, and was born May 12, 1874. He leaves to mourn his departure a cousin of New Burg, N. Y., and a host of Old School Baptist brethren and friends, since he was loved and highly esteemed by all.

Brother Chapman united with the Middletown Old School Baptist Church, of Middletown, N. Y., June 25, 1944, and was baptized July 23, 1944 by the late Elder R. Lester Dodson, the pastor at that time. Brother Chapman proved to be a faithful brother, and was much devoted to his church and ever ready and willing to do all that he could for her welfare, and the cause of Christ. He was always ready to give a helping hand to his sister churches wherever he was needed. Some years after the passing of Elder Dodson his pastor, the writer was called as pastor of the Middletown Church, and the brethren saw the gift of deacon in Brother Chapman; and, though he did not feel worthy for such, he was set apart by the church on April 26, 1953, to the office of deacon. He proved very faithful to the office as long as he was able.

His passing leaves a vacancy that none but God can fill. We can but say that the Lord gave, and the Lord has taken; blessed be the name of the Lord.

Funeral service was held from his home at Bloomingburg, N. Y., conducted by the writer, assisted by Elder W. D. Griffin. Burial was in the New Burg Cemetery, New Burg, N. Y.

Elder A. J. Slauson

MEMORIAL TO BROTHER JOE H. DANIEL

WHEREAS, It has pleased our Heavenly Father in his divine wisdom to remove from us, by death, our beloved Brother, Joe H. Daniel, April 17, 1960.

WHEREAS, This the J. H. Gooch Memorial Primitive Baptist Church at Stem, N. C., even though we bow in humble submission to a just God, knowing He makes no mistakes and doeth all things well, our hearts are saddened much

by the loss of our brother.

He was born on July 13, 1897, and had lived in this community for 52 years. On January 26, 1918 he was married to my mother, Senie L. Thomasson, she is the daughter of Brother P. L. Thomasson and Sister Minnie Suitt Thomasson, who were founders and charter members of our church. Brother Daniel brought to this sight of our meeting house, the first load of lumber and helped with the construction of the church. In June of 1938 he came before the Church seeking a home and professing a hope in the Lord Jesus Christ, sinners being saved by the Grace of God. He was received and baptized in July, 1938, by Elder D. V. Spangler. He was active up until the last day of his life, and was always ready to help care for his church and grounds around it; and the brothers and sisters and elders were welcome in his home.

We feel that our loss is his eternal gain.

He is survived by his wife Senie; one son, Julian, of Stem, N. C.; two daughters: Mrs. W. B. Hardy, Stem, N. C., Route 1, and Mrs. Robert H. Crissman, Route 8, Jonesboro Heights, Sanford, N. C.; and four brothers, five sisters, and four grandchildren.

His funeral was conducted April 19, 1960, at the meeting house by Elder J. Harvey Smith, his pastor, assisted by Elder D. V. Spangler and Elder W. C. King, and interment was in Elmwood Cemetery at Oxford, N. C. The friends that came, and the many floral offerings were a silent token of the respect and love of those who knew him.

As a tribute to his memory, therefore be it:

RESOLVED, first, That we in patient recognition bow to this dispensation of God's providence, knowing that all His purposes are right.

RESOLVED, second, That we cherish his memory and strive to emulate the virtues which through abounding grace, adorned his life.

RESOLVED, third, That a copy of this memorial be inscribed on our church record, a copy given to the bereaved family and a copy sent to **Signs of the Times** for publication.

These resolutions, adopted by the J. H. Gooch Memorial Church conference, assembled this, the 7th day of May, 1960.

Written by one who loved him, his son,
Julian M. Daniel, Ass't Clerk

GEORGE T. JONES

George T. Jones, son of the late William W. and Ann Brittingham Jones, was born near Pittsville, Maryland, March 17, 1879, and passed away March 1, 1960. He leaves to mourn his passing, his wife, Mrs. Estella F. Jones, Delmar, Delaware; one daughter, Mrs. Myra Parks of Fishersville, Virginia; and three grandchildren. Also two brothers, Elijah

H. Jones of Philadelphia, Pa., and Wilmer L. Jones of Montchanin, Delaware.

He was married December 23, 1903 to Estella F. German of Delmar, by the late Elder A. B. Francis at the Francis home in Delmar. In early life he joined the Line Methodist Church, but soon after became dissatisfied with the doctrine they advocated and withdrew from them. Afterward, he attended the meetings of the O. S. Baptists as long as he was able, but never asked for membership with them, feeling his unworthiness, as many have. He greatly enjoyed hearing the late Elder A. B. Francis preach.

He came to Delmar in September, 1903, and lived here ever since. In 1911 he started in newspaper work, and was former editor and owner of the Bi-State Weekly newspaper of Delmar, retiring in 1948.

I have never known anyone more devoted to his family than George T. Jones. Often when I would go into his room to see him, he would ask if I knew when Myra (his daughter) was coming. She could not come very often, as she lived quite a distance from Delmar. She is also an instructor of Nurse's Aides, which keeps her time pretty well occupied.

The writer was unable to be present at the funeral, but requested that Hymn 535 in the D & L hymnal be read: "It is Not Death to Die." Also, Hymn 90 in the same hymnal was read, this being a favorite of the deceased: "There is a Fountain Filled with Blood."

The funeral was conducted by Elder C. E. Benson, pastor of the Church at Wilmington, Delaware, who read the 121st Psalm. Text, First Corinthians, 15:17: "And if Christ be not raised, your faith is vain; ye are yet in your sins."

Much more could be written about the deceased, but time and space forbid. Will just say, another one has finished his course, passed away, and we will know him no more as we knew him here. "For this corruptible must put on incorruption, and this mortal must put on immortality: (I Corinthians, 15:53.) "We 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." (I Thessalonians, 4:14.) Written by

A. T. Benson

SISTER HELEN (COOPER) ZEH

Sister Helen (Cooper) Zeh departed this life February 29, 1960, at the Ann Lee Home, Colonie, N. Y. She was born May 28, 1856, at Middletown, N. Y., which made her stay on earth 103 years, nine months and one day. She was the daughter of Martin and Harriet (Towson) Cooper; and her husband was David Zeh, who died many years ago.

Surviving are a niece, Mrs. Leonard Alverson, Voorheesville, N. Y., and a nephew, Gordon Smith, Middletown, N. Y. Two of her sisters, Mrs. Orville Wood and Mrs. J. K. Smith, preceded her in death, they being members of the Old School Baptist Church. For many years Sister Zeh resided with her niece and husband, Mr. and Mrs. Hiram Rust, in Middletown, N. Y.; but for the last few years, before entering the Ann Lee Home, she resided with her niece and husband, Mr. and Mrs. Leonard Alverson, who gave her as kind, loving care as human hands could give until the niece's strength was exhausted.

Sister Zeh united with the Middleburg Old School Baptist Church, Middleburg, N. Y., July 22, 1876, and was baptized August 27, 1876, by Elder Whitcomb. This made her a member of this church more than 83 years; and we can say that she was a faithful and devoted member, a most loyal and loving sister those many years, bearing the fruits of the Spirit and having a zeal according to knowledge. Salvation by grace and grace alone was her only trust and comfort. We are told that to know Jesus is eternal life. God surely gave Sister Zeh a long and useful life: she was active and able to go about until the last few years. He gave her to be a faithful witness of his precious gospel truth, so we feel that our loss is her eternal gain.

Her funeral was held at the Palmer and Shaylor Funeral Home, Middletown, N. Y., by the writer who was her pastor; and interment was in the Middletown Cemetery.

Elder A. J. Slauson

MRS. DOYLE TURNER

In memory of Mrs. Doyle Turner, of Marion, Louisiana, who was a daughter of Mr. and Mrs. A. C. Pardue. She was united in marriage to Mr. Doyle Turner, and to this union three sons were born.

Sister Turner was accidentally burned very seriously, and remained bedfast with severe suffering for nearly three months. The writer visited her several times and she desired prayer to the Lord on her behalf. She manifested a deep loving trust in the Lord, who has all power both in heaven and in earth, and does his will and purpose in all things. On March 9, 1960, she was taken by death, and thus released from her sufferings to await that glorious resurrection when all the heirs of glory shall be made like his glorious body, and abide in his gracious presence forever.

She is survived by her husband, Doyle Turner, and three sons: Donald, Terry, and Doyle, Jr., all of Marion, La.; her parents, Mr. and Mrs. A. C. Pardue; one brother, Mr. Dan Pardue, of Marion; two sisters, Mrs. R. B. Hollis, Farmerville, La., and Mrs. Rudolph Koot, Jr.,

New York City.

The funeral was conducted by the writer, assisted by Elder David Turner, Elder J. L. Smith, and Brother Duff Smith, at Liberty Baptist Church. The presence of the large congregation and the many floral offerings indicated the high esteem and respect in which she was held.

May the Lord bless her mourning husband, her children, parents and brothers and sisters, and enable them to look to and trust in the Lord, who is King of Kings and Lord of Lords. With much sympathy, I remain your brother in hope,

(Elder) R. W. Rhodes

MRS. M. F. SMITH

The subject of this sketch is Sister Linnie, or M. F. Smith, who was born in Union County, Arkansas, June 7, 1878, where she grew up and became the wife of Brother Marion F. Smith. She died April 5, 1960.

She joined the Primitive Baptist Church in September, 1904, and she and her husband were very highly esteemed for these many years. She had her membership with several different Primitive Baptist churches since they moved and lived in several communities. She manifested a great experimental interest in the truth, and was loved and esteemed by her brethren and friends. Her home was a home for her brethren, and she is long to be remembered by them. She was greatly afflicted for the last 6 or 7 years of her life, suffering with arthritis; and became totally blind and completely helpless. The writer has heard her pray that she might be taken out of her great suffering.

Sister Smith and her husband were the parents of ten children, nine of whom survive, together with her aged and very afflicted husband, who suffers with a broken hip and other afflictions. Surviving are W. C., W. J., of West Monroe, La., and John E. and L. D. Smith, of Marion, La., Mrs. Nora Phillips and Mrs. Christine Cartlidge; also by 24 grandchildren and 26 great grandchildren; two brothers, Jeffie Phillips and Louise Phillips; three sisters: Mrs. Annie Cates, Mrs. Julia Garrett and Mrs. Lula Lawrence.

Funeral services were held at Liberty Hill Church, in the presence of a large congregation, by the writer, and Elders David Turner, W. A. Speer and J. L. Smith; and she was laid to rest in the Raylor Cemetery.

May the Lord bless her afflicted husband and the entire family; she is better off and beyond suffering any more. Your unworthy brother in hope of eternal life.

(Elder) R. W. Rhodes

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., AUGUST, 1960

NO. 8

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CHRIST EXALTED

Jehovah in counsel resolv'd to fulfil,
The scheme from eternity laid in his will;
A scheme too profound for a seraph to pry,
And all for the lifting of Jesus on high.

'Twas not from the creature salvation took
place,
The whole was of God, to the praise of his
grace;
And all to his glory shall tend by and by,
T' accomplish the lifting of Jesus on high.

His wisdom brought forth the adorable plan,
Grace, mercy, and peace, and good-will to-
wards man;
The great Three-in-one did the same ratify,
And all for the lifting of Jesus on high.

Here all the perfections of Deity shine,
Love, wisdom, and power, and goodness di-
vine;
His justice and grace receiv'd honor thereby;
And all for the lifting of Jesus on high.

When first the great project to angels was
known,
They hail'd Him in songs as the Lamb on
his throne;
The concave of heaven resounds with their cry,
God, Man, Mediator, they lift Him on high.

Creation proclaims the great work of thy hand,
All beings and things in the order they
stand; —
Productions of chance we are led to deny,
'Twas made for the lifting of Jesus on high.

All things for his sake did Jehovah prepare,
For of Him, and to Him, and thro Him, they
are;
All systems and worlds that revolve in the sky,
Were made for the lifting of Jesus on high.
Set up as the Head of his mystical frame,

He honor'd the records of heav'n with his
name;
And nothing was wanting, which God could
supply,
To aid the uplifting of Jesus on high.

When man was created, what wisdom we see,
The whole he possess'd was the image of
Thee;

But, oh! in his fall, we are led to espy,
"Twas all for the lifting of Jesus on high.

The law that was given on Sinai of old,
Was still the great mercy and love to unfold,
Which did in the womb of eternity lie,
And all for the lifting of Jesus on high.

In fulness of time, he came under the law,
It's jots and its tittles, he answer'd we know;
And stretching his arms, did on Calvary die,
T' accomplish his lifting to glory on high.

He slept in the tomb, till the morning arose,
That signed his release, and confounded his
foes;
Then, bursting its bars, He ascended the sky,
To reign in his glory, eternal, on high.

(No. 233 Beebe's Collection)

CIRCULAR LETTER

(Written by Sister Mary L. Hellings)

*The Delaware River Old School Bap-
tist Association, in session with the
Hopewell Old School Baptist Church at
Hopewell, New Jersey on June 8th and
9th, 1960, to the churches composing the
same, and to the Associations and
Churches with which we correspond,
sends greetings in the Lord.*

Dear Brethren:

We feel to be the least of the flock,
and in no way gifted to write a circular
letter that could edify the brethren, or
confirm them in the holy faith with
such words of spiritual truth that would
express enduring doctrine. Particularly,
at this time when we find ourselves in

a valley which is overshadowed by a passing cloud. The shadow of the cloud has not only spread over our way, but also over sister churches, not because of any perversion of the faith we believe, but because of human frailties. So we feel our great dependence upon an all wise and compassionate Saviour to give us greater understanding of the word as it is in Jesus, and grace to present a few thoughts of worth from the twenty-fifth chapter of Isaiah. "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

The words of the prophet Isaiah have fresh meaning for the children of God in the church today. The verse quoted embraces chosen words that follow expressions of praise from a people unto God for the great things done for them, with added assurance that, in THIS mountain, a certain mountain, the Lord of hosts SHALL make unto all people a feast of fat things, a feast of wines on the lees well refined. There is no uncertainty in these well chosen words, "the Lord of hosts SHALL make unto all people a feast", expressing positive power and foreordained purposes of our Lord Jesus Christ, who came to save all the children of God from ages past, through all time to come, even the present church dispensation embraced in this mountain, this certain mountain that symbolizes the Church of God. We have often heard brethren speak of Mount Zion as the perfection of beauty out of which God hath shined, and also the Church of the living God as a mountain of His holiness.

For the children of God that embrace the church, have the imputed righteousness of Christ, and are a peculiar people of a holy nation, being both Jew and Gentile believers. They are a certain people of God's electing love, blessed with divine favor, and prevailing grace. And in this mountain SHALL the Lord of hosts make unto all people a

feast of fat things, which to our understanding embraces the believing Gentile as well as the believing Jew; that is, all believers having been chosen in Christ, are justified by His shed blood upon the cross, and now stand in Christ before the Father as ALL people of a holy nation feasting of fat things, feasting of wines on the lees, of fat things full of marrow which we partake in spiritual nourishment when Jesus is revealed by the Holy Ghost; and we are raised unto a comfortable hope to feed upon the precious promises of the word as it is written for our learning. As we grow in knowledge, we know there is a life giving substance of God's great love whereby he has loved us from the aeon of eternity. Then, our many experiences are the fruits upon which we feast, giving us a feeling of renewed spirit from day to day. We feast upon His redeeming love, His divine favors, and many blessings. We feast upon the wines on the lees, the gospel wine that is ever refreshing and uplifting to the children of God who thirst after righteousness. Spiritual wines on the lees is inexhaustible. It is the soul cheering life of this gospel dispensation. It gives the children of God an ever renewing spark of hope and increase in faith, for this wine that is well refined is filled with virtue and strength to bear the believer up, and in the end to be conformed to the image of our Lord and Saviour Jesus Christ.

May the Church feast in the fellowship of the saints upon these precious things declared by the Lord of hosts. Amen.

Elder Arthur R. Warren, Moderator
Sister Letha A. Blackwell, Clerk

512 Caine Street,
Fayette, Alabama

Dear Brother Spangler:

This dark, rainy day I am here all alone, but trust there is a power watching over me unseen by human eye. I have been shut in with a cold for some

time. I live alone, but my oldest son lives just across the street from me, and my daughter lives on Temple Street close by; and they are very thoughtful of me.

It will be seven years since the Lord took my husband out of this troublesome world. I know my time is short here, but I have a sweet hope the dear Lord gave me sixty-nine years ago this past year; which is the anchor of my soul. I am eighty-four, but very active for my age and the sickness I've gone through. The Lord has wonderfully blessed me; and I have evidence that each of my three children have a hope of better things when the Lord calls them from earth.

I still receive the Signs, and I can't begin to tell you and Sister Spangler the comfort it is to me in my lonely hours. I would be so glad for you to visit us again; do hope you can while I am here. The Lord only knows what the future holds for us, but dear brother and sister, if we are His, we are as ready to go as we will ever be. When He saves his children, it doesn't have to be done over again.

May God's richest blessings be with you. A little lonely sister, if one at all.

Mrs. George W. Poe

Whitefield, Maine

Dear Editors,
Brothers Spangler and Wood:

The enclosed Postal Order is for two years renewal. The Signs of the Times means a lot to us both; it is such good reading, and preaching too. We both receive courage along the way of this life from its pages. Many times experiences of dear ones tell the same travels I have had; and some of our experiences would be hard to understand, and cannot be except by those who have been led along the same way.

I shall relate one experience a few years back which was a wonderful comfort to me, and took all my fears away.

It could only be from the Lord Jesus — I hope my Lord. My husband was very sick, carrying high fever; and I was very worried about his condition as I watched over him in the mid-hours of the night, giving medicines every hour as the doctor had prescribed. But each time would find his fever going higher, his pulse slower and weaker, and his respiration faster. No need to say that I was frightened, sad, and worried.

As I lay in the bed beside him after giving medicine, I dropped off in sleep, being very tired; when of a sudden I awoke with a vision (I know of no other way to describe it). My husband in full form, dressed as he would have been had he been up and around, stood with his hand on the foot-board of the bed: just as natural as if he had really been there. In fright, I was about to say, "Arthur, what are you doing up?" when the vision went from my sight, and I realized my husband was lying by my side still burning with fever.

This no sooner passed, when all my fear was taken away, and I was in a peaceful state of mind. I knew God had showed me that my companion would be spared to me. (This I had tried to seek God for all through his sickness, when it seemed I could not pray.) Now I knew God did hear my prayers. Praise his Holy Name! Would that I could thank him for his goodness to me!

When morning came my companion was better; his fever had dropped to near normal, and his heart action so much stronger: A great change had taken place, and he continued to gain, and in a few days was around again.

It was a wonderful experience to me: To be relieved in every way in a moment's time, so to speak. I have always looked upon that time as God showing me there was great fear where no fear was. I write this for your consideration and judgment.

I know God's blessings to us are above numbering. Still so much of my time I am low down, and I have to question, Do I know anything of the love of God?

In the last issue of the Signs (June) was a sweet experience written by Sister Fred Cobb, in which she related, "I have to hope I have a hope." This is my feeling. "Am I his or am I not?" I enjoyed Sister Cobb's experience so much. I think my husband and I met her at Sister Murdock's home where we were entertained in Durham, N. C., several years ago.

Hope this finds you both, and your families well. May God bless you in your work.

A sister in hope of eternal life,
Mrs. Arthur Merigold

SALVATION IS OF THE LORD

Dearly Beloved Saints of God:

"Salvation is of the Lord." This blessed truth is of great comfort to the children of God; it is just one of the precious promises left on record for the consolation of those who have been shown that "there is none other name under heaven given among men whereby we must be saved." It is not in man that walketh to direct his steps, for they are led in paths that they have not known, given eyes to see, ears to hear, and a heart to understand the things that are hid from the wise and prudent and revealed unto babes. What a merciful God we worship when led into that blessed state; one who loved us so dearly that He gave His only begotten Son that we might have eternal life. Stop and think seriously of this; how many would give their only son to save lost and ruined sinners? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not." Such love can not be comprehended by the natural man; it is only by the eye of faith that we are given a glimpse and a foretaste of the great love where-with he loved us, causing us not to be ashamed to own our Lord, nor to defend his cause, because his love has

been shed abroad in our hearts by the Holy Ghost.

"We know that we have passed from death unto life, because we love the brethren." Sometimes we would sink to where we would have to look up to see the bottom of the pit, were it not for the promise in the above words. If we know anything at all, we do know that we love the truth, and those of like precious faith. We have been told to fear not, for we have been redeemed with the precious blood of a loving Saviour, a dear dying Lamb who cried, "It is finished." He finished the work that his Father gave him to do. "All that the Father giveth me shall come to me, and he that cometh to me, I will in no wise cast out." These shalls and wills of Jehovah are the very foundation on which our hope is built; praise the Lord for giving us a foretaste of the joys that await us beyond this world of trials and tribulations. They shall come to Him and He will not cast them out; no man is able to pluck them out of the Father's hand; His everlasting arms are underneath at all times; He has promised that the rivers shall not overflow thee, the fire shall not burn thee, nor the flame kindle upon thee. Why? Because He "is the Lord thy God, the Holy One of Israel, thy Saviour"; the great, the mighty God, the everlasting Father, the Prince of Peace.

The work that He finished was what He came to do, to seek and save that which was lost; therefore we are made to acknowledge "Salvation is of the Lord"; to stand still and know that He is God; to wait on the Lord; to "pray without ceasing," knowing that the potter has power over the clay to make one vessel to honor and another unto dishonor. We are, oh, so helpless; just like the clay in the hands of the potter. "What is man, that thou art mindful of him? Oh, that men would praise the Lord for His wonderful works to the children of men." How can we ever praise Him enough for His tender care and love, compassion and mercy? We

can not, for we can not even think a good thought; when we would do good, evil is present with us. "What shall I render unto the Lord for all His benefits?" Let us praise Him for His loving kindness and His tender mercy; for revealing the truth to us, not because of any merits in us, but because it seemed good in His sight. It is all of the Lord.

He is our only hope of heaven and immortal glory. We love Him, because He first loved us; not that we have done anything to merit His love, for He loved us with an everlasting love; we were chosen in Christ before the world began. Man is so utterly helpless, that he has not done anything, but "the Lord knoweth them that are his." What man may say or do can not change the eternal plan of salvation, which is alone by the grace of God. What a blessing to have this truth revealed to us, which does not make for a boastful manner, but rather in meekness and humility is it received. How thankful we should be that we have been given something that the world knows not. This world holds no charm for me, but there is a yearning and longing for more and more of the riches of His everlasting grace. "Thy mercy my God, is the theme of my song; the boast of my heart and the joy of my tongue." The Lord has been so good to me, so much more than any poor mortal could expect.

He has promised never to leave or forsake His own. In the darkest hour He is near; when all human comforts fail, He will bring the blind by a way that they know not. Was the path you have traveled one of your own choosing? No, it was not, but thanks be unto God for leading in paths that you have not known; for making darkness as light before you, and for declaring the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure." "I, even I, am the Lord; and beside me there is no Saviour." God sent his Son into the world that we might live through Him; He came to give, not

offer, eternal life to every heaven born child of God. We have seen and do know by faith that the Father sent His Son to be the Saviour of the world of His people, and that for every one whom He shed His precious blood He will make perfect in love.

"The Lord is my light and my salvation"; I will not fear what man can do unto me. The Lord has all power in heaven and earth; He is my Rock and my Deliverer; He has delivered me in times past; He has been a present help in time of trouble, and by faith I know He will not leave me at last to sink in trouble. He is my God, my strength, my help in time of trouble, my shield, my fortress, my trust, my all in all. Teach me thy way, O Lord; make me to walk in thy paths, dear Lord; give me patience, understanding, a reconciled mind, and a submissive will to acknowledge with all sincerity that "all things work together for good to them that love God," and help me to say, "Not my will but thine, O Lord, be done," knowing that what the God of all grace does is best, and that it is all for good. "Be merciful unto me, O God," and help me to look unto thee at all times for help.

"I will look unto the hills from whence cometh my help; my help cometh from the Lord." Where else can we look? We have no where else to go but unto God who performeth all things for us. "Truly my soul waiteth upon God; from Him cometh my salvation." He only is my Rock and my salvation; all my help must come from Him; He is everywhere, He knows our thoughts, what we have need of before we even ask or think; He is omnipotent, omniscient, and omnipresent, the great I am. Whither shall I flee from His presence? Praise His great and adorable name that He is everywhere, none can stay His hand or say unto Him, "What doest thou?" He is alwise, and all powerful. Dear Lord, give us strength and courage to give all praise, honor, and

glory to thy great and adorable name.

A sinner saved by grace, I hope,
Elsie Loeffel,
1158 Falls Terrace,
Union, New Jersey.

CORRESPONDING LETTER

(Written by Sister Letha Blackwell)

The Delaware River Old School Baptist Association in session with the Hopewell Church, Hopewell, N. J., June 8 and 9, 1960, to all the Associations with which we correspond, send love and fellowship.

Dear Brethren:

It has been such a pleasure to have you all with us. To me there is no prettier sight than seeing our precious brethren assembling to worship, with the beautiful expressions on their faces and the gladness of meeting one another.

We feel to thank our Heavenly Father for the privilege He has given us to have you with us and to hear the beautiful messages our ministering brethren have been blessed to deliver to us; and hope it will be our Father's will that we may all meet again.

Until we meet again, may the Lord bless you and keep you.

Elder Arthur Warren, Moderator
Letha Blackwell, Clerk

Box 693,
Quitman, Texas

Dear Elder Wood:

I am herewith enclosing Resolutions of Respect for our beloved brother and deacon of Cana Church, Cecil Hamrick. In the death of Brother Hamrick our church has suffered a great loss, nevertheless we desire to be submissive to God's holy and divine will.

We often think of you and Sister Wood when you were here at our little church, and long so much to have you

come and be with us again. I cherish the memory of our 5th Sunday three day meeting that you were permitted to attend. Our church is still under the care of Elder W. W. Taylor, whom we esteem very highly. Our aged Elder and pastor, S. C. Davenport, is still with us, although not able to attend services. He is very feeble, and says he is just tired of this old sinful world. Our church has lost two members since you were here.

I am sure you remember Brother Hamrick; he meant so much to our church. But his labors are over and the Lord called him home. Cana Church requests that the Resolutions be printed in the Signs of the Times. May God bless you all in your labors, and keep you by his sustaining grace.

An unworthy sister,
Buena White

(How well we remember the ones mentioned by Sister White, and many others in the vicinity of Cana Church! We had the pleasure of visiting in the home of Brother and Sister Hamrick, and it was with much regret that we learned of his passing. We have pleasant memories also of our visit with Elder and Sister Davenport. — J. D. W.)

1420 North Avenue 51,
Los Angeles 42, Calif.

Editors of the Signs of the Times,

Dear Brethren:

My subscription expires in June, and I enclose Money Order to extend it for two years.

If I am not deceived in myself, I believe with all my heart and understanding the doctrine of faith and repentance as set forth in the Signs of the Times. I rejoice in the fellowship of a people that believe in a God that has all power in heaven and in earth, who rules and none can hinder; yet he is a merciful God in that he gave his only begotten Son to suffer and die the ignominious death on the cross of Calvary, shedding his blood for the remission of the sins

of all the chosen of the human race.

"Jesus, thou art the sinner's friend,
As such I look to thee:
Now in the bowels of thy love,
O Lord, remember me.

Howe'er forsaken or distressed,
Howe'er oppressed I be,
Howe'er afflicted here on earth,
Do thou remember me.

And when I close my eyes in death,
And creature helps all flee,
Then, O my dear Redeemer God,
I pray remember me."

Leara M. Willis

"And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Ephesians 6:4)

Brother H. H. Bentley, Atlanta, Ga., asks that we give "a little talk" upon Sunday Schools, and Old Baptist parents allowing their children to attend the same. We are willing to give such as we have upon the subject, which no doubt is one of importance, and one which has perhaps been neglected. It is good for us all to be reminded often of our obligations to God in all things. Our children are the gift of God to us, and we should endeavor to do all in our power for their welfare. We should instil, if possible, every honest and upright principle in them, beginning in their infancy; we should teach them to honor father and mother, to respect old age, to be kind and gentle toward each other; we should take them to meetings with us, teach them to respect the day of rest, Sunday, (so called) because the law of our country demands it, teach them as far as we can of God and his almighty power. As far as we are able, we should educate our children and give them a profession or trade, that they may be independent, prepared to take care of themselves when it becomes necessary. All this is the duty of the Old Baptist parent to the child, but this is not the duty of the Sunday School teacher concerning our children. A believer

should never feel that he can trust an unbeliever to instruct his child in the Sunday School.

The original design of the Sunday School was to teach poor children, whose parents were not able to send them to regular schools, to read and write. After a short time the Bible was read to the children, and little by little the original design of Sunday Schools disappeared until not a shadow of it remains. Today, children are taught a lie in Sunday Schools: they are taught that God wants to save them if they will only let him; if they will be good God will love and bless them here and take them to heaven when they die. Does not this teaching fill the mind of the child with the idea or belief that God is subject to him in the salvation of his soul? What could be a greater falsehood?

No harm can be done by us in reading the Bible to our children, and in talking to them of God and his power to save, but to send or allow them to attend Sunday School is inconsistent. Why should we be willing for our children to go where we ourselves would not go? It is sometimes said, The Lord is able to keep our children and to bring them out even should they unite with other denominations. None of us doubt the power of God, but this should not make us indifferent concerning the welfare of our children; the Lord is just as able to take our children from the gambling den or the saloon as he is to separate them from the Sunday School, but we do not want them to frequent such places. The idea to let them go and if the Lord wants to manifest them as his he will do so, if not all our carefulness amounts to nothing, is more fatalism than *predestination*. Sunday Schools, where a lie is taught, and where God is dishonored, and where his people are ridiculed, is no place for our children, hence let us keep them away from such places; if we cannot teach them the truth let us see to it that they are not taught false doctrine. The children of the Israelites were not permitted to mingle with the nations round about or to

worship their idols; why should the children of spiritual Israel be allowed to do so?

The text at the head of this writing is the stronghold of those who believe in Sunday Schools, but it has no bearing whatever upon that subject; the apostle is admonishing children to obey their "parents in the Lord;" he tells them it is right to do so. These parents in the Lord are fathers and mothers in Israel, hence it is right for the children to obey and honor them; it is the commandment of God that they may live (spiritually) long upon the earth; if they disobey and dishonor them they die to their confidence and fellowship.

How well we all remember when we were little children in the church, and how at that time we honored and obeyed those older in grace and experience, how we recognized their superior judgment in all things pertaining to the Christian life and order of the house of God. The fathers are not to provoke the children to wrath, this is not the way to bring up children either in our homes or in the church. All are children when they unite with the church, though they may be well stricken with years, and all need to be kindly and affectionately dealt with by the fathers and mothers in the Lord; those who were once children are now qualified, through the training of others, to bring up children in the nurture and admonition of the Lord; it is in this way that the order of the house is maintained. Solomon said, "Train up a child in the way he should go; and when he is old, he will not depart from it." Surely this cannot refer to natural children, for many of them do depart from the moral training of good and faithful parents. Solomon and Paul are in perfect accord upon this subject; it is the child in the church to which Solomon refers. If he is brought up in the way he should go, he will not depart from it; to be instructed in doctrine and in the order of the house is "the way." When he becomes a man, instead of departing he is qualified to instruct others who are young in experience, hence

those who were babes become fathers and mothers in Israel.

Let us "be not deceived: evil communications corrupt good manners," but let us beware of antichrist in all its forms. We know well that it is not in the power of natural men to teach spiritual things, if so, some of us would have known them much sooner than we did. The Scriptures belong to the man of God, that he may be perfect, thoroughly furnished unto all good works. In the New Testament we find no example or authority for Sunday Schools, therefore whatever be unwarranted by the word of God we may be sure is false, being only the notion of men.

May the Lord deliver us and our children from the snares of the devil.

(Editorial of the late Elder H. C. Ker, May 15, 1906 — re-published by request.)

407 34th Street,
Charleston 2, W. Va.

Dear Brethren Editors of the
Signs of the Times:

I am making remittance herewith for two years renewal to the Signs; and also for a year's renewal of Elder Smith, as shown.

May God continue his blessings and prosper your way in the labor of love in your endeavor to edit and publish a sound doctrinal paper in this dark day. I enjoyed the reprint from Elder David Bartley's pen, "The Priesthood of the Son of God." My father had a copy of this book when I was a child, and he loved the doctrinal contents so dearly.

Do you know where I could purchase a copy of this book? If you know of one available, please let me know, giving price, etc.

Yours in hope in Christ,
H. J. Bird

(Anyone having a copy of this book for sale, please answer the above. We regret the delay in publishing this request — Ed.)

Box 304,
Emory, Texas

Dear Brethren:

Many of our religious contemporaries are a little critical of our Primitive people for the lack of works, evangelism, etc. But it seems to me, through experience and observation, that John Milton's words on "His Blindness", (1655), about expresses our sentiments on this subject.

"When I consider how my light is spent,
Ere half my days in this dark world and
wide,
And that one talent which is death to hide
Lodged with me useless, though my soul
more bent
To serve therewith my Maker, and present
My true account, lest He returning chide,
'Doth God exact day-labor, light denied?'
I fondly ask, But patience, to prevent
That murmur, soon replies, "God doth not need
Either man's work or his own gift; who best
Bear his mild yoke, they serve him best. His
state
Is kingly: thousands at his bidding speed,
And post o'er land and ocean without rest;
They also serve who can only stand and
wait."

Guy Sisk

Rt. 1,
North East, Maryland

Dear Elder Wood:

I trust you arrived home safely, and that you are feeling better.

I have been thinking of the state of mind you spoke of being in, and I believe the Lord was preparing you to follow the other brethren who preached at the association (Delaware). We were built up in the most holy faith, and our hope renewed in Christ, as we listened to the preaching. I do not know that I should say "we", for I feel to be the very least.

I heard a minister say not long ago that he did not know if he would be saved, but that he did know that God had a people who would be. Doesn't this feeling keep us begging for mercy instead of justice — praying for a closer

walk with God, and that we may have sweet fellowship one for the other. As you wrote in the Signs, our most precious possession is a hope in Christ. It is something the world cannot give, neither can any man take it from us. Nothing present or to come shall be able to separate us from the love of God which we have in Christ. It is a garden enclosed, a fountain sealed.

As you have often said, we are awaiting for the adoption, the redemption of our body; and we are kept by the power of God ready to be revealed in that day.

Now back to the sermons: they preached Jesus, and what great things he has done for his people; and the way was opened up to you by the same power to preach Jesus the way, the truth, and the life; and that there isn't any other way. No doubt you and others have often been cast down for various reasons, but the Lord takes care of these things also...

All of us enjoyed having you and Sister Wood and Brother Dade with us during the association. Hope you can come again soon and can stay longer so that we may visit around. Love to Sister Wood.

Yours in hope of rest beyond the grave,
Sister Farmer (Mrs. D. P. Farmer)

1216 S. Brighton Ave.,
Dallas, Texas

Dear Elder Wood:

Enclosed is a writing of Elder S. R. Boykin which I have greatly enjoyed, and feel that others will also. I have permission for it to be published in the Signs, so am sending it to you, hoping it will find space in the paper at an early date.

The date on my July Signs tells me that it is time to renew my subscription, so I am enclosing my check for the amount of \$10.00; half for my own renewal, and half for the renewal of Sister Rhoades, as shown.

The Signs is a great pleasure and

comfort to me, and I do not want to miss a single issue.

I am still searching for old writings, books, periodicals, minutes, etc., and I would like very much to procure the following copies of the Signs: (see Request on page 178).

May God bless you and the entire staff to carry on with the paper; and may He also bless all the dear readers to continue to support the paper, and to enjoy it to the good of their souls. And may God bless all the little churches everywhere with the sweet reign of peace, brotherly love, and the blessed communion of the Holy Spirit now and forever.

With brotherly love and dear esteem,
I remain,

Your unworthy yokefellow,
(Elder) W. W. Taylor

(Elder Boykin's writing will appear in the September issue.)

REQUEST

Elder W. W. Taylor desires the following copies of the Signs to complete his files for the years indicated: July 15th and Sept. 1, 1900; January 1, 1904; May 15th, July 1st and Sept. 1, 1905; and Sept. 1, 1909. He would be glad to hear from anyone willing to let him have them. His address is:

Elder W. W. Taylor,
1216 S. Brighton Ave.,
Dallas 8, Texas

CONTRIBUTIONS TO THE INDIGENT FUND

E. J. Akers, Va.	\$ 5.00
Clara Quesenberry, Va.	1.00
Mrs. Robert Wagner, Pa.	2.00
R. D. McGough, Ala.	5.00
J. R. Davie, Tenn.	2.00
Miss Reidy Pickral, Va.	5.00
Eld. C. N. Bunn, Va.	5.00
Mr. Henry Earnheart, Tenn.	3.00
Lillie N. Henry, Miss.	5.00
Ebenezer Church, N. Y.	100.00
A Friend, N. Y.	7.00

THE SMITH RIVER ASSOCIATION

The Smith River Association is appointed to convene with Knob Church, Franklin County, Virginia, near Henry, Friday before the first Sunday in September, and continue through Sunday. (September 2, 3 and 4, 1960)

Those traveling Route 40 should turn East on road No. 605; next turn right on 798, and follow same to church. Those traveling Highway 220 should take road number 605 through Henry to 798.

Our brethren and friends are invited to meet with us.

B. O. Thompson

PLEASANT VALLEY ASSOCIATION

The Pleasant Valley Association will be held the 4th Sunday in August, and Friday and Saturday before, at Stockdale, Texas. We would be glad to have anyone who loves the truth as it is in Christ Jesus to visit us; and to meet with us any time they can.

Lela Culpepper

MEETING TIME CHANGED

The Mt. Olive Predestinarian Baptist Church, of Stockdale, Texas, has changed her meeting time from the 3rd Sundays to the 2nd Sundays and Saturday night before.

Lela Culpepper

NOTICE OF THE LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is appointed to be held with the First and Second Roxbury Churches, of Roxbury, Delaware County, N. Y., at Halcottville, Delaware County, N. Y., on Wednesday and Thursday, September 14 and 15, 1960.

Those coming on Tuesday take Route 28 to Fleischmans, then take Halcott Center Road out of Fleischmans at Esso Gas Station four miles to the Maples (Mr. and Mrs. James Peet). Those coming on Wednesday go directly to the Meeting House at Halcottville. Those expecting to stay one night or more will please send a card to Mr. and Mrs. James Peet, Halcott Center, N. Y.

An invitation is extended to our ministering brethren and friends to meet with us.

Amasa J. Slauson

Prudence Hinkley and
Virtue Ballard, Church Clerks

**BLACK CREEK PRIMITIVE BAPTIST
ASSOCIATION FOR 1960**

The eighty-fourth session of the Black Creek Primitive Baptist Association will, the Lord willing, be held with Sandy Grove Church, Nash County, N. C., beginning on Friday before the fourth Sunday in October and continuing through Sunday.

The church is located on Highway 95, between Zebulon and Stanhope; more properly between Highways 231 and 581.

Our Correspondents, brethren and all lovers of the truth are invited.

W. E. Turner, Clerk

PIGG RIVER DISTRICT ASSOCIATION

The Pigg River District Association is appointed to be held, the Lord willing, with Chestnut Church, Franklin County, Virginia, to begin on Friday before the 1st Sunday in August and continue through Sunday. Chestnut Church may be reached from the North by going three miles South of Rocky Mount, Virginia, on Route 220, to Castel's old store; turn left on hard road four miles just beyond Sontag School; then turn right one-half mile on hard surfaced road to the meeting house. Those coming from the South on Route 220 will turn right at the same place.

Our correspondents and all interested brethren and friends are invited to meet with us.

John D. Wood, Clerk

UNION MEETING

A union meeting of the Predestinarian Primitive Baptist churches in California will be held, the Lord willing, with the Little Flock Church, of Bakersfield, on October 28, 29 and 30, at the Oddfellows Hall, 2930 Alpine St., Bakersfield, Calif. Phone EXport 9-0429 or EXport 9-4000.

Elder T. R. Jefferson, Pastor
Bertha S. Wright, Clerk

**ANNUAL MEETING AT
SLATE HILL CHURCH**

The annual meeting of the Brookfield Old School Baptist Church at Slate Hill, New York, will be held the 1st Saturday in August — August 6, 1960.

Members and friends are cordially invited to attend the meeting at this historic meeting house.

E. K. Adsit, Acting Clerk,
Shokan, N. Y.

Danville, Virginia

August, 1960

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Danville, Va.

HAVE YOU SENT IN A NEW

SUBSCRIPTION LATELY?

**A REQUEST ADDRESSED TO THE
BRETHREN AND FRIENDS**

During the Summer months articles and letters for publication usually drop off considerably, so that at times we are pressed for suitable copy for publication. We feel sure that there are many of the brethren and friends who have articles they have written, (we know some of them), but hesitate to send them for publication; and we know there are many who "have been thinking about writing". Why not share your thoughts and experiences with others?

The Signs of the Times is for those who believe the principles of doctrine upon which it was founded, and who are glad that these principles are main-

tained. It is published for the Lord's people, and is for their edification and comfort in the things of the gospel. They love to hear the preaching of the gospel; and they love to read articles in which these gospel principles are set forth. Further, they love to read the individual experiences of their brethren, in which they set forth the reason of their hope when they give account of the way they have been led from nature to grace.

The Signs is a medium through which the brethren hear from each other; and though they may live in distant states, through their writings in the Signs many fast friends have been made, and often correspondence is begun after reading interesting things from the pens of brethren and sisters.

In order to keep the Signs interesting and profitable to the brethren, we invite and urge those who feel to do so, to write as they are impressed, and send to us. When we find it necessary we will edit and prepare for publication. This issue contains twenty pages; we expect to have the full twenty-four next issue.

J. D. W.

EDITORIAL

DOES IT MAKE ANY DIFFERENCE WHAT CHURCH WE BELONG TO?

If it does not, then by all means it does not make any difference what we do, think, or say. If it does not make any difference, it is strange that the Lord would command his people to come out of Babylon. If it does not, the Lord should not have been so hard on the Pharisees and Sadducees, for they were getting along as well as those that the Lord had called to follow Him.

Salvation is of the Lord. It is all to the praise of his grace. It was the Lord that separated Paul from his mother's

womb; it was no less the Lord that called him from out of the ranks of the law-worshippers and into the fellowship of the people of God. Had the Lord not done this, I would be ready to answer my question in the negative. Since the Lord called him out from one and into another, I suppose that as long as I follow New Testament teaching, that I will answer my question in the affirmative.

The difference in the church we belong to, is the difference between right and wrong. The Head and Founder of the church did not palm off on us two or three, or two or three hundred, churches. As far as I remember, there is not a plurality of churches by different names or doctrines mentioned in the Bible, except that one of them is the church of the living God, the pillar and ground of the truth (I Tim. 3:15); one of them is the, Mystery, Babylon the great, the Mother of harlots and abominations of the earth (Revelation 17:4). The church that Jesus founded is one; the other is many. The doctrine of the one is one only; the doctrines of the other are many by name but one in essence. The doctrine of the Old School Baptist church is one with the doctrine of Jesus Christ. I am not satisfied with my walk and talk, but I am satisfied that the Old Baptist people are that Church. I know that there is room for improvement; I regret the divisions; I would like to see a better day, but that day, if it ever comes, will come in the Old Baptist church. We have departed in some ways, but we have not ceased to be churches. We may be, and in many cases, we are, churches in error, but, nevertheless, churches.

If it did not make any difference, I would never desire to correct anything. It would be useless and vanity to labor for peace. In fact, if the spirit of indifference is right, those that act indifferent are to be commended as highly as those that are at the post and on the firing line. As far as I am able to

see, no Bible writer ever gave the least encouragement to indifference.

If I did not believe that the Old School Baptist people were the church that Jesus founded, I would leave them. It made a vast difference thirty - three years ago as to what church I went to. I had sought something to ease the ache in my heart a long time. It made a difference to me as to what I became a member of, and I feel today that the same rest is in the church now. It makes a difference to me now. The Old Baptist church may be old-timey and out-dated and old-fashioned to some, but it is still the most precious people in all the world. I know the most of them among my folks, and they are not the bunch of crooks that you hear them being. They are like God's people have ever been, all being poor and needy, and all being guided by the flesh when at home in the body, but just as ready to acknowledge their sin as any of the apostles, when led by the Spirit of God. I know nearly all of our ministers. To be sure, we have had some to deny the faith; to be sure, we have had some that did not walk worthy, but if we quit because of this, we are poorer soldiers than I thought. These brethren are doing the best they can to contend for sound doctrine and a godly walk. I loved these soldiers when I came to the church, and my yoke fellows are still precious men of God. It makes a difference to me as to whether I associate with them or the ministers of other orders.

This church, the Old School Baptist, is suited to the needs of the little children of God. It has rest in abundance in it, if it is rest that one is looking for; it has plenty of the Lord's humble ones in it, if you are looking for humility; it has sound ministers, that are giving their life for the cause, if you are looking for that kind. I do not doubt at all, that if you are looking for faults in the Old Baptist church, that you will find plenty of them, and especially is that true in my corner of the fence, but I had rather be in the Old Baptist

church, and feel our faults, and have a desire to beg God for correcting grace, than to be among the churches that do not have any faults and not in need of grace.

The Old Baptist church is not a protestant body. She never was in that body which came away from the body of Catholics, and protesting against their mother's inconsistencies. She had been separated from that august body from the days of her founding. While the fires of rebellion and protestantism were burning in Rome, the church was looking after her own affairs. She lamented her leanness and barrenness, I am sure, in those days, as in the apostolic days, and as in the present day, but she was not protesting to any earthly power or king or people, nor did she cross in compromise to the old lady of harlots and tell her that it did not make any difference what a man believed and what he belonged to as long as he was sincere, and that she wanted to join up with the old lady.

This lovely body of people that I am writing about, is not a denomination. Let us, dear brethren, be careful in giving an answer to the question, to wit, What denomination do you belong to? We are not a denominator, we are not a denomination. A denomination is worth something, it is not worthless, it is not meritless. The smallest fraction, even into one sep-tillion, if it had one for a numerator, it would amount to something. This the Old Baptist church can not claim. Regardless of how great the numerator, the denominator will be greater, as to the final result. Denominations make Christ a poor secondary in the affairs that govern their body. Such a system will not even work in the field of mathematics, and it will not work in the kingdom of heaven, which, manifestly and organically and doctrinally, is the Old School Baptist Church. Christ is all to us, and, as His bride, we are all to Him, but when it comes to the work of redemption, He did all the work. He is the whole Sav-

iour, and we can be a denomination as easy as Israel could have roasted half a lamb when commanded to roast it whole.

I have heard the expression, "I am a believer in some of the things that Primitive Baptists hold to." And as often as I have heard it, I have heard the thought attacked by many of our people that will turn from that ridiculous statement and then say that "it does not make any difference what church you belong to." The most of the time, when such things are said, it is to salve the feelings of some kindred in the flesh. Several years ago a daughter of a very dear and precious couple who were among our most staunch members wanted to leave us. She knew not to make the attempt while the mother lived, but after her death she went to the father, who was so meek and precious and dear to all, but who could never say no to the daughter, told her to go on with her family to the other church, that "it did not make any difference what church one belonged to." So many, by far too many, of our people have that idea.

If we are not the church somebody else is the church; if we are the church, then we are the only church. Regardless of name, age, rank, wealth, none, absolutely none, can be called the church, except the one that Jesus set up. We are told to prove all things and hold fast to that which is good (I Thes. 5:21), and, to me, there is ample proof that the Old School Baptist is that good way and good home that belongs to the Lord's people here, and I hope for grace that I might obey Paul's injunction, Hold fast to that which is good. While holding fast to that which is good, I also beg the Lord for grace that I might know and see the difference; desire that which is different to all others; and last but not least, turn loose (not hold to, not compromise) every false church, principle, doctrine, and man that raises its ungodliness in my pathway.

God has a people in every nation and

kindred and tongue; he has people in every kind of religious society in the world; but that He has that church which Jesus set up, and which Luke gives us a history of its establishment and which Paul and Peter and James and John and Jude shows in action, out there in the world, I emphatically deny. The church is still the church. It has not been absorbed by the many institutions in the world. It has not ceased to function, its functioning now being in a bunch of orders that do not believe one, much less all, of the fundamental doctrines of the church.

Now a word to this church, the Old School Baptist church. You that have divided, and yet study division, you are as indifferent as the world. For me to say that I love the Old Baptist church, for me to say it makes all the difference in the world which religious body I belong to, and then be so indifferent that I divide the one body that has been made different, is, to me, begging the question, as well as dodging the issue. Under divine blessing, we are different (not in our facial features, not in our ambling down the street, but), having been called out of darkness into light, out of bondage into liberty, out of falsehood into truth, out of confusion into order. Under the guise of firmness and soundness (which, however, have been stubbornness and contentiousness and *sound*) we have forfeited all right to having the difference made between us and those that *do not* differ from one another. Thanks be unto God, the forfeiture has not been enforced on us. The longsuffering of God has long blessed us, even though our indifference toward the one body, the one church, the one assembly of believers, has been different to that which you would expect from those that are different, and who say that it makes a difference what one belongs to.

O, the sadness! O, the sadness! Under the smiles of heaven, we do not love the church well enough to be different; or loving her enough to be different,

we have become so indifferent that we are dividing her asunder, and saying, in doing it, that it does not make any difference whether we are different or not. Some day, and mark my word well, it will not be long, we shall soon learn under the chastenings of the Lord, learning obedience by the things we suffer, that the body of Christ, known organically as the Old School Baptist church, is to be different from all; that she shall not be reckoned among the nations, but that she is reckoned by us as that body whose faith is spoken of everywhere. When the day of persecution comes, and it is at hand, even at the door, then those that are different, but, through the weakness of the flesh, have become indifferent, will then be found wending their way towards a better day, towards each other, towards love and fellowship, towards a people that is different from all others, and willing to be different for Christ's sake.

Yes, dear children of God, it makes a difference whether we belong to the church of Jesus Christ or to some idle professor; it makes a wide difference whether we are following truth or falsehood; it is of primary importance that we have been made to differ, and that we are willing to be different for Christ's sake; it makes all the difference in the world as to whether we are right or wrong, for Joshua and his house will follow the Lord; the others can follow anything else, all of their gods being false.

Does it make a difference to you? If so, who hath made thee to differ?

This is by request of a sister in Alabama who asked that her name not be mentioned.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

Beloved in Christ Jesus our Lord:

You are all pursuing that path that leads to eternal glory. It is a path which none know but the ransomed of the Lord, and they only walk therein by faith, and not by sight. That faith which worketh by love, and which is of the operation of God, clings to, rests upon and walks in the new and living way which Jesus has consecrated for us, through the veil, that is to say, his flesh. The Obedience and atoning blood of the Lamb is the glorious highway through this wilderness to the city which hath foundations, whose builder and maker is God. "I," saith Jesus, "am the way."

As I contemplate the life of the righteous, and muse upon their blissful and eternal inheritance of glory with Christ, the Head of the church, I find longings flowing forth from my soul, and I join with one of old, saying, "Remember me, O Lord, with the favors that thou bearest unto thy people: O visit me with thy salvation; that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory with thine inheritance." I gladly admit that our God grants me seasons when I can sing with gladness of heart for Jacob. "For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he." But, oh, at other times I am so beset with enemies, so tossed with internal conflicts, and my sins as a very plague seem to isolate me from the commonwealth of Israel. I am as one thrust forth from thy tents, O happy Israel! The fretting leprosy of mine iniquities causes me to wander as an outcast from the holy people. Ah! well I know my uncleanness unfits me to associate with the clean. I feel my presence would defile the tents of the beloved nation. Therefore when any of the family of God would draw nigh to recognize and to embrace me as a brother, I inwardly cry out as if to forbid their drawing nigh. I am unclean; I am not fit to be taken into fellowship and companion-

ship with the ransomed of the Lord. And when, notwithstanding my inward protestations, tokens of fellowship have been bestowed upon me by God's dear children, this so humbles me, I feel so contemptibly mean, so vile, so unworthy of their esteem, that I have gone before now in secret to sigh and to weep. I need thy precious blood, O Lamb of God, to cleanse my guilt away. "If thou wilt, thou canst make me clean." The blood of thine atonement apply to my distressed soul. Oh give me the evidences that thou didst die for me, and then I shall be clean in thy sight. "Wash me, and I shall be whiter than snow." This shall raise me up from the dust to rejoice in thy salvation.

"He sent his word and healed them." This is what I need; not the bare theory of the doctrine, with its proof texts set in array in my natural understanding, but the glorious truth sent by the Lord's gracious power, in the Holy Ghost, and in much assurance. When the Lord sends the word it prospers in the thing whereunto he sends it. This I know, for then his speech distils as the dew upon my soul, and I am refreshed. His doctrine sent to my heart calms all the tumults that my sins and the devil create, and I have peace through the blood of Emmanuel's cross. Sometimes I am as one famishing, and I pine away for want of the fruits of the field. My soul craveth Jehovah's sweet mercy, I yearn again to taste his pardoning love, but the Bible cannot afford it, the letter of the Scriptures cannot bestow it. I have no power to suck honey out of them. Those who can go to the Scripture and always get what they need, and can close the book well satisfied with what they have got, are altogether different from poor, sinful, helpless me. I can no more help myself to food out of the Holy Scriptures than a very babe could feed itself at a well laden table spread with all manner of sweet tasting and nourishing food. I well know that the concentration of the natural intellect upon the Scriptures cannot gather food therefrom. Mere natural

study yields no sustenance to the quickened soul.

By our natural powers we may acquire a natural knowledge that the Bible teaches the doctrine of predestination, election, salvation by grace, etc., and by the application of the natural mind to these subjects in the perusal of the Bible a person may be well versed, as the saying is, and be able to prove his points, to preach the doctrine in the letter. He may be quite competent to debate with the opponents of the doctrine, and secretly, if not openly, pride himself in this line. But what of it all? It may all be, and the man's soul be utterly destitute of the grace of God that bringeth salvation. I have been harrassed with thoughts that I was just such an one, that all I know is the result of natural study of the Scriptures, and fears have invaded my heart that after all I know nothing of the anointing of the Holy Spirit. I have been brought low, and with great searchings of heart I have fallen at the feet of the Lord so troubled, so weakened, so dismayed at the thought that the secret of the Lord was not with me.

Perhaps someone who is fully six feet tall according to his own measurement, may hold one like me in very contempt, and think one like me by this time should be a man, and no more a child. Well, perhaps there are times when I am a man, strong indeed in Christ Jesus. I grow up by faith, by the abundant ministrations of the Spirit of Truth into Jesus Christ in all things. I am strong then in our Redeemer, and the arms of my hands are made strong indeed in Christ by the mighty God of Jacob. Then I can vanquish the foe, and tread down my enemies as the mire in the streets, but my triumphing, and all the exploits are altogether by faith, which is the fruit of the Spirit, in the love, and mercy, and faithfulness of God, in the blood and righteousness of Jesus. These are rare times, when I can in truth experimentally triumph and glory in Christ Jesus. But, I am as a sickly

babe sometimes, so weak, defenseless, I feel, as it were, to be dying for the need of some one to care for me, feed me and cloth me, and that one, that only One that can do these things unto me is the glorious everlasting God. "As one whom his mother comforteth, so will I comfort you." Sickly and faint and ready to die in the filth of my own heart, the Lord in his tender pity has placed me in the arms of Zion, she has borne me upon her sides and carried me in her bosom. I have been dandled upon her knees, and she has drawn out the breasts of her consolations to me, there I have suckled, and have been satisfied with the abundance of her glory.

They have breasts in some places that they call "conditional time salvation," but from the description that some of them give of them I am fully satisfied they are not the breasts of the free woman, but the breasts of Hagar the bond woman. However the children of the bond woman may thrive upon Hagar's breasts, Isaac will do well by being suckled at the breasts of the everlasting covenant of grace, even the sure mercies of David. Those who want to suck at the breasts of "conditional happiness," of conditional time salvation, can do so, and they are welcome to all the happiness that they derive therefrom. There is a vast amount of fleshly religious happiness in the world that is of no kin to the joy of the Lord. People may perform their supposed duties, and render their supposed obedience unto God, and compass themselves about with their sparks, and walk in the light of their fire, and in the sparks that they have kindled, but I had rather walk in the dark with God than walk in their light. (Isaiah 50:10, 11)

I am pained to think that such teachings are being taught among our people, teachings wherein the precepts of the law of liberty are mingled and confounded with the precepts of the covenant that gendereth to bondage. The obedience of faith, and commandments

of Christ's gospel, are handled in such a way that the joyous, captivating sound of them cannot be heard as they come forth from the lips of conditionalists. Their sweetness, freshness and beauty are departed, and grace, the grace of God, cannot be discerned, in the obedience required, and the gracious and almighty operations of the Holy Ghost exercising the hearts of the elect to the obedience of faith are altogether in the background, in the doctrines that are being promulgated in this distasteful phraseology, conditional time salvation.

True gospel obedience flows from the constraining love of Christ. Apart from the love of God in the soul there is no obedience in the gospel. "If ye love me, keep my commandments." The Lord delights in that which his Spirit inspires. In order to the true worship of God we need the ministrations of the Comforter, the Holy Ghost, to revive our faith, and hope, and love, praises and supplications, then obedience to the Lord will be the fruit. "I will run the way of thy commandments, when thou shalt enlarge my heart." (Psalms 119: 32) To this day I have to say to Jehovah's sovereign grace I owe above what the fiends have in hell. I desire from my very soul to walk holily, just and unblameably before the Lord and his people, but I have not attained unto this. I see very plainly that vanity is stamped upon all that I engage in, the vileness of my flesh is so manifest to me, it intrudes itself, mixes itself with and defiles all that I put my hands unto. That others may not be so beset with sinfulness so polluted I allow, for I see it is only by a miracle of grace that I can be saved, and grace is the only fountain that yields supplies to one like me. I can with all my heart join with Hart, who sings:

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

All our prayers, and all our praises,
Rightly offered in his name,

He that dictates them is Jesus,
He that answers is the same."

"Love is the fulfilling of the law." Thus that dear child of God, that invalid, that deaf and dumb paralytic, when by the sweet communion of the Holy Ghost is instructed and comforted, and filled with love to the Redeemer, is as much obedient unto Christ as any of the ransomed family. That strength and grace by which the believer walks in the commandments of the Lord our Redeemer, is not an ability that we have inherent in us as subjects of the new birth, which it is in our power according to our will to put into exercise; and thus, apart from walk obediently, it is the obedience of faith, and this comprehends that God's grace is made to abound unto us, and this is our sufficiency. (2 Cor. 9:8) I can do all things through Christ which strengtheneth me. Thus the apostle, knowing that believers have no stored up, inherent ability, in themselves, to do the will of their God, says, "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory forever and ever. Amen." (Heb. 13:20, 21)

Though I am, I hope, a subject of Jehovah's grace, and born of the Spirit, and if so even such an one, yet with me there are many times when I have no strength, I am as it were dead, I have not the power to put forth a sigh, or groan; to cry, to pray to God seems impossible. I am so hardened, so frozen up, so stiffened and numbed by the deceitfulness of my sins, and an evil heart of unbelief, that I find it beyond my power to think a thought. Ah, I know by humbling experiences that apart from the unremitting ministry of the Comforter, the Holy Ghost, I have no might to worship God. Those who can always sigh over their sins, and pray

unto the Lord for his pardoning love, those who can praise God any hour of the day they appoint to do so, are not like me. But I have proved that our God is very pitiful, and his longsuffering with such a miserable, unprofitable worm as I am is a wonder of wonders.

"He giveth power to the faint; and to them that have no might he increaseth strength." He visits my soul in his love, he chastens me with his rod, he shows me when I am smarting under his reproofs, that mine iniquities have exceeded all his chastenings. (Job 26:9) He maketh my heart soft, he gives under his discipline a humble and contrite heart, he smiles with pardoning grace upon me, he speaks kind promises to my soul, he gives me glimpses of the riches of his grace, displayed in the works and merits of Jesus our covenant Head. Oh, then I sigh, then I weep, then I pray, then I praise, then I can do all things through Christ which strengtheneth me.

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

I find, dear children of God, that I have to be learning over and over again that "Christ is all, and in all." (Col. 3:31) Oh, that name Jesus, Savior, is so sweet! In him are such transcendent excellencies, and so suitable to a needy sinner like me that at every view that is given me by the Spirit of truth I fall deeper and deeper in love with our altogether lovely Savior. And when his love is shed abroad in my heart I find myself saying within me, He loveth me still, he loveth even me, and what proof of his love I see in his fulfilling all the gracious relations that he sustains unto his people, as the loving Kinsman, our Brother, our tender, faithful Husband, our Almighty Friend and Redeemer. When the Holy Spirit, who takes of the things of Jesus and shows them unto the elect, shows them unto me, how can I help loving him and praising and adoring the King in his beauty? Ah, then it is that I would not

in word only, but in deed and in truth
love him who hath loved me with an
everlasting love.

"Love moved him to die, on this I rely;
My Savior hath loved me, I cannot tell why;
But this I can tell, he loved me so well,
As to lay down his life, to redeem me from
hell."

Frederick W. Keene.

(The above originally appeared in the May, 1936, Signs. — Ed.)

OBITUARIES

SUSIE REBECCA (THOMAS) MELLOTT

Susie Rebecca (Thomas) Mellott, of Route 1, McConnellsburg, Pennsylvania, was born June 22, 1888, in Loudoun County, near Leesburg, Virginia; the daughter of William P. and Sally M. (Riticor) Thomas. She died suddenly of a stroke on April 21, 1960.

On October 28, 1924, she was united in marriage to Orien Mellott, of Fulton County, Pennsylvania; where they made their home. To this union one daughter was born. Surviving are: her husband, Brother Orien Mellott; the daughter, Mrs. Howard J. Fix; two grandsons; two sisters: Mrs. Mabel Farnie, Leesburg, Va.; and Mrs. Margaret Ellington, Waynesboro, Va.; and three brothers: Henry P. Thomas, Alexandria, Va.; Charles H. Thomas, Leesburg, Va.; and Clarence Thomas, Charlottesville, Va.

Sister Mellott united with the Sideling Hill Old School Baptist Church in Fulton County, Pennsylvania, on March 29, 1936; and was baptized by the late Elder H. H. Lefferts. Their home was a stopping place for the brethren and friends, whom they delighted to entertain. Sister Mellott will be greatly missed in the neighborhood, and especially by the members and friends of the church.

Funeral service was held at Sideling Hill Church on April 24th, conducted by the pastor, Elder Wood, and interment was in the adjoining cemetery. The large congregation and the numerous flowers gave testimony of the esteem in which she was held. May the Lord give reconciling grace to those who mourn her passing, that they may sing with the poet:

"Death is no more a frightful foe;
Since I with Christ shall reign,
With joy I leave this world of woe:
For me to die is gain."

John D. Wood

DEACON MOSCOW RENARD NORMAN

In the early hours of March 14, 1960, the

good Lord saw fit to call our loved one, M. R. Norman, to his eternal home at the age of 86 years and 6 months.

Funeral services were conducted by his beloved pastors, Elder E. D. Gafford and Elder Sam Dean at the Fort Deposit Methodist Church, Fort Deposit, Alabama, March 15, 1960, at 2:30 P. M. Interment in the Fort Deposit Cemetery.

He was born September 15, 1873, in Butler County, Alabama. When a young man he was married to Miss Ella Pollard and to this union no children were born. After her death, he was married to Miss Theodosia Smith.

He is survived by his wife, Mrs. M. R. Norman, and four children, Mrs. W. Z. Middleton, Greenville, Alabama; Joseph R. Norman, Greenville, Alabama; John W. Norman, Grosse Pointe, Michigan; Mrs. Tom Lowery, Pensacola, Florida.

He united with the Primitive Baptist Church at Oak Bowery Church in Butler County, Alabama, in 1901, in the Ebenezer Association. For several years he served as church clerk, and also as clerk of the association. At the time of his death he had served for fifty or more years as a deacon of his church.

His life was the life of a subject of grace and he always defended the doctrine of salvation by grace. He had a clear understanding of the predestination of all things and defended the Articles of Faith. He was loving, kind, and considerate, and was an example in the home, in the church and unto the world. His presence, council, and encouragement will be missed by all. May the God of all grace and the Father of Mercy, comfort all of us and reconcile each of us to His will.

His Wife and Children

ELDER S. L. MORAN

God, in his infinite wisdom, love and mercy, has seen fit to remove from our midst our beloved brother and Elder, Samuel Lee Moran, of Check, Virginia. He was born February 22, 1877, and died February 28, 1960.

He was united in marriage to Miss Lillie Poage February 27, 1898; and to this union one daughter was born, Mrs. Grace Sowers, of Check, Virginia. He is survived by his devoted daughter, three grandsons, one granddaughter, fourteen great grandchildren, one sister, and several nieces and nephews. His wife died October 8, 1904; and he was married the second time to Miss Ethel Clower, on October 10, 1906.

He united with the Primitive Baptist Church in November, 1910. He and Sister Ethel were baptized at the same time in January, 1911, by Elder H. V. Cole; and he began speaking

in public January 21, 1912. He was licensed in May, 1914; and was ordained in April, 1916. He was, indeed, a faithful servant and a good pastor; and will be greatly missed not only by the churches he served as pastor, but at the various places where he visited.

We are resting in the thought that he realized in death what the composer of one of his favorite hymns was blessed to record:

"Death is no more a frightful foe,
Since I with Christ shall reign;
With joy I leave this world of woe:
For me to die is gain." etc.

Elder Moran highly appreciated everything the churches and friends did for him; and many times the writer heard him say, "The brethren and friends are so thoughtful of me." In the course of his ministry he served as pastor, Pine Forest, Mountain View, Laurel Creek, Salem, and County Line churches. He served also as moderator of the Smith River Association since 1932. He was blessed with a wonderful gift; and his willingness to sacrifice himself for these churches won for himself much love and respect.

Funeral services were conducted by Elders J. P. Helms and B. O. Thompson at Salem Church, where he had his membership. He was laid to rest in the church yard, there to await that great day when he shall be called to meet the Lord and ever be with Him.

May his loved ones and friends find comfort in the things that he loved and cherished: Salvation by grace, and the sovereignty and immutability of an all wise and gracious God. "Precious in the sight of the Lord is the death of his saints." (Psalms 116:15)

Written by request of his daughter.

Gaye Thompson

RESOLUTION OF RESPECT

WHEREAS, It has pleased Almighty God in his infinite wisdom to remove from our midst our beloved Brother and Deacon, Brother Cecil Hamrick, an humble follower of the Lord, and one whose only hope of Heaven and immortal glory was in the shed blood of our Lord and Savior Jesus Christ, therefore

BE IT RESOLVED, That we bow in humble submission to the holy and divine will of our Heavenly Father — we mourn not as those without hope, realizing our loss is his eternal gain.

BE IT FURTHER RESOLVED, That we extend our deepest sympathy to Sister Hamrick and family. May they be given strength to look unto Him who doeth all things well. Be it

FURTHER RESOLVED, That a copy of these resolutions be sent to the family and a copy sent to the *Signs of the Times* and a copy

be placed on our church record book.

Buena White, Church Clerk

RESOLUTION OF RESPECT

WHEREAS, The Delaware River Association, being in session the 8th and 9th of June, 1960, desires to extend our deep sympathy to the bereaved family of our dear departed brother, Elder R. B. Denson. We also desire to express our deep felt loss of this dear brother who was so dear to his many brethren far and near. He visited the Delaware River Association many times and we dearly loved him and will greatly miss him in our midst. May we be made reconciled to the will of God. May God bless and be graciously near to all that so dearly loved him.

BE IT RESOLVED, That a copy be sent to his widow, and That a copy be sent to the *Signs of the Times* for publication.

Done by order of the Delaware River Association in session with the Hopewell Church at Hopewell, N. J., June 8 and 9, 1960. Written by Deacon Casper Fetter.

Elder Arthur Warren, Moderator
Letha Blackwell, Clerk

RESOLUTIONS OF RESPECT

WHEREAS, It was pleasing to our gracious Father to remove from our midst by death on February 28, 1960, our highly esteemed and greatly beloved brother and faithful laborer in the vineyard, Elder Samuel Lee Moran; and

WHEREAS, His gracious kindly manner, and his earnestly contending for the faith once delivered to the saints, has endeared him to us in such a way that we will greatly miss him in our homes, in our churches, and in our Association, where he had served as moderator since 1932; and since we shall no longer have the benefit of his presence amongst us, therefore

BE IT RESOLVED, That we, at Salem Church, bow in humble submission to our Father's will, and offer thanks to Him for such a gift unto his church; and further

BE IT RESOLVED, That we express our deepest sympathy to his daughter, Sister Sowers, and all of the family; and that this resolution be spread on our minutes; a copy be sent to Sister Sowers; one to the *Signs of the Times* and one to the *Old Faith Contender* for publication.

Done by order of the church while in conference, June 11, 1960.

Elder B. O. Thompson, Moderator
G. E. Connor, Clerk

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., SEPTEMBER, 1960

NO. 9

PLEASE CHECK YOUR
EXPIRATION DATE
IF IT IS 9/60 IT
EXPIRES WITH THIS ISSUE

EXPERIENCE

I would like to write a few words of what I hope was the Lord's dealings with me. To begin I will say that I don't think I have any ability to do any dealing with the Lord. If I have ever been brought or taught of the Lord, it is by his dealings with this creature, and not something I have done.

In the latter part of 1950, the Missionary Baptists were holding a meeting close to my home, and one day a strong desire came over me to go. I went that night; and when the invitation was given I went up and offered myself to the church and was accepted, though I was never united or baptized into this church. I saw it wasn't the place for me.

When I returned home that night and went to bed, a fear came over me that no human can imagine, unless he has been in that condition. I could see myself doomed for an eternal hell, without hope in this world or the world to come. I slept hardly any that night, nor lots of nights after that — it seemed that I could see death and hell before my very eyes. How long this terrible state lasted I cannot remember, but I went for days in what seemed to be eternal woe. I would think, O how I wish I could exchange places with some dumb animal that didn't have a soul to be cast into outer darkness. Oh, what agony, what

pain bottles up inside one in this condition! I would go down in the woods and fall on my knees seeking to find the Lord; but it seemed it was only eternal damnation for me. During all this time I had never heard or read of anyone going through such experiences, and I thought I had committed the unpardonable sin.

Several weeks later, I went to my aunt's, Mrs. H. M. Rhodes, and they had some copies of the Signs of the Times. I began to read in these papers, (the first time I had seen any of them), and read some experiences which were soothing to my soul, because I found someone who had feelings like me, and trials which so heavily beset them. During this period I had two or three times when I felt my burden was completely lifted; and I could say at those times that I knew my Redeemer liveth. But these times wouldn't stay with me, no matter how hard I strived to retain them. Oh that I could feel what I hope was the Lord's presence and praise him, as I was enabled to do in those moments of bliss!

It seems that I am the greatest stranger I have ever met in this world — I cannot understand myself. I ask, if I am a child of God, why am I so void of spiritual feelings? If not deceived, I long for the desire to pray; I long for the desire to study God's word, and it not seem a sealed book. During some periods of time it seemed I could read the Bible with an understanding mind, but now it is a sealed book. I wonder, if I have ever been taught of the Lord, why does it remain so with me. If I know my heart, I desire to love the Lord, but I don't have something that I can turn on and off that

will generate this love, like many people this day say you can.

If the Lord doesn't draw and lead, and direct my steps I know I shall be gone world without end. He said that without me you can do nothing; and unless He picks me up and carries me on his heavenly wings, I shall surely go down in utter woe. I am not a member of the church but hope that some day the Lord will lead me home. I feel to be most unprofitable and unworthy, and long for more evidence.

I would like to hear from some of you, if these things be such with you. Please forgive any mistakes I have made; and I beg of you to pray for this sinner when at the throne of grace.

Your brother, I hope,
Loy P. Rodgers,
McCaskill, Arkansas

EXPERIENCE

Dear Editors and
Household of Faith:

As it is nearing time for me to renew my subscription to the dear old Signs, I somehow have a mind to send a copy of a piece I wrote in 1923. I hope the Lord will lead and guide me. I enjoy reading the Signs, and hope I can as long as I live; and I hope you editors and writers will be blessed of the Lord to continue to write in the future as you have in the past. Many of you can express my feelings better than I can. Thank the Lord for you.

My parents were Primitive Baptists, lived good Christian lives and set a good example for their children. I couldn't realize how good they were until I was nearly grown. I was full of life and wanted to enjoy the pleasures of the world, especially music and dancing. I was near sixteen years of age when I felt to be a sinner, and couldn't enjoy dancing any more. I became so worried that I couldn't seem to enjoy anything very much. I quit dancing,

and thought I would live a better life. Life was very little pleasure; and I couldn't sleep good at night. I wanted to pray, and couldn't. I would cry and beg God to have mercy on a poor sinner like me. I wondered if anyone had ever felt as I did: I was so miserable. I would read the Bible, but couldn't understand it; and it seemed I could get no relief. I would search the *Landmarks* for the experiences, to see if I could find anybody that ever felt like I did.

I stayed in this condition for several months. One day in August some of the preachers from the association preached at Malmaison, and several of my family and I went. It seemed that I had never had any understanding of the preaching of the gospel until that day; and it seemed all of it was to me, I enjoyed it so much. I wanted to thank God. They sang, "Amazing Grace how sweet the sound," when they closed, and it seemed that my burden was lifted. I was so happy and felt so different to what I had ever felt before, I could hardly keep from shouting, but tried to control myself the best I could. It looked to me like everybody was happy and praising God, and I shed many tears of joy. I hope God showed me the church that day.

I tried to hide my feelings and didn't want anyone to know how I felt. I wanted to follow God's children, and hear them sing and preach all my life. I didn't take this for any change at the time; still I felt different and didn't have any desire to do the things I once had enjoyed. I would read the Bible every day, and kept on trying to pray. I desired so much to live right and serve God, but I felt so sinful, and would ask God if it was his will to give me brighter evidence.

When I went to church, sometimes the preacher would tell my feelings better than I could. After I left I would think that I would not go back next meeting day, but when the time would come I would have a desire to go again. I felt

so unworthy and sinful to be with the dear children of God, and I didn't want to deceive them. I had such great love for them that I wanted their fellowship; and I hope God gave me that love. Sometimes I felt that he did, and sometimes I was in doubts and fears, and felt that I was mistaken. Again I could rejoice and claim Jesus as my Saviour. I would go to hear every denomination to see if I could get any better satisfied. I was trying to pray all the time that God would lead me to the right church, though I didn't seem to have much desire to join any; and I went in this condition for over two years.

One day these words came to me, and stayed on my mind for some time: "Ho, every one that thirsteth, come ye to the waters.", etc. I did not know this was in the Bible, but found it and read it. Then I had impressions to join the church and be baptized, but felt unworthy. I knew I couldn't be of any help to the church, and I didn't want to deceive the dear saints of God. My father and mother were members of Old Mt. Ararat. The fourth Sunday in November, 1910, I went to church as usual; and after good preaching by Elder T. N. Walton, my impressions were so strong to offer to the church that I can never tell anyone how I felt. I hope it was God's power: and it seemed the time had come for me to offer. I couldn't keep from crying, and I thought I would go outside and maybe it would wear off. But it seemed I couldn't go out; and I stood trembling and crying, and went up and told a part of what I have written, and was received. It was a heavenly place to me.

When I was baptized I felt so calm, and the water looked so pretty. It seemed all my troubles were gone, and I had such a happy season for several days, and I was singing and rejoicing. I can never forget the happy time, and can feast on it at times now. The church has been a sweet home for me for nearly fifty years. I hope I have never done or said anything to hurt the

church; yet I don't know sometimes how they have put up with me all these years. I can't live as I desire and wish to; and I say so many things I would like to leave off. I trust in the God who has all power, and does whatever is right. I sometimes feel as Job did: Though he slay me, yet will I trust in him. I have been slain many times, and feel so cast down at times that it seems all hope is gone. Again I am happy, and thankful for the many, many blessings God has given me. If God has given me a hope in his dear Son, that is the greatest possession I will ever have here. I can't find words to express His wonderful love. I love to hear Jesus preached, and my poor heart rejoices when I do.

After I married I moved my membership to Malmaison Church, where I hope I have felt God's presence many times, and we have sat together in heavenly places. I hope I love God's children everywhere. If I am a child of God, I feel to be the least. My desire is to live an humble Christian life.

If you think this is worthy of a place in your dear paper, please correct mistakes. If I know anything about the love of God, it is so wonderful, and I can't find words to express it as I would love to. I desire your prayers. In sweet fellowship,

Your sister I hope,
Eva L. Hall,
(Mrs. John A. Hall)
1145 Franklin Tpke.
Danville, Virginia

CORRESPONDENCE BETWEEN ELDER GOLD AND DR. HOOPER

(NOTE: The following interesting correspondence is re-published by request. It is not likely that many of our readers have read it, so we hope they will find it interesting and instructive. The correspondence took place in 1870, and was published in the Landmark. Due to its length, it will be continued in several issues — Ed.)

"There have been many requests for

me to republish the correspondence between Dr. Hooper, of the Missionary Baptist faith, and myself, which occurred in 1870. This was the year I left that denomination. I was requested then by our people to give my reasons for this course, but my reply was that I did not feel like making any statements about it — until Dr. Hooper addressed me the following letter, whereupon I felt that my reasons for leaving one denomination and going to another ought to be good, and that I should be willing to give them

“Dr. Hooper has long since departed this life. He was a man of very fine ability and excellent reputation.

P. D. G.”

(From The Biblical Recorder)

TO ELDER P. D. GOLD

Dear Brother Gold: — Your defection from us and going over to the party of those styling themselves “the Old Side, or Primitive” Baptists, has, as you may well suppose, excited the surprise and displeasure of your former brethren; and, as it is an implied censure of them and their cause, and even a public declaration that they were so much in the wrong that you could not, with good conscience, remain among them, it seems to justify them in asking your reason for taking this step. No one questions your right to follow your best judgment and the dictates of your conscience in changing your church relations. But as you must be aware that all such changes wound the feelings of many, imply something very wrong in the party abandoned, and serve to increase the lamentable divisions of the church which bring so much discredit, I had almost said disgrace, on the sacred cause of our common Master, we are entitled to believe that some serious apparent objection at least lies against the churches distinguished by the name “Missionary Baptists”, an appellation unfortunately rendered necessary by the withdrawal of our former brethren from us and which attaches to them the opposite, and we

should think the unwelcome appellation of “Anti-missionaries.” I believe we, “the missionaries”, wish to do right, and if by mistake or infirmity we go astray, the well-ment, tender and candid rebuke of a brother will be meekly and thankfully received.

Our preaching, so far as I know is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists both in England and this country, ever since they appeared. They recognize and set forth prominently God’s electing love, effectual calling and preservation of His saints unto final salvation — the sinner’s guilt and helplessness and his entire dependence upon God “both to will and to do of His good pleasure.” But they hold and prove it by scriptural example, that all this is perfectly consistent with the most urgent appeals to sinners to repent, believe, and obey at the peril of their souls, and these are the appointed means of arousing them to flee from the wrath to come. On those who profess to be Christians they inculcate the duty of showing their faith by their works, of being abundant in good works, of devoting health, strength, zeal, property, to the cause of Christ. They teach that the love begotten in the soul by redeeming love ought and will impel to a life of active usefulness and to zealous exertions to extend the knowledge of that love to the ends of the earth. Every true church must therefore be a missionary church, and the very doctrines which we preach and practice resulting therefrom are what set in motion the Christian world towards the end of the last century, and gave the Baptists the honor of being pioneers in the great work of evangelizing the world, a work which has since been going on with accelerated speed, owned and blessed by God by the conversion of multitudes of poor heathens, who were once just such monsters of violence and pollution as Paul describes the Romans and Corinthians to have been, but have now like

them, "been washed and sanctified and justified, in the name of the Lord Jesus and by the Spirit of God." If any of our number do not preach and love this doctrine, it is not because they belong to a society which does not inculcate it, but in opposition to all the efforts and teachings of our pulpits, and books and periodical press.

When will the people, with whom you have chosen to affiliate yourself, produce any like fruits? Has not their opposition to us produced a reaction in the contrary direction, and made them adverse to all progress in knowledge? Do they not repudiate all helps to the interpretation of the Scriptures, and take for granted that the meaning adopted by every preacher that can read the English Bible is the teaching of the Holy Spirit? And does not every one that listens to their preaching hear the wildest and most groundless fancies of the human brain delivered from the pulpit as the truth of God, and the food appointed by Christ for the nurture of his sheep? Can it delight you to see the mass of the people delivered over to the tuition and custody of such shepherds? Forgive me, if I have, in any particular, spoken too harshly.

We regret to lose such a man as you, and to have you attach to a body who make it a part of the regular ministrations of the pulpit to decry us as enemies of the truth, and recreants to the good old Baptist doctrine. — In one sense we may conceive hope from the proselytism of intelligent men. They will serve as a leaven which will gradually leaven the whole lump, and the whole body will gradually drop their errors and again amalgamate with us. We do not deny that there are among the "anti-missionaries" many truly pious people and that many of their people, and that many of their preachers, hold and preach true, saving doctrine; but we claim that the very same wholesome and saving truth is heard from our pulpits, while we charge upon these, our separating brethren, the error of

departing from the Scriptural precept and example by preaching the doctrines of predestination and election in such an unguarded manner and disproportionate quantity as to lead to the practical effects of fatalism; the sinner being lulled in contented slumber until his time shall come, and the convert discouraged, after his conversion, from actively exerting himself in doing good, on the plea that he is thereby trying to work out a righteousness of his own. Thus all active exertion is branded with the reproach of helping God to achieve his purposes by our puny hands. Yet God does not scorn our fellowship in his work.

Are we not called "workers together with him?" The truth is, God carries on all his operations for the setting up of his kingdom on earth through the agency of human hearts and hands. He who uses the winds to waft Paul to Macedonia and Troas, uses Titus and Timothy's hands and feet to visit and serve the churches which he nursed. He who wants his imprisoned ministers to have comforts in their bonds, makes use of Epaphroditus to carry those comforts from Phillipi and Thessalonica, at the hazard of his life. This consistency of human effort with divine preordination is so obvious, that we wonder how our brethren styling themselves "Old School" can fail to see it and act upon it as we do. But maybe our opponents will say: We don't object to your working, but you don't work in the right way. — Very well. Now my dear brother, come forward and tell us how we ought to work, "show us a more excellent way," and we will all heartily thank you, if you can suggest some better way of working; for we are always trying to find out the best way.

If I have in any respect misrepresented the doctrine or the practical results of the preaching of your new associates I shall be very glad to be corrected, and will take back most willingly any wrong statement of which you may convince me, if your intercourse

with this class of Christians be sufficient to authorize your denial of this commonly received opinion of their instructions and their church proceedings. I make no other apology for being the one who takes the liberty of asking for this explanation from you, except my age as seeming to warrant me in watching with a kind of fatherly interest over the lives and labors of our rising ministry.

Wm. Hooper

TO DR. HOOPER

My Dear Sir: — A communication addressed to me appears in the *Biblical Recorder* of April 27, 1870, calling on me for a statement of the reasons for my leaving the Missionary Baptist denomination and uniting with the Old School Baptists. It was not my intention to offer any defense of my conduct, as it is unpleasant to be thrust before the world either in abusing those one has left, or in defending his new associates, as if he felt himself to be their champion. — But since yourself and many others of your denomination are held in much esteem, and your request is accompanied with a promise of a candid consideration of my reasons, it is not easy to decline giving some of them. I write not to needlessly offend any one, neither arrogating my superiority nor charging any person with insincerity.

I can bear my former brethren testimony to their zeal and earnestness in propagating what seems to them to be truth, and would not, if not so directly called upon, any further wound their feelings by any public expression of my own views which are so opposite. It shall be my endeavor to give what seems to me to be Bible teaching, brought to my view in experience, and let all who are disposed to consider my views try them by the word of God; for they are worthless if not sustained thereby. According to Bible authority, spiritual truth can be discerned and received in the love of it only

by those that are spiritual, so that he who relies on that standard never satisfies those opposing.

I was, perhaps, as much opposed to "this sect everywhere spoken against" as any one of you number, and verily thought such a course was doing God service. I embraced the Andrew Fuller system, and was under teachers of theology — was sincere in thinking salvation was offered and only offered to all men — that it depended on the creature's own will whether he accepted it or not — that Sunday School teaching was a wonderful help in the Lord's work — that missionary boards were a happy organization for spreading the gospel — that theological teaching was a wise provision for training a man to preach — that money would hasten the conversion of the world, if we only had it; glorying in this age of wisdom in devising and developing many fruitful measures for accelerating the progress of truth, and regarding the man blind and bigoted who would not come up to the help of the Lord against the mighty.

During this period of several years, some of my actions were bad enough to stagger me. Trouble like dark bilows would at times roll over me, succeeded by short relief. My zeal, however, continued unabated; but the tasks began to increase.

Suddenly corruptions arose everywhere within me with a fierceness uncontrollable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought, was on me. Hell was the only place that could fitly receive me, and was so just in God in sending me there, that my soul must approve the righteous sentence. While sinking down Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, "If God gave you Christ, how shall He not with him also freely give you all things." Since then Christ is my only hope, and all human righteousness appears as filthy rags from

which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher.

Upon this new and I hope heavenly teaching, which was about five years ago, followed fresh troubles, but of a different sort. A general dissatisfaction with the principles and practices of the denomination I had until then gloried in, began to arise.

(Continued next month)

EXPERIENCE

Early this year while riding in my car and meditating on the scriptures, I was caused to think on the Lord Jesus when he was here in the world and the love that He had for His people, even to love them so much that He gave His life for them. During this meditation a voice seemed to speak in me saying, "Love one another, even as Christ did love the Church for which He died. Even so you should lay your lives down for the brethren."

Here I was caused for a time to feel a deeper love for the Children of God than I had ever felt before, and this love continues with me even till now.

At the Union Meeting in March I saw some members from the Upper Country Line Association. I asked them if they knew how Elder King and Elder Spangler were. They said that Elder King was doing right well, but that Elder Spangler was not well, for he had suffered another attack. When I heard of his condition, a feeling came over me that I had never experienced before in my life. A feeling that brought me so low that I felt the pure love of God in my heart and soul. If I have ever known what the love of God is it was at this time, flowing from my heart out to the people of God everywhere. There was a power about this love that seemed to reach out and embrace the whole flock of God. This was so precious and sweet to me, and the sweetness of His grace that I enjoyed continued with me

for some time.

That evening as I was on my way home alone, that power (the power of God) pressed me down so low that I was made to pray for His Elect, wherever they were. In this prayer, there was only one brother that I was made to mention by name and that was Elder Spangler. Why, I do not know, but the thing that I do know is that I was made to pour out my pure heart and soul to the mighty God of Heaven for Him and all the Saints of God that He had called from Nature's darkness to the light of His Glory. In this prayer I was caused to pray for each one of His ministers that He has called by His grace to stand on the watch-walls of Zion to cry aloud and spare not the whole counsel of God, that He make them to stand before His Church as brave as a lion and as harmless as a dove, seeking not to please man, but to be brave enough to preach the unadulterated Gospel of the Son of God to its fullest extent.

I do not know the words that went out of my mouth in this prayer other than those above; and also that if there was any one that was trying to preach that He (God) had not called that he would bless His Church by giving them (the Church) wisdom in the true sound of the Gospel so that they may be able to judge between the true and the false doctrine, and that the church may cause each one that does not bring the true Gospel of Christ Jesus the Lord, to be set down, lest they divide the flock.

Here I begged God that His love and mercy might be made manifest in each one's heart in a way that would cause them to keep themselves unspotted from the world; and to lead them by the Holy Spirit.

After this there came a desire in my heart to visit the Dan River Church in the Upper Country Line Association. I thought that I would go and be with them on the fourth Sunday in June. However, I felt unworthy to be with so great a people. As time passed I fully

thought I would go, and I obtained leave from the church I serve at this time, so that I could go, but at the same time I had a feeling to come over me that I would not go.

About two weeks before this meeting my sister was taken desperately ill and continued to get worse from day to day, to a point that I could not leave and go that far from home. She passed away on Monday after the fourth Sunday in June, 1959.

At this time I felt so low in my feelings I did not know what I should do, for I knew I was not fit to live nor fit to die. Oh how I would pray and beg my God for mercy, and if it could be His will to deliver me from such a low place, and I was made to say with the Psalmist, "O Lord, restore unto me again the joy of thy salvation."

During this condition I was made to think back on my prayer to God that His Church might cause each one that is not called by the Grace of God to preach, and that brings to them false doctrines, to be set down. This made me beg my God for mercy and in some way to show me if I were really called by His grace to preach. Oh how I would beg the good Lord to give me more evidence that I was a yokefellow in the ministry with such servants of God as Elder W. E. Turner, Elder A. P. Newbourn, Elder King, Elder Spangler, Elder Helms, Elder Ayres, and all others that were called by the grace of God to preach the unsearchable riches of Christ Jesus and His kingdom.

At the Pigg River on Saturday I heard Elder Spangler preach the most wonderful discourse to me that I ever heard from the lips of any man. Oh how the tears of joy trickled down my cheeks. I also saw tears in the eyes of many others during this preaching. Oh how my heart and soul did feast on the bread of Heaven at this time. I feel to know that when one is blessed to feast on the Word of God as I did, and I am sure that others did, during this preaching that they are eating of the bread of

Heaven which Jesus Christ spoke of when He said, "I am the Living Bread that came down from Heaven wherein if a man eats thereof he shall never die.", and also He said, "The Bread of God is He that come down from Heaven and giveth life to the World." (The Word of God)

After this I was made to wonder if I had ever been blessed to feed any of the Saints of God, even just one. Oh how I longed for and begged my God to give me again a little more evidence that would cause me to know that I was one among the servants of God which He had called into the ministry of Christ Jesus. This was then, and is now, all of my desire. Oh but how can I know. It is all Hope, which is enough if it is God given Hope. It is an anchor to the soul both sure and stedfast. After a few days I was caught away in a dream or a vision one night, and in this I was made to see myself just as you would look at another person ten or fifteen feet away from you. There I saw myself as if I could not walk very well without help. There was Elder Spangler on my left with his right hand under my left elbow and some other minister on my right with his left hand under my right elbow, just as they were helping me to go.

The minister on my right I did not know at this time. However, I was made to know that each minister that is blessed to preach the Gospel is a help through the Gospel to each minister that hears him, as well as all the people of God are when they are blessed to eat of that Heavenly food to the comfort of their soul. The minister whom I did not know in this vision was taller than I and was on my right side. This troubled me, for I was made to know that it was a minister of the Gospel of Christ Jesus called by the grace of God.

This would appear to me from day to day as the time passed, so I would wonder just what it meant. I would pray to God for enlightenment on these

things but none would come, so my prayer to God for mercy was with me day and night that He might give me evidence in some way that would comfort and assure me that I was one that was really in the number that had been called by His grace to the ministry of Christ Jesus the Lord, to feed his little ones. (the Flock of God)

At the Smith River Association on Sunday, I heard Elder Spangler preach again. This lifted me up for a day or two and comforted me so that my heart did rejoice in the love of God, for he was blessed each time to preach the blessed truth of Jesus and His Kingdom, as I believed them, better than I. During the next day or two, I felt that I had eaten of the Bread of Heaven to the fill of my soul, but soon I was back in a low place again.

A few days after this, I was caught away in another dream or vision, which, I do not know, but I do feel that whether asleep or awake, it was of the Lord. In this dream, I again saw myself and Elder Spangler walking, and between us was one like I had never seen before. It was in the form of a woman's body and was several times the size of a natural body. She wore upon her head a crown of pure gold, which was shaped differently from any crown that I had ever seen before. It was round and extended above her head to a point with a large star on top, which was filled with small stars or diamonds that shone and glittered as we went. It fitted her head perfectly. The garment she wore was of one piece, having no seam or waist band, and being straight from top to bottom, was free of wrinkles. This garment was also filled with stars or diamonds, without number, that glittered as we went. I say we, for Elder Spangler was on her left and her left hand held him firmly, and I was on her right, and her right hand held me firmly. Elder Spangler and I were dressed in the same clothing that we wore in my first vision when he and the other minister were helping me to go. I have

already said that I did not know who the third minister was in my first vision and I will try to tell how I was made to know who he was.

At the Kehukee Association I heard Elder Taylor preach a wonderful discourse. I wish I could tell just how much I received from it. It was food to my heart and soul, for in it I could see Jesus, the Way, the Truth, and Life being declared to the fullest extent. To me it was the whole counsel of God.

After this, my mind would go back to that day, and the lifting up that was mine to enjoy. Some how there was something about the way that Elder Taylor appeared to me while preaching that day that did not leave me.

On the fourth Sunday in October at our association while Elder Taylor was preaching so wonderfully, and to my comfort, I would look at him and wonder just what it was about his looks that I did not understand. As he continued his discourse, and nearing the end of it, he in some way lifted his left hand slightly, and I, looking at him as he held his left hand in that position for just a few seconds, was made to know that the other minister that I saw with me in my dream was Elder Taylor, for I could feel the same touch of his hand as I did in the dream, and he was dressed in the same clothing as he was in the dream.

I so much desired to tell Elder Taylor of this experience then that I was even burdened by that desire in my heart. All I could tell him then was that I may write him and tell him of an experience that I had witnessed some time before.

This vision or dream caused the greatest calm to come over me that I have ever known. Also it seemed to increase my faith in the Son of God and to renew my hope in the Lord Jesus Christ to a point that I felt surely I was one that had been called by the Almighty God to preach the Gospel of his dear Son along with the other ministers of God that I had seen in the two dreams

and others that had been called by His grace.

I was made to know that the woman that I saw was the Church of the Lord Jesus Christ and the large star on top of the crown she wore was Jesus himself. The stars that were in the crown and in the garment that she wore were the Saints of God that have passed on from this unfriendly world, and their spirits that have entered into the Paradise of God there to await the coming of Christ on the resurrection morning to gather all of the saints of God and to take them to the Father in Glory. These stars were without number.

Elder Spangler and I were with this body, he on one side and I the other, and we were held so firmly by her that there was no way that we could be parted from her. I was made to know that each of the elect family of God that remains alive in this world is so firmly connected to them that have gone on before that they too are given a desire even as Paul was when he said, "I have a desire to depart this life and be with the Lord which is far better." So when we do depart this life here in this world we too will take our place in the Paradise of God together with them that have gone before to await in a state of perfection until Christ comes again to take us home to eternal Glory, and at His appearing, these our bodies will be raised from the graves in the same state of perfection that His (Jesus) body was when he was raised from the tomb on the third morning after He was crucified and placed in the grave. Then the spirit of each one of His Saints will enter into their bodies and we will meet him in the air to ever more be around the Great White Throne of God to sing praises to God the Father, God the Son, and ever blessed Holy Spirit in that world which will never end. Amen.

(This experience was witnessed by the writer during the months from first of February to the first of November, 1959.)

S. R. Boykin
1702 Tryon Road
New Bern, N. C.

"HOW MARVELOUS THAT I DARE
TO HOPE!"

1360 1st Street,
Chehalis, Washington

Editors of the Signs,

Dear Brothers in Christ:

. . . I believe I subscribed for the Signs in 1932, and I saved every copy of it. It was a welcome visitor in my home, and I found much comfort in its articles; or most of them: I am limited in understanding, and sometimes I failed to see all that was contained. I have begun to give my papers and books, "My Treasures", to younger people who I know will enjoy them.

I have been bed-fast exactly half the time for the past two years, and can only get from room to room now by the aid of crutches. I do not expect to ever be able to walk alone again. But let me hasten to add that the blessed Comforter is ever near, and sees all my faltering steps: He knows and cares, and I cannot complain. "In everything give thanks," is not easy to do; but through Christ I can do all things, for he strengthens me.

The end of my time on earth is not far away, and for this I daily give thanks. For I feel to know that there are better things ahead for those who love the Lord, and surely, if I know anything, it is that I love the One who gave his life that I might live in eternity with Him — that I might live in the mansions He prepares for those who love him; that I might feel He has ever interceded for me, there where he sits at His and my Father's right hand. How marvelous that I dare to hope! Yet He caused me to hope, caused me to pray, and caused me to love; and I can never thank him enough for all the wonders that have fallen to my lot. "Praise Him, Oh my soul. Praise Him

for ever."

This may be published, if you wish, that others may hear from me, as I cannot write as many letters as I once did. May He bless you in his service.

Yours in hope of God's mercy,
Mrs. Effie Parke

A WONDERFUL MEETING

The fifty-fourth annual session of the Upper Country Line Association convened with the church at Lick Fork, Rockingham County, North Carolina, the third week-end in July, 1960, including the Third Sunday, Saturday before and Monday following.

Nine associations were represented, including the Kehukee, the oldest Primitive Baptist Association in the United States. The Country Line and the Kehukee have had a continuous correspondence for over one hundred and fifty years. There were about thirty visiting ministers, from six states, who spoke during the meetings. Included were: Elder A. B. Ayers, Kehukee Association; Elders E. D. Gafford and Sam Dean, from the Ebenezer Association of Alabama; Elder E. J. Lambert, of the Sulphur Fork Association of Texas; Elder R. W. Rhodes, of the South Quachita Association of Louisiana.

Elders W. E. Turner, S. R. Boykin, W. B. Barnes, and L. H. Stephenson of the Black Creek Association in North Carolina; Elders A. P. Newborn and C. N. Bunn of the Contentnea of North Carolina; and Elder Lester Lee of the Seven Mile Association of North Carolina.

Elders W. R. Dodd, and R. S. Payne of the Staunton River Association; Elders J. P. Helms, Posey Plybon, E. C. Jones, Lenord Brammer, J. R. Hollandsworth, C. E. Turner, O. K. Tench, P. E. Ingram, Rufus Brown, and Otey Conner of the Pigg River Association of Virginia; Elders B. O. Thompson, and F. L. Clark of the Smith River Association; Elder J. R. Lane of Harmony Church of West Virginia; and Elder George Weaver of

the Virginia corresponding meeting.

The home ministers of the Upper Country Line present included Elders W. C. King, J. W. Gilliam, Jesse Paschal, Harvey Smith, Ernest Oakley, Haywood Wray, and D. V. Spangler; also licentiate Kenneth Key. There may have been others that I do not recall at present — we appreciated having each one.

I think there was the largest congregation seen in fifteen years at an association; estimated at five thousand. The preaching was in complete harmony with the principles of salvation by grace: ascribing all honor and glory to Him, in whose name we believe we were met. There was preaching from the stand morning, afternoon, and night.

Surely there was the manifestation of the fulfillment of the Psalm: "How good and how pleasant it is for brethren to dwell together in unity." No discord was heard throughout the meeting, but there were many tears of joy, manifesting that the Lord was in the place. Surely these meetings are of much benefit to the dear people of God — when they are blessed to meet to worship in an associational capacity, with nothing in view but to worship God, and have spiritual communication with each other. That is the true purpose of these meetings: it is not to control or dictate to the churches, or to legislate for the churches, but to worship God and mingle with the little ones.

D. V. Spangler

HER ADDRESS IS CHANGED

Chico, Calif.

Elder D. V. Spangler,
Danville, Va.

Dear Brother Spangler:

This is to ask a favor of you. I have been moved to this new address because of my helpless condition. My new address is, Marion S. Brooks, R. F. D. 1, Box 763A, Chico, California. Will you please give the new address in the dear

old Signs so that the brothers and sisters of the Old Baptist churches who have written me, may know what has become of me?

Many long years have I enjoyed the Signs of the Times without price, and I love all the writers. Their good letters are the only preaching I ever get. Only three times in my life have I heard them preach, and I am almost eighty-five years of age. I realize that I am a sinner, and if Christ didn't die for me there is no hope. My sins sometimes rise up before me like the blackest clouds; and I feel that I never did a good thing in my long life. I have tried, only to realize that I am a hypocrite. I am very helpless; surely it won't be much longer before I cross the bar.

If you will publish this, I will appreciate it, that the brethren may have my new address. May God's blessings be yours. With love and fellowship for all the household of faith.

Marion S. Brooks
R. F. D. 1, Box 763A
Chico, Calif.

"A MAN SHALL BE A HIDING PLACE"

"And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land." (Isaiah 32:2)

Prophecy, as we understand it, is the foretelling of events to come. In the foregoing scriptural quotation the Prophet has spoken of a "man" who is a refuge under certain prevailing circumstances. The person or people under consideration are those who find themselves in need of a refuge from conditions over which they have no control.

The man referred to by the Prophet is, as we understand, Jesus, for what he is in the quotation could not be fulfilled by any other than He. For He is the Eternal Son of God; the Creator, the Redeemer, the final Preservator; and

resurrection of the dead.

The depraved nature of natural fallen man cannot know or foresee his needs. Neither is he capable of reviving himself to the higher order, or spiritual life as it is in Jesus. Nor can he provide for himself a refuge from the menacing and deadly effect of sin and death.

The Prophet has spoken of elemental power and influences which man has always yielded to. Even though the ingenuity of men has devised many inventions, yet God "hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26)

In our text Jesus has made reference to the uncontrollable power of the elements by man. This has reference to the uncontrollable power of sin in the mortal nature of man. It is a debt that must be settled not by the resolution of fallen man in a self-righteous change — "For all have sinned and come short of the glory of God." (Rom. 3:23) The law cannot be a refuge, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." (Rom. 3:20) Since God is holy the debt of sin must be settled by the holiness of God in His own Son. It is true the unregenerate find rest and comfort in their deeds of self works until the Holy work of Jesus plants the incorruptible seed of holiness in the heart which reveals the depraved and lost condition. Then there is an awakening to the lost condition and the deadness of self-righteous works. David's horrible pit is then an experience. (Ps. 40:12) Pharisaical preaching loses its charm, for natural strength is dead. David in the horrible pit and Peter in the sea are sinking. They could not revive by the strength of nature. The same works that had before lifted them up were now taking them down. The bottomless pit of sin and the roaring waves of destruction can never be conquered by self works. The natural trend of fallen nature is to sin and disobedience to the law of God. This is a known truth to every child of God by sad experiences. "For the carnal

mind is not subject to the law of God, neither indeed can be." (Rom. 8:7) When the holy spirit is born in the soul and the old man nature is fully revealed in its ghastly form there is often a longing to hide from self. Sin and its evil effect is a strong, chilly wind to the Lord's humble poor. Jesus is their covert.

The Prophet speaks for himself in deep, humiliating words of sorrow: "Then said I, woe is me; for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts." (Isaiah 6:5)

My dear poor in spirit, when you pause in deep meditation, loathe and deplore your state, whisper deeply within the heart: "Lord if my brethren knew me as I am, they'd have no more fellowship for me," you may take courage in a most precious hope, for your eyes have been opened to see the King (Jesus). The Prophet did not find these defects of depraved nature until his spiritual eyes had been opened to see the King. This is when we feel to need the covert (Jesus) from the tempest of the powers of sin, its destruction and destitution.

It is not infrequently when the Lord's humble poor recline at night with a desire to pray, before they are aware they have left off praying and the mind wandering on some earthly object. How barren it makes one feel; how dry. It takes the "Rivers of waters" (Spirit of Christ) to revive the dry places, to water the barren soul poverty.

How often do we hear many of our aged brethren complain of their desolate condition, that their seasons of hearing and rejoicing seem to grow further apart as though a famine had begun. (Amos 8:11) The more the revelation of Jesus the greater the destitution. He must increase, but I must decrease. (John 3:30)

It is the gospel that gives a sure hiding place and a refuge. It creates a need and fills that need, creates hunger

and feeds the hungry.

It is the gospel that gives the knowledge of light and darkness. "I form the light and create darkness: I make peace and create evil. I the Lord do all these things." (Isaiah 45:7)

Formation and creation are here accredited both to the holy and divine work of God. The light of the gospel in all its virtue and power is formed by revelation in the heart of the redeemed. This formation creates a knowledge of the darkness and horror of sin in its deadly nature. The revealed peace of God in the soul is as a rest in the shadow of a great rock (Jesus) when the knowledge of evil is created within by Him who is our peace. (Eph. 2:14) Light and peace would have no meaning except from their opposite effect. How beautifully the scripture sets forth the complete destruction, eternally of darkness and evil by the atoning blood of Jesus for His redeemed. He is our hiding place, covert, as a river of water in a dry place and as the shadow of a great rock in a weary land.

Submitted in love and for truth's sake.

(Elder) W. E. Turner
403 Monticello Drive
Wilson, N. C.

BY HIS MERCY

Oh! the love that cannot die
Does not weaken as time flies,
But is ever as a guide —
That is by His mercy.

By the streams and hills and dales
Where our Shepherd has tilled well;
And that love is not for sale
He tells them with his mercy.

These sheep that are wandering home:
Sometimes far away from home;
Sure He knows which are his own;
That is by His mercy.

Oh! I know that I have strayed
In my stumbling, wandering way —
Knowing now it was His will —
All is by His mercy.

Hoping as I go along

In my heart to hear His song,
And sing His praises all day long
Telling of His mercy.

Sweet it is that song of grace,
When He shows His smiling face;
Thus the spirit takes its place,
We are blessed with mercy.

There's the mercy-seat I see
Where it was prepared for me,
And by thy ordained decree
I have found thy mercy.

Thy will be done with me today:
Keep me in this willing way
That I might have a heart to pray,
Asking for thy mercy.

There upon the mercy-seat
My soul heard music that was sweet:
It was thy word, and truth was preached;
I knew it by thy mercy.

My lot was cast there at your feet:
In tears you shared this love with me.
With handshakes warm and smiles so sweet,
May I live with you in His mercy.

(Mrs. Rachel Wray, wife of Elder Haywood Wray, of Mt. Pleasant Church, N. C.)

REMEMBER ME

Remember me, O Lord, when clouds surround
The place of thine abode, and all is drear;
When passions wild spread devastation round,
And the overburdened conscience droops with
fear.

E'en then, unholy and defiled with sin,
Unloving and unlovely though I be,
With slipping feet without, and guilt within,
Forsake me not. O Lord, remember me!

Remember me, O Lord, when in the world
Amidst thy enemies my pathway lies;
When oaths and blasphemies around are
hurled,
Help me towards thy throne to lift mine eyes.
Then do thou keep the portals on my lip,
Lest I, in trying to defend, dishonor thee —
Lest my unguarded tongue some word let
slip!

Remember me, O Lord, when in the church,
Among thy saints, as one of them I move;
Give me with diligence my hope to search,
Lest I a blot be in their feasts of love.
Keep me from judging harshly in the thing
That working in myself I often see;
Help me each knotty circumstance to bring
Before thy throne. O Lord, remember me.

Remember me, O Lord, when worldlings smile,
When less of earthly sorrows press me down;
Let not their gilded baits beguile,

But rather let me see the sinner's frown.
When my unstable mind would look around,
And pause, and parley with the enemy,
Then let thy word in solemn accents sound
Within my inmost soul. Remember me.

Remember me, O Lord, when life and joy
From thy dear presence swells within my
breast,
When thy sweet praise my willing thoughts
employ,
When on my branch the heavenly dewdrops
rest;
O then, lest Satan snatch that gift away,
A gift so highly prized, a gift so free,
Help me in spirit fervently to pray:
"Guard thine own work." O Lord remember
me.

Remember me, O Lord, through all the way
Thy wisdom had designed that I must tread.
And when my weary, sinful frame I lay,
While earth recedes, upon my dying bed,
When death's chill arms around this form is
cast,
Still help me to prefer this only plea:
"Thou refuge of my soul, from first to last,
Jesus, my only hope, remember me!"

B. M. — Gospel Standard, Jan. 12, 1860
(Re-published by request)

NEW VERNON MEETING

The yearly meeting of the New Vernon Old School Baptist Church will be held the 1st Saturday in October — October 1st. All members and friends are invited to attend.

(Elder) A. J. Slauson

NOTICE OF THE LEXINGTON-ROXBURY ASSOCIATION

The Lexington-Roxbury Association is appointed to be held with the First and Second Roxbury Churches, of Roxbury, Delaware County, N. Y., at Halcottville, Delaware County, N. Y., on Wednesday and Thursday, September 14 and 15, 1960.

Those coming on Tuesday take Route 28 to Fleischmans, then take Halcott Center Road out of Fleischmans at Esso Gas Station four miles to the Maples (Mr. and Mrs. James Peet). Those coming on Wednesday go directly to the Meeting House at Halcottville. Those expecting to stay one night or more will please send a card to Mr. and Mrs. James Peet, Halcott Center, N. Y.

An invitation is extended to our ministering brethren and friends to meet with us.

Amasa J. Slauson
Prudence Hinkley and
Virtue Ballard, Church Clerks

Danville, Virginia September, 1960

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Danville, Va.

HAVE YOU SENT IN A NEW
SUBSCRIPTION LATELY?

EDITORIAL

BLIND BARTIMAEUS

(Mark 10:46-52)

"And they came to Jericho: and as He went out of Jericho with His disciples and a great multitude of people, blind Bartimaeus, the son of Timaeus, sat by the highway side begging."

The subject of this article was blind and poor, so that he was, through extreme poverty, forced to beg from day to day. In this sad condition he sat, longing and hoping for someone to relieve him in his misery. Little did he

know or think that he was an object of God's Eternal love and mercy, that prophets had long told of One who should come to open the eyes of the blind, that Jesus would come and save them. "Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing." Isaiah 35:5-6. Although he was blind and poor, yet he could hear and hearing is a wonderful thing, but there is a more wonderful blessing in a knowing and discerning a certain sound; as one of old said "Blessed is the people that know the joyful sound;" and again, Paul said "If the trumpet give an uncertain sound, who shall prepare himself to the battle?"

This man had been moved with expectation many times as the crowd passed by, but this time was an acceptable time, it was "the time of love." Ezekiel 16:8. How many times he had heard of Jesus we are not told, but this man had a desire. "Those feeble desires, those wishes so weak, 'tis Jesus inspires and bids you still seek."

"And when he heard that it was Jesus of Nazareth, he began to cry out, and say, "Jesus, thou son of David, have mercy on me." What a sweet and suitable prayer for such as he, who had sat by the wayside of life in this world, blind to any hope of peace with God or felicity in a world to come. He must have felt as some do now, that he was a beggar poor at mercy's door and that none could help him but Jesus of Nazareth. "And many charged him that he should hold his peace." How few there are who understand the case of such an one. Many charged him and no doubt unbelief had done its worst to keep him silent, but his sorry plight and the presence of Him who lightens those who

sit in darkness and in the shadow of death caused this poor man to give a deaf ear to the many, and spurred him on to cry "the more a great deal, Thou son of David, have mercy on me." How good that his cry was to Jesus only, for "there is none other name under heaven given among men, whereby we must be saved." Such a cry in such a condition caused Jesus to stand still. "And JESUS STOOD STILL, and commanded him to be called." What amazing grace, that the King of kings and Lord of lords would design to notice a poor poverty-stricken creature and give commandment concerning such. It seems here that the work of the ministry finds its appointed place. "And they call the blind man, (how?) saying unto him, Be of good comfort, rise, He calleth thee." Their soul-cheering testimony is Be of good comfort, "Comfort ye, comfort ye my people, saith your God." We are sure if Jesus is present and He has sent a man, that man will ever carry a message of comfort to God's humble poor. Even if his testimony carries with it a word of reproof or rebuke the receiver will find it to his comfort and instruction.

We would here state that we do not think that this beggar could rise in his own strength, rather we believe that the Spirit of God, who had brought him to feel his need, gave him faith at the word or command of Jesus, for "where the word of a King is, there is power." Enabling grace lifted him to his feet, unfit as he felt to be. "And he, casting away his garment, rose and came to Jesus." He, no doubt, had often pulled that covering around him to make himself presentable to his fellow men. Faith in Jesus enables one to cast away his garment of self-righteousness to the moles and to the bats, and he arose (just as he was) and came to Jesus. "And Jesus answered and said unto him." Jesus ALWAYS answered the cry of faith. It was faith that, in another

place, enabled the woman to press through the crowd, saying, "If I may but touch his garment, I shall be whole." Her touch, without faith, (which is God's gift) would have been just as unfruitful as that of the many others that the disciples said touched him. Jesus did not say, thy touch hath saved thee, but "Thy faith hath made thee whole." Faith enables a poor beggar to ask and receive. "What WILT thou that I should do unto thee? The blind man said unto Him, Lord." faith enables one to know and call Him Lord. "Lord, that I might receive my sight."

Jesus Christ our Lord came into the world to give His life a ransom for many, this was the declared will of our Eternal God by the mouth of His prophets since the world began. This world was under a curse and so was Jericho, from which Rahab the harlot and all that she had, were saved by sovereign grace, when Jericho was overthrown. It is interesting to read what Joshua said at the time of the destruction of Jericho. "And Joshua adjured them at that time, saying, Cursed be the man before the Lord, that riseth up and buildeth this city Jericho. He shall lay the foundation thereof in his first-born and in his youngest son shall he set up the gates of it." Joshua 6:26. This prophecy was fulfilled when one of the most wicked kings, Ahab, reigned in Israel. Hiel built Jericho, "he laid the foundation thereof in Abiram his first-born, and set up the gates thereof in his youngest son Segub, according to the word of the Lord, which He spake by Joshua the son of Nun." Thus Jericho, which represents man's works, whether best or worst, is under the curse. David declared that "Every man at his best state is altogether vanity, surely every man walketh in a vain shew."

It was here that Jesus came to live a life of perfect obedience to God's holy law and to die for the sins of those whom the Father had given Him, the

ones who are called MY PEOPLE in Isaiah 40. For them He died and rose from the dead for their justification. For them He wrought out a perfect obedience, and by His blood forever washed away the stain of sin from them. To them the servant of God is sent to declare that they have received of the Lord's hand double for all their sins. As Toplady sings, "My Saviour's obedience and blood hide ALL MY TRANSGRESSIONS from view." It is thus the work of the Holy Ghost, the third person in the Trinity, who is also the Spirit of the Son as well as of the Father, who is, in this Gospel day, performing the work of grace in the hearts and lives of those who are His, taking of the things of Jesus and showing them unto us. What a transformation the work of God's Spirit makes upon an individual. He becomes a stranger here, heaven is his home, he is "content and pleased to live unknown till Christ His Lord appear." Jesus said to the blind man, "Go thy way." What way was that, the way he had travelled among those in Jericho? Yes, but while in the world ye are not of the world. Jesus said "Go thy way, thy faith hath made thee whole," saved thee from this Jericho, this world, and your affections are on a world to come. "And immediately (from the moment Jesus spoke) he received his sight, and followed Jesus in the way." It was his sight, it is true, but how different were his vision and prospects to what the natural man with natural sight has. He followed Jesus in the way, Jesus, our shepherd, husband, friend, our prophet, priest and king. O, to be a follower of Him in the way. To love one another with a pure heart fervently is one of the clear evidences of following Him, of being one of His disciples. The eyes that He opens can look two ways, they look at Jesus as the altogether lovely, and at the saints and excellent in the earth as those who are to be admired and loved for Christ's sake, they also look within and see so much there that they mourn over and loathe, that it

makes them shun the paths of those who seem fully satisfied with the Jericho which man has built under the curse. To quote David whose eyes had been opened "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes. For he flattereth himself in his own eyes, until his iniquity be found to be hateful. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. He deviseth mischief upon his bed; he setteth himself in a way that is not good; he abhorreth not evil." Psalm 36:1-4.

Our beloved Shepherd goes before His flock and leadeth them, His Father gave Him "for a witness to the people, a leader and commander to the people." Isaiah 55:4. Jesus said, "A stranger will they not follow, but will flee from him: for they know not the voice of strangers." John 10:5. Bartimaeus went his way as commanded by our Lord, but he also followed Jesus in the way. Being buried in a liquid grave was Jesus' way, a confessing Him before men, and a humble desire to walk in His commandment, walking in love.

We read of one, who, leaving the city of Jerusalem, went down to Jericho and fell among thieves. The priest and the Levite went by on the other side that was not Christ's way, but one who was called a Samaritan and journeyed THAT WAY came and bound up his wounds. How lovely! He bound up his wounds, He brought him to the inn, which is a type of the Church of God, which surely is a resting - place for poor wounded souls. He laid Himself out for the well-being of those who are in distress. Of course the parable was given for one who would justify himself. Our Lord, when He concluded that parable, said to that man, "Which now of these three, thinkest thou, was neighbour unto him that fell among thieves? and he said, he that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise." Luke 10:36-37.

Doing the word was one of those

things that those who followed Jesus in the way are commanded to do. Many may hear the word, as we can see in the parable of the Sower, Matthew 13, but Jesus commands a blessing on doing the word. This is not an easy task, for he says, "I gave my back to the smiters, and my cheeks to them that plucked off the hair." Isaiah 50:6. When He was reviled, He reviled not again. Our Lord has given a perfect set of rules that the man of God might be fully furnished unto every good work. How then can such as we follow Him in the way when we are so prone to err? Surely even that puzzling question finds the answer in our Shepherd's words. David says, "He maketh me to lie down in green pastures, He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for His name's sake." Psalm 23:2-3. He must do this Himself, and those who follow Him in the way, learn to wait upon the Lord for enabling grace. He who has given us faith to look to Christ, will also freely give us all needed aid to walk in THE WAY.

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

ANANIAS AND SAPPHIRA
(Acts 5:1-11)

G. BEEBE'S SONS —
 DEAR BRETHREN:

Last night I received a request by letter to say something through the Signs upon the subject embraced in the Scripture named above. My correspondent gave no name, but the postmark was Nolensville, Tenn., if I am not mistaken. I would have preferred writing directly to my unknown correspondent had the name been given; as it is I will try to suggest a few thoughts for the Signs upon this most important theme.

It is important and full of solemnity to us, because that in it we see displayed a disposition that is abhorrent to God, and the judgment of God against those who do such things.

The wonderful scenes of the day of Pentecost were just past, and the first gospel church had just been organized. The hearts of the thousands of believers were filled with zeal and love to the cause of God and to each other. They felt themselves to be brethren indeed, and the tie that bound them together was felt to be higher and holier and nearer and dearer than any earthly relationship. It was also a time when the malice and enmity of the ungodly world about them raged very fiercely. This also served to weld their hearts more closely to each other, even as iron is softened and welded in the fire of the furnace and by blows of the hammer. As has been the case in all ages since, so was it the case then, that many poor were among them; and such was the love and brotherly feeling among them that each one who could was anxious to minister to those who had not, and each one felt that what he had was the Lord's and was as much for the use of his brethren as for his own.

There was no command that any one should sell what he had and bring the proceeds into a common fund; neither afterward do the apostles enjoin any such thing. In fact, all that they say in their various epistles to the churches with regard to the duty of giving implies that each brother or sister was to retain his own portion of his Lord's goods and use it individually for the glory of God and the good of others. But here they were filled with perfect love, and love made them feel that they were all but children in a common family. The possessions of this world looked small. The world itself was soon to fade away. Persecution was all about them. No man said that what he had was his own, and they had all things common; and no one lacked, because those who had possessions sold them and

brought the price and laid it down at the apostles' feet, and distribution was made to every man as he had need.

Now I wish to make a suggestion or two right here. The spirit in the disciples that led to this is a right spirit. It is the spirit of him who kept back nothing from his needy people, not even himself. The same spirit should actuate us in all our lives. It is Christ-like to be asking not what has our brother done, or what is he going to do, but, What can I do for the relief of my needy brother, for whom Christ died? It is Christ-like to say not, "How little must I do?" but, "How much can I do?" This is love; love such as brought Jesus down to die for us; love that can never do too much to honor God and comfort in any way his people. The same love now will lead each believer to count what he has as not his own if another is needy. A mother, out of love, counts nothing too costly for the child she bore. So was it at this Pentecostal season, and for a time afterward, among the followers of Jesus.

A second suggestion is this, that they brought what they had and laid it down at the apostles' feet, that they might do with it as they would. The apostles were men inspired of God, and what they did was from heaven. Their decisions were the decisions of God. To-day they sit on thrones judging all the Israel of God in all things. We are to-day bound by their judgment. Our time, our property, our every qualification, are of right subject to their control by the commandment of God. We also ought to always bring everything that is ours and subject it to the will of the apostles, as expressed in their various letters to the churches. It is as true today as then, that all things should be regarded as common, and that all should be held by us to do with it as the word of inspired apostles dictates. We are not commanded to have a common treasury or a community of goods, as do the Shakers, or followers of Ann Hutchison, or as is the dream of Social-

ists today; but we are commanded to hold what we have as the Lord's, and to do with it as his word requires.

It was a delightful time in the church when love filled all hearts, and union and sympathy were felt. But there is no Eden without its serpent; there is no lovely church without its blemish; there is no exaltation without its thorn in the flesh to humble us. So right here, in this garden of the Lord, so richly watered by the rivers of grace, where the fruits of the Spirit were growing so abundantly, we are told of one spot of darkness and deceit and sin against God. By it we may learn that we need not expect to find a perfect church on earth. No matter how orderly, how loving, how zealous a church may be, we need not to be surprised if we find members who bring sorrow to our hearts by some evil way which they are following.

Here we have the account of a man and wife, members of the church, and apparently as earnest and full of zeal as any others, who yet were not one in spirit with the rest. They wished, no doubt, to be thought as earnest, as loving and as zealous as any of the rest. They wished to purchase popularity, and at as cheap a rate as possible. They also sold their possessions; and then, instead of bringing all, they kept back part of the price secretly, and sought to deceive the apostles and the brethren by making as though they had brought all. They lied to God!

This suggests one or two reflections. First, Peter charges upon Ananias not a wrong done to his brethren, but a sin against God. "Why hath Satan filled thine heart to lie to the Holy Ghost?" In this is seen a great principle of truth, which ought to control our judgment in all cases where wrong is done. It is not against man, but against God, that any of us sin. So David, after he had so grievously wronged Uriah and Bathsheba, and was aroused by the words of Nathan to see the enormity

of his crime, said, "I have sinned;" and in his confession to God in the fifty-first psalm he said, "Against thee, thee only, have I sinned." The view of his sin against God swallowed up all thought of personal wrong done to his devoted captain and his wife; and in the subject under consideration Peter was not moved by the thought of not having all this money to handle, nor by the thought that some poor ones might suffer any lack in consequence of this, but solely by the consideration that Ananias had lied to the Holy Ghost. How differently we should act if when we are wronged we always remembered that the injury to us is nothing, but the sin against God is everything. So Stephen made no complaint about any personal injury, but simply thought of the sin of those who stoned him, and at the last prayed that this sin might not be laid to their charge. Does any one feel or speak or act wrong toward us, then let us also remember that they sin against God, and we shall find no room for anything but pity and a prayer for their forgiveness. If we have injured our brother in thought or word or deed, let us remember that to wrong our brother is but a small thing compared to the thought that we have sinned against God, which the blood of Christ alone could atone for!

The second reflection is this, that the sin was not in failing to give all into the common fund, but in the attempt to deceive involved in the matter. While the earnest love of those early Christians was prompting them to such a display of unselfish generosity as would excite the wonder of all who did not feel the same heavenly love, yet there was no command to do this. No man sinned who kept what he had in his own hand, meaning to use it himself as he might think wisest and best; but this man and woman desired a reputation for a love which they did not feel, and so endeavored to deceive their brethren. They wished credit for giving all when they gave but a part. Cov-

etousness is abhorrent to God, but hypocrisy is still more abhorrent.

The judgment of God was not long delayed. Both this man and his wife fell down dead. The penalty was severe, but the sin was a fearful one. Lying to the Holy Ghost! The penalty was also needful as a solemn warning to the church of God in every age. It is a lesson that we need as well as they. The effect then was that great fear fell upon the church, and upon all who heard these things. No doubt the same evil leaven might have spread further, since carnal nature is alike in every one; but wherever this story should be told it would be seen that God requires truth and honesty among his people above all things else. We must not profess more love than we feel. It is bad to love but little, but it is worse when, loving little, we desire a name for loving much.

It seems to me that one of the most solemn questions for each of us to ask is this, Are we professing more than we feel? What we feel is measured by what we do. Are we claiming that we are holding all that we have at the bidding of God whom we profess to serve, when we never think of asking, much less doing, the will of God in using what he has given us? Is our profession of love to God and his cause and his people hollow and vain, or is it real, vital and earnest? It is better to say frankly, "I do not hold all I have at the bidding of the Lord; I love my own pleasure and profit better than his will," than to act in this way while professing the opposite.

Today, as then, there are many calls for help in a financial way in the church. The poor must be cared for, houses of worship built and maintained, the pastor, who does as he is bidden of God, devoting himself to the interests of the church, must be supported, and other calls there are for needed aid. Are any of us saying, "I am doing all I can," when we know that we are not? Are any of us refusing to lay our all at the feet of our Lord, while at the same

time desiring that it should be thought that we are yielding all to him? If so, are we not bordering on this sin of Ananias and Sapphira? If we do not love the cause sufficiently to sacrifice something for it, let us frankly say so at once. Let us say, "I will give nothing for its support," and not, "I can give nothing." Let us at least be frank and honest.

This, it seems to me, is the one great lesson taught by this judgment of God upon this man and this woman. It rebukes the spirit in man which desires to appear what he knows he is not. Elsewhere in the New Testament is the duty to give enjoined upon all, each one as the Lord has prospered him; but this is not the special lesson taught here, and therefore I will not enter into this theme. If any having this world's goods are withholding them, to God must they answer. If any do not love the cause they feel it a hardship to help in any way; and if they do help, it will be because they desire to be thought well of, and not for the glory of God. We can only judge the outward act, but God judges the heart. These two people were stricken dead literally for their deceit. Many die in an experimental and spiritual sense because of this same sin. I trust that nothing may be found contrary to truth in what I have here written.

I remain your brother in Christ,

F. A. Chick

(The above was written by Elder Chick in 1889, and appeared in the Signs of November 27, 1889.)

**NORFOLK PRIMITIVE BAPTIST CHURCH,
NORFOLK, VIRGINIA**

The Norfolk Primitive Baptist Church, Norfolk, Virginia, is endeavoring to build a new meeting house, and need help from the brethren and friends in their undertaking. The present meeting house was condemned some years ago. They have purchased a lot, and as soon as they finish paying for it, they plan to undertake constructing a new building.

Their membership is not large, and the church is located a long way from other churches. It has not been the policy of the Signs of the Times to solicit help at large for the various undertakings, but knowing the circumstances well, we believe our people will be glad to help them in their undertaking.

Donations may be sent to:

Mrs. Ruby Coward, Clerk
1017 Park Avenue
South Norfolk 6, Virginia

Or they may be sent directly to the Signs of the Times, Route 5, Danville, Virginia. Any receipts we receive will be forwarded to the church, and acknowledgement made through the Signs.

D. V. Spangler

**MAINE OLD SCHOOL BAPTIST
ASSOCIATION**

The Maine Old School Baptist Association will convene, the Lord willing, with the Whitefield Church, Whitefield, Maine, on September 2, 3, and 4, 1960.

An invitation is extended to those of our faith and order, and interested friends.

Mrs. Sanford Bartlett, Clerk

**BLACK CREEK PRIMITIVE BAPTIST
ASSOCIATION FOR 1960**

The eighty-fourth session of the Black Creek Primitive Baptist Association will, the Lord willing, be held with Sandy Grove Church, Nash County, N. C., beginning on Friday before the fourth Sunday in October and continuing through Sunday.

The church is located on highway 95, between Zebulon and Stanhope, more properly between highways, 231 and 581. Our correspondents, brethren and all lovers of truth are invited.

W. E. Turner, Clerk

**CONTRIBUTIONS TO THE
INDIGENT FUND**

(To July 1, 1960)

Katharine Gillis, Canada.....	\$3.00
Eliza Turner, Va.....	2.00
Myrtle Cross, Calif.....	2.00
Harry T. Vories, Calif.....	3.00
Joseph A. Johnson, Tenn.....	2.00
Pattie Krewatch, Md.....	2.00
Mrs. D. H. Baker, Wash.....	1.00
Mrs. G. W. Mathews, Texas.....	1.00

OBITUARIES

SISTER MERTIE BAILEY

Sister Mertie Bailey, of Schoharie, N. Y., died March 31, 1960, at the Saddemire Rest Home at Middleburg, N. Y., at the age of 83 years. She was the daughter of Martin D. and Emily Ryder Bailey.

Surviving are one brother, Jerome R. Bailey, Oneonta, N. Y.; one sister, Laura Dittmar, Schoharie, N. Y.; three great nieces and one great nephew.

Sister Bailey was baptized the 3rd Sunday in September, 1912, by Elder Fenton. She was a loving sister and was dearly loved by her brethren and friends. She always filled her place in the meetings when she could get there, and loved to hear the gospel's joyful sound, as Christ had become the end of the law for righteousness to her; and to hear Jesus preached in demonstration of the Spirit and power of God, was food to her poor, hungry soul. Jesus is the way, the truth, and the life to the saved sinner — saved by grace alone; so we feel that our loss is her eternal gain.

The funeral was held from the Palmer and Shaler Funeral Parlor, Middleburg, N. Y., conducted by the writer, her pastor.

Amasa J. Sluson

SISTER EMILY GREEN

Sister Emily Green departed this life April 18, 1960, at the age of 84 years, passing away very suddenly at the Benedictine Hospital, Kingston, N. Y. She lived almost her entire life at Shokan, N. Y. Her husband, Charlie Green and one son, Marvin, preceded her in death by a few years, being a great care for several years before their passing. Sister Green, though not strong, cared for them most of the time in their own home uncomplainingly, saying that the Lord had given her strength to endure the trial, and to give them care.

Sister Green was baptized December 17, 1916, by Elder George Ruston into the fellowship of Olive and Hurley Church, Shokan, N. Y., who was the pastor at that time. She leaves to mourn her passing, one niece, a few cousins, and her brethren.

Her funeral was held from the Baptist house for worship at Shokan, N. Y., and burial was in Tongore Cemetery beside her husband. Services were conducted by the writer.

Amasa J. Sluson

SARAH OLIVIA ADAMS PETERS

Sarah Olivia Adams Peters, widow of the late G. W. Peters, who preceded her to the grave in 1934, passed away May 6, 1960, at the age of 82 years. She was the daughter of the late Elder and Mrs. J. M. Adams, longtime residents of Monroe, Georgia. Elder Adams was a Minister of the Primitive Baptist Church and attended many of the Associations throughout the South and up into the Eastern States. He was a brother of the late wife of Elder H. H. Lefferts of Leesburg, Virginia. Elder Adams died in 1931.

Large attended funeral services occurred Sunday, May 8, 1960, at her Church, Harris Spring, Newton County, Georgia. She united with this Church in 1902, and moved her membership back there after the church at Monroe, Georgia, was disbanded in 1949. Officiating Ministers were Elder H. O. Nash, Elder T. L. Huff, Elder T. Floyd Adams and a nephew, the Rev. James A. Lester. Interment occurred at the Malcom-Green Cemetery. Pall-bearers were Deacons of the Churches in the Yellow River Primitive Baptist Association: T. R. Breedlove, B. A. Malcom, E. T. Wade, Thomas Watson, A. P. Cross, C. R. Margan, R. A. Braswell, Tom Brooks, Roland Arnold, J. H. Paige, J. C. Doster, O. H. Brooks, and W F. Swafford.

She was a devoted mother and enjoyed the highest respect and sincere affection of countless numbers in all walks of life, and was marked as a Christian woman of the highest principles of character.

She was united in marriage early in life to G. Will Peters, a widower with three little children. Out of this union were born two boys and two girls who survive. After the deaths of her husband, stepson and his wife, she took their four children into her home. She was indeed a mother to all of these children, saying she wanted all of the three groups treated as though they were her own children. Surviving are W. Edward Peters, John S. Peters, James L. Peters, Garland Peters, G. B. Peters, Mrs. R. C. Foster, Mrs. W. B. Hearn, Mrs. John A. Lowell, Mrs. Carolyn Alston and Miss Kathryn Yvonne Peters.

Mrs. Peters suffered a stroke in May, 1959, and was confined to her home and hospital for the last year of her life, being in the hospital almost two months at the end. All that loving hands and medical science could do was done. She bore her afflictions without complaining and as the end neared she looked forward with sweet anticipation to the day when she could be relieved of all the suffering here on earth and enter into that eternal rest, there

to await the final resurrection.

May we that are left behind ever be mindful of the wonderful examples and life she lived here on earth and carry on and on in the way she would have us do.

T. R. Breedlove, Clerk
Harris Spring Church

LUCY APPLE DIXON

Sister Lucy Apple Dixon was born in Caswell County, N. C., October 9, 1882, and departed this life on March 25, 1960, making her stay on earth 77 years. Sister Dixon was married to Mr. A. C. Dixon on November 3, 1904, and she leaves to mourn her departure her husband, four daughters, three sons, eleven grandchildren, and a large number of other near relatives and many friends.

Sister Dixon had been a most faithful and loyal member of Greensboro Primitive Baptist Church for more than 40 years. The last four years of her life she had spent much time in hospitals suffering from a weak heart. It was always an inspiration for the writer (her pastor) to visit her. Sister Dixon was a great believer in prayer and spent many hours reading and studying the Scriptures. Seldom did I see her without her asking me what I used as a text on Sunday before my visit.

Sister Dixon will be greatly missed by her family, her church, and the community in which she lived. She had lived in Greensboro for some 55 years.

We feel that our loss is her gain, that her spirit has returned to God who gave it and her body has returned to the dust from whence it came, to await the glorious resurrection of the body when it shall be changed and made like unto His own body, our Lord and Saviour, Jesus Christ, to be gathered home to be with her Lord forever, where sickness, sorrow, and death shall never come.

We couldn't wish her back in this world of sin and sorrow. May God's richest blessings rest and abide with all who mourn.

Written by request of the family for publication in Signs of the Times, which she loved and read for so long. By her pastor,

W. C. King

BERNARD WATKINS

Bernard Watkins, long-time resident of Eastland County, Texas, where he was a farmer, passed away at 2:45 a. m. Saturday, June 4,

1960, at a hospital in Austin, Texas, after an illness of two months.

He was born September 30, 1882, at Newton, Newton County, Mississippi. He was 77 years, 8 months and 4 days of age at his death. He was married to Aletha Evaline McGee, January 22, 1905, at Hickory, Newton County, Mississippi. She preceded him in death on June 8, 1953.

To this union were born four children: M. L. Watkins, El Paso, Texas; Mrs. Woody B. Hall, Fort Worth, Texas; Mrs. T. J. Fowler, Dallas, Texas, and Mrs. A. G. Foyt, Austin, Texas; also, seven grandchildren. All are surviving and were present at the funeral except two of the grandchildren. He is also survived by one sister, Mrs. F. I. Kroenke, of Baton Rouge, La., also several nieces and nephews.

Funeral services were held at the Higginbotham Funeral Chapel in Rising Star on Monday, June 6, 1960, with Elder C. U. Landers of the Primitive Baptist Church of Coleman, Texas, officiating, assisted by Brother Harry Hames of the East Side Baptist Church in Comanche, Texas. Burial was in the Rising Star Cemetery by the side of his wife.

Mr. Watkins united with the Primitive Baptist Church September 19, 1908, and was baptized by Elder J. C. Kilgore. He has been a member of that faith since. Pallbearers were: Arthur White, Ray Agnew, Curt Smith, Clifford Watkins, Jerry Winfrey, and Fred Roberts.

By his son,
M. L. Watkins

SISTER HELEN (COOPER) ZEH

Sister Helen (Cooper) Zeh departed this life February 29, 1960, at the Ann Lee Home, Colonie, N. Y. She was born May 28, 1856, at Middleburg, N. Y., which made her stay on earth 103 years, nine months and one day. She was the daughter of Martin and Harriet (Towsend) Cooper; and her husband was David Zeh, who died many years ago.

Surviving are a niece, Mrs. Leonard Alverson, Voorheesville, N. Y., and a nephew, Gordon Smith, Middleburg, N. Y. Two of her sisters, Mrs. Orville Wood and Mrs. J. K. Smith, preceded her in death, they being members of the Old School Baptist Church. For many years Sister Zeh resided with her niece and husband, Mr. and Mrs. Hiram Rust, in Middleburg, N. Y.; but for the last few years, before entering the Ann Lee Home, she resided with her niece and husband, Mr. and Mrs. Leonard Alverson, who gave her as kind, lov-

ing care as human hands could give until the niece's strength was exhausted.

Sister Zeh united with the Middleburg Old School Baptist Church, Middleburg, N. Y., July 22, 1876, and was baptized August 27, 1876, by Elder Whitcomb. This made her a member of this church more than 83 years; and we can say that she was a faithful and devoted member, a most loyal and loving sister those many years, bearing the fruits of the Spirit and having a zeal according to knowledge. Salvation by grace and grace alone was her only trust and comfort. We are told that to know Jesus is eternal life. God surely gave Sister Zeh a long and useful life: she was active and able to go about until the last few years. He gave her to be a faithful witness of his precious gospel truth, so we feel that our loss is her eternal gain.

Her funeral was held at the Palmer and Shaylor Funeral Home, Middleburg, N. Y., by the writer who was her pastor; and interment was in the Middleburg Cemetery.

Elder A. J. Slauson

(In order to correct the name of the town from Middletown to Middleburg, as previously published, we republish the above. — Ed.)

MATTIE EVANS PARCELL

It has pleased God to remove from our midst by death Sister Mattie Evans Parcell. She was the daughter of the late Elder and Mrs. C. T. Evans, and was born May 20, 1886. She died April 7, 1940. She was united in marriage to W. A. Parcell in January, 1905, who passed away many years ago. She is survived by five daughters, two sons, seven grandchildren, and one great grandchild; also by three sisters and two brothers.

She united with Malmaison Primitive Baptist Church in August, 1914, and was a faithful member, attending church as long as she was able. In her late illness she expressed her faith and trust in God, and her love for her church and its members. Her funeral services were conducted by her pastor, Elder O. K. Tench.

May the Lord bless her family, and give them the understanding that He doeth all things well.

RESOLVED, That a copy of this be put on

our church book; a copy be sent to the family; and a copy sent to the Signs of the Times for publication.

Done by order of the church at our June meeting.

Elder O. K. Tench, Moderator
Kate Dodd, Clerk

RESOLUTIONS OF RESPECT

We, the members of Hickory Grove Primitive Baptist Church, desire to bow in humble submission to the will of our Heavenly Father in calling our beloved sister, Stell Smith Lee, on April 26, 1960, at the age of 76. She was married to Brother J. Lib Lee, October 1, 1902; and to this union six children were born, of whom four survive, together with her beloved husband: Stephen W. Lee and Eugene Lee, of Benson, N. C.; Mrs. Floyd Barefoot, Newton Grove, N. C., and Mrs. W. H. Alford, Richmond, Va. Also surviving are thirteen grandchildren and three great grandchildren.

Sister Smith united with the Hickory Grove Primitive Baptist Church the second Saturday in June, 1911, and was faithful to her church. Many things can be said of the beautiful life she lived. She will be missed in her home and in her church.

Funeral services were conducted at the old home place, where her son Stephen now lives, on April 28th by her pastor, Elder Lester W. Lee, assisted by Mr. W. D. Godwin and Mr. J. L. Powers, and Mr. Niles Compton. Burial was in the family cemetery near the home.

We desire to extend to the bereaved family our deepest love and sympathy, hoping that God will comfort and sustain them in their distress.

RESOLVED, That a copy of these resolutions be sent to the family, and a copy to the Signs of the Times for publication, and a copy recorded in our church book.

Elder Lester E. Lee, Moderator
Brother L. J. Kinsey, Clerk

Committee:

Eldridge McLamb
Luttie McLamb
Vara Johnson
Hettie Smith

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., OCTOBER, 1960

NO. 10

SAVIOUR, HOW MANY TIMES?

How many times I've tried to be
A helper precious Lord to thee,
By telling folks what they must do
To earn a heav'nly home with you.

How many times I've turned around
And traveled the wrong direction,
Feeling the works of flesh alone
Were needed for my protection.

How many times I've thought of you
In that city beyond the blue,
And wondered if a mansion fair
Has been prepared for me up there.

How many times I've ventured to
Look up into the lonely blue,
Hoping beyond the open space
To find thy precious hiding place.

How many times I've felt in need
Of bridles for my evil tongue;
Going over its broad pathway
And from the days when it was young.

How many times I've longed for bread
From where thy hungry sheep are fed;
And to be invited to dine:
If but the little crumbs are mine.

How many times when troubles rise
I fail to see the deep blue skies,
Forgetting God is on his throne
I would carry my load alone.

How many times I have listened,
Hoping to hear thy gracious voice,
If only in a soft whisper
To make my poor heart to rejoice.

How many times each passing year
I find I'm in a state of fear;
Over the field of life I race
Fearing I'll never see thy place.

How many times in hours of doubt
I've wondered what things are about,
While trav'ling o'er a desert field,
Searching for thy protecting shield.

How many times my evil mind
Is filled with thoughts which are unkind;
I try and try to chase away,
But they never, never obey.

How many times I have rambled
In sin upon this wond'rous globe,
Hoping to touch the precious hem
Of thine own pure and sacred robe;

Hoping to feel that the virtue,
Which all alone can purify
And redeem this worthless sinner,
Is mine when I am called to die.

(The above came to us some months ago
without giving the writer's name. — We would
like to have it — Ed.)

"SIGNS FILLED WITH GOOD THINGS"

Memphis, Tenn.

Dear Editors, and All Lovers
of the Truth in Christ Jesus:

It is my desire to pen some of the things I have felt and rejoiced in along life's way. Yet it is with fear and trembling that I make the attempt, for our God is not mocked, and he knows our every thought. We believe it is he that works in us the will and the do of his good pleasure; and this morning, I feel it is good and right to put forth every effort to write when so many sweet and rich experiences seem to be stirring my mind.

I have never been more comforted than I was in reading the articles by Elder Bartley on "The Priesthood of the Son of God." It seems I had been asking in my mind many questions as to the Whys of our belief, hope, and faith in these things that are not seen. These questions did not appear to be idle thoughts of unbelief, but seemed to be inquiring into the truth. Surely there was a cause; and how it did seem that all the answers were set down in this writing, and how my heart did rejoice

and feel to find rest for my soul. I felt so thankful that this writing was republished; and I think it should be from time to time. What great work was accomplished in the Priesthood of God's dear Son; in whom and by whom we live, move and have our being. Praise His holy name!

He taught his children while here with them in the flesh, showing many miracles and wonders, leading on up to the time of the hour for which he came; and telling them he could pray to his Father and He would send a host of angels to fight for him — but then, How could the Scriptures be fulfilled? He proved over and over that he could not be taken until that hour; and at one time when He said, "I am he," his would be captors had to run backwards. All the powers were hindered and overthrown that sought to destroy him as an infant, and through his journey here; but, Oh the scene at the cross and crucifixion!

When He had uttered his last words (after he had prayed to the Father to keep them — "I have given them thy word, and they have received it"), the sun refused to shine, the earth quaked, and graves gave up their dead under the power of God who had spoken. Even unbelievers said that he must have been the Son of God: how dreadful a feeling that must have been. And the veil of the temple was rent from top to bottom: The end of the old covenant, and the gospel day at hand. Oh, the riches of this new covenant! How precious are the gifts of God to men through Jesus our Lord, as we see that in him all fulness dwells!

The way often gets rough, and darkness adds to its gloom: all the light we have is to see ourselves all unclean and undone. We have lost sight of our leader, and we are afraid to just wait for his return. We feel and think so many things which frighten us, and Satan is at our side offering to help by suggesting it would not be so with us, if we were what we professed to

be. At such times we are afraid to meet our brethren for fear they will find us out. No one knows the agony of such trials but those who have had them; and when we find a brother or sister in this condition, how our hearts become burdened for them. For we know that until the Lord is pleased to lift the clouds which cause such distress, they will suffer. But then how we do rejoice with them when we see their faces all aglow as they tell us again how good the Lord is to them; and how they feel to know that all things work together for good to those who love him. There are so many glorious things spoken or written of the wonderful evidence of God's power in proving that He is God; and that he speaks and it is done.

One of old was to fight a battle, and was fearful as to the Lord being with him to save Israel. "And Gideon said unto God, If thou wilt save Israel by mine hand, as thou hast said, Behold, I will put a fleece of wool on the floor; and if the dew be on the fleece only, and it be dry upon all the earth beside, then shall I know that thou wilt save Israel by mine hand, as thou hast said." And it was so, to the extent that he wringed a bowl of water out of the wool. Then Gideon begged God not to be angry, but to reverse the thing the next night; and it was so. Then Gideon arose early and all the people with him, but the Lord divided his company twice, saying he had too many: and only let him take three hundred, lest they feel they had done it themselves. God knows our thoughts and fears, and in Judges 7:10, God said, "But if thou fear to go down, go thou with Purah thy servant down to the host: and thou shalt hear what they say; and afterwards shall thine hands be strengthened to go down to the host." How marvelous!

In 1st Kings we read, "Then said Elijah unto the people, I, even I only, remain a prophet of the Lord; but Baal's prophets are four hundred and fifty men." It seems that the people were hanging between two opinions, for Eli-

jah asked them, "How long halt ye between two opinions?" They were to try their gods first; and after they fixed everything, they called upon Baal from morning till noon, but he did not answer by fire. But Elijah being given to prove his God, fixed the altar and the bullock, etc. and poured four barrels of water, three times, over the sacrifice and the wood, etc., until the water filled the trenches around the altar. Then Elijah said, "Lord God of Abarham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word." Then the fire of the Lord fell and consumed the sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench, proving who was God.

Our God is a God of purpose. Many things confuse us and almost overthrow us, but just for a season, to teach us how frail and helpless we are of ourselves. Be the trial ever so great and hard to bear, what can we do about it of ourselves? We can't even stand still unless the Lord enables us to do so. But when we have suffered a while, we realize that we shall be utterly destroyed unless He comes to where we are, and pours in the oil and the wine. Oh how well I know this, if not deceived! How quickly and completely the wound is healed when Jesus says its enough, and draws us unto a sacred nearness to Him!

Dear ones who are suffering these trials, and are burdened so heavily with your state of mind, the storm will end; and like Jacob of old, you will say, "The Lord was in the place, and I knew it not." Jesus prayed to the Father before he went away, that he would keep you from the evil of this world; and He does that, for He watches over you and sees that you are not utterly destroyed, but that all is for the trying of your faith, and in the end you will say with Jonah, "Salvation is of the Lord," and crown him Lord of all.

I feel that I have learned (if indeed I am a child) the meaning and the comfort of the written word, that the sure mercies of David never failed. If I am one, I was a child when I first felt my sins forgiven; and there was a time of rejoicing with me for awhile. But to describe my weakness: I was no more than a leaf on the ocean driven to and fro; and no more able to stand than the leaf to be still. I viewed the way before me as a long journey, and I wondered what would become of me when all those around me were gone, feeling they were my support; and according to nature I would see them all go; and I have. But, in the meantime, I hope I've learned in great suffering wherein my strength lies; and now I can't find words to praise my God for his loving kindness toward me. So many times I have felt that surely I was deceived, and had deceived the ones I loved so dearly; and that God was also displeased with me, to the extent that he had withdrawn his blessings from me, but for his own name's sake He would raise me up again the last day. He alone knows the shame and sorrow of my heart at that time: I felt it so much I seemed to bow under the load as one of the worst undone creatures, I thought, that could be. But I will say that, to my surprise, relief sprang into my heart like an arrow from heaven, and I then was the happiest and most relieved person, I thought, upon earth; and praise flowed to my God and friend, who had pardoned all my folly and filled my heart and soul with his love; which also flowed out to my kindred in the Lord, whom I feared and cared not to see, but now I wanted to see them and hear them tell of the wonderful works of God, for I felt that I could understand again.

Now I must close, for it is already lengthy. The Signs with all the good letters and editorials are so rich, and such a blessing to the household of faith in their world of troublesome times; for it seems to me it has been filled with

good things. Elder Griffin's editorial, "Does it make any difference what church we belong to?"; Sister Elsie Loeffel's, "Salvation is of the Lord"; the "Voices of the Past", and many others are wonderful and edifying.

In sweet fellowship,
Mrs. Luther Campbell,
3347 Tutwiler,
Memphis 12, Tenn.

CORRESPONDENCE BETWEEN ELDER GOLD AND DR. HOOPER

(Continued)

Salvation must be either by works or of grace, and not by blending them; but your people, it seemed, were trying to blend the two systems. That it is by grace, both the Bible and my own experience taught. "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." "If it is of grace, it is no more of works." etc. It was presented to me in some such manner as this, that in the new covenant of grace Jesus, the second Adam, stood for his seed, as the first Adam stood in nature for his, and that they must all be in him, and that Jesus made all that were in him righteous in his obedience, as Adam made all that were in him unrighteous in his disobedience; and though the law is given that the offence might abound, this affects not the covenant, for where sin abounded, grace did much more abound — and that the names of his children were all written in the Lamb's book of life from the foundation of the world — that they were the Father's, who gave them to Jesus, and made him who knew no sin to be sin for them, and that he in holy obedience fulfilled the law for them, and gave his life in all prevailing righteousness for their ransom. It was necessary for Christ to die, as he was surely for a people actually under sentence of death. When he, the Shepherd, is taken to pay their debt, God turns his hand on the little ones to shelter them and

they escape. Jesus is crucified and the church receives forgiveness and the blotting out of sin; Jesus rises from the dead and the church is justified: "He was delivered for our offences, raised again for our justification." To make manifest unto them this salvation, Jesus is exalted a prince and Savior, to give repentance and remission of sins unto Israel. God carries out his own counsel according to the purpose of "foreordination:" "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified."

Will any but these be saved, and will not all of these be saved? was a leading question in my mind. Will any sheep for whom Christ laid down his life be lost; will the lawful captive be delivered? Shall Jesus see of the travail of his soul and be satisfied? Shall God, who commends His love to us while we were yet sinners, by giving his Son for us, in whom we are reconciled through His death, fail to draw any to Christ, since none would come without the drawing of Him whose love is everlasting? Is what Jesus said true? "Glorify thy Son that thy Son may also glorify thee, as thou hast given Him power over all flesh, that he should give eternal life to as many as thou hast given him." I am free to say that all the blessings which man enjoys come to him through Christ; but here the question is, as to his chosen people to whom he gives eternal life. The Saviour prays that He may be glorified in their salvation, but if one were lost how would the completeness of his atonement be glorified in that? Will all that the Father gave to Christ come to Him? "All that the Father giveth me shall come to me." Will any others? — "No man can come to me except the Father which sent me draw him." "But ye believe not because ye are not of my sheep." — Human nature, which cannot help to bring the sinner to Christ,

cannot prevent it in the day when "shall come" makes him willing.

Such questions were sweetly answered in Christian assurances, powerfully enforced — that God, who sees the end from the beginning, and whose faithfulness will not fail, will not suffer any sheep to be lost, any wheat to be left in the chaff, nor any child to be forgotten: "Here am I and the children which God hath given me." It also convinced me that no goats would appear in heaven with the sheep; no chaff with the wheat, no bastards with the children.

Mankind are ready to question God's right to discriminate among a mass where all are equally guilty. They say is he not unjust in choosing some of Adam's broken creation to eternal life, and leaving the rest where a holy law assigns them? Accordingly most denominations attempt to apologize for it, by accounting for it, either on the ground of forseen or afterseen good works, thus giving the creature an important part to perform, and ground for boasting. But God has not chosen them for, or according to, their works of righteousness, but according to his mercy: "He will have mercy on whom he will have mercy, and whom he will he hardeneth." He is not the author of sin, nor does he tempt any man to sin, nor can he be tempted to sin. He made man upright, but Adam, the vessel was marred and fell by his disobedience procured by an enemy; and hath not God power over this same broken lump to make one vessel unto honor, and another unto dishonor, when justice said all should be made to dishonor? None but God could have such power to save. He fits the vessels of mercy to glory beforehand, and on these he will have mercy; he bears long with the vessels of wrath, fitted, suited only to destruction, and the very blessings he sends they pervert to their own hardening, and judgments harden them. He makes their condition no worse. What keeps them from coming to Christ? They love darkness rather than light, because

their deeds are evil. It is not predestination that keeps men from Christ, but it brings them to him. Men manifest their love of sin by choosing it invariably and constantly when they are left to follow their own wills. Man can no more plead his inability to come to Christ, than he can plead his love of sin as the reason for not coming, since it is his love of sin, and not election, that keeps him away, and by so much as he is unable to come, by so much does his sin appear. What electing love decrees is, to give some eternal life, and make them willing to be saved in Jesus. The saint feels that so dead in sin was he that if the Lord had waited for him to begin this work, he had been left as Sodom, and if his salvation had depended on his performance of the less than least possible condition, he would be forever lost, or if daily grace should be withheld on account of daily unworthiness, his hope would perish. The wonder with him is, why God should have ever chosen him, and not why he should have been left out. He never can see any good thing in himself as a reason why he should be saved. That sweet mystery is wrapped up in the folds of grace, and the righteousness of such a choice is unfolded alone in the blood of Jesus. The apostle's reason suits me: "that we should be to the praise of the glory of his grace."

I have at some length expressed my views as to the nature, extent, and power of the atonement, knowing that your denomination seem to regard it as universal, and hold to a very general, uncertain, and indefinite application of it, reconcileable with man's natural power of accepting or rejecting it, according to the motives that may be brought to bear on that natural power and will.

But the redeemed are by nature children of wrath even as others, being by nature dead in trespasses and in sins. Now an important question, as it seemed to me, was, by what power can these dead sinners be quickened, and made sensible of their lost condition, and who

shall reveal the arm of the Lord unto them? If they are dead in sins they cannot bring themselves to life, and it is equally certain they cannot be brought into life by man. The Scriptures say it must be of God. They must not only be born of water, which perhaps alludes to the washing of regeneration, that is effected by the shedding of the blood of Jesus; that is they must not only be redeemed, but they must be born of the Spirit, or born of God — that one cannot see the kingdom of God until he has a spiritual birth. What power produces this spiritual birth? "The Spirit quickeneth whom he will;" "the Spirit giveth life." Then the Holy Ghost is the only, and always effectual agent in the heavenly birth. The ever-blessed Trinity are equally engaged in salvation: God the Father gives the people to Jesus, and lays their sins on him, and no less a personage than God the Son can make the atonement, and he is put to death in the flesh to make an end of sin. It requires God the Holy Spirit to quicken the dead sinners and reveal Christ unto them. "No man can say that Jesus Christ is Lord but by the Holy Ghost."

What shows the sinner that he is lost? not human teaching, for that but sets him to building up himself by setting him to work in the fleshly nature. What makes the sinner sensible of his poverty, but the Holy Spirit quickening him to see the spiritual holy nature and the demands of the law of God, and then this same spirit takes the things of Jesus and shows them to the sinner, and seals him an heir of salvation.

A question that was long in my mind was this: What is the design of preaching? and to whom does the gospel come in demonstration of the Spirit and of power? "How can they hear without a preacher?" "It pleased God by the foolishness of preaching to save them that believe." It was through preaching that the knowledge of the Lord was communicated, as the Lord gave to every man. The apostles are commanded to go into all the world, and preach the gos-

pel to every creature, and he that believed, etc. is saved. Let it be observed, that faith was indispensable, and so also repentance, and that faith is no less than the gift of God. Faith is just as much of grace as any part of salvation. "It is of faith that it might be by grace," etc. Faith is a fruit of the Spirit. "We through the spirit wait for the hope of righteousness which is by faith." Faith sees God's way of saving sinners and rests the soul in an imputed righteousness. Faith cometh by hearing, but how would it come to a human heart, if it were the work of a creature? How does hearing come? "By the word of God." The birth of the incorruptible seed by the word of God develops hearing. The soul then can hear, and to such faith comes. How can they hear without a preacher? The apostles, and others called of God, were sent forth, and they preach — not a round of human works, but Christ, which is the gospel of God's wisdom and power unto salvation. Some believed with the heart unto righteousness. Who did believe? "As many as were ordained to eternal life believed." God ordained them to salvation from the beginning, and ordained the means for it. "God hath, from the beginning, chosen you to salvation, through sanctification of the spirit, and belief of the truth." By faith the knowledge of salvation is received. Nothing but faith can apprehend that eternal spiritual righteousness that justifies a sinner, and God gives the faith.

The apostles are ministers by whom the saved believed, even as the Lord gave to every man. Then the true preacher has his gift. How can they preach except they be sent? The Lord of the harvest sends these laborers into the harvest, and they reap wheat. It pleased God by the foolishness of preaching to save them that believe. Then we are told that they cannot preach unless they be sent, and one cannot believe unless it be given him from above. Then where is the proof that one ever believed unless it was of the Lord, or that one ever preached the

gospel unless it were of the Lord? The Holy Ghost endows men to preach, and every gift is to profit. Even the apostles were to tarry at Jerusalem until they were endued with power from on high before they went to preaching. Who sent Paul to preach to the heathen! — "And the Holy Ghost said, separate me Paul and Barnabas, for the work whereunto I have called them." — Paul was directed by the Spirit where to go, because the Lord had people at such places, and he was restrained from going certain places.

Preaching, then, seems to be the appointed means — not of making sheep, but of feeding them after gathering them into the fold, and for this high purpose certain ones are called and endowed by the Holy Spirit. The Spirit that guides them and is their mouth and wisdom, seals the heirs of salvation, and who is sufficient for these things, if his sufficiency be not of God! Who makes him an able minister of the New Testament! The treasure is in earthen vessels, but the excellency of the power is of God. No wonder the frail earthen vessel trembles when burdened with such a treasure. But the feet of such are beautiful as they publish peace to poor famishing souls. The blessing is to the hungry; the poor have the gospel preached to them. The wisdom and power of God in a finished salvation is proclaimed, and while the words are powerful and searching, and expose the hidden darkness of the heart, bringing every secret thing to light, as a wonderful interpreter, telling the poor soul all he ever did, faith sweetly unfolds the glory of Christ and His righteousness to every one that believeth, and then how sweet the message to Zion's convert, "thy God reigneth."

The gospel is a savor of life unto life in them that are saved; but how different to them that perish. These will boast of free agency and despise the gospel. The carnal mind is enmity against God, and cannot be subject to his law. Now if you can tell me what can give such boasting scoffers a new

heart, that could desire Christ, unless you tell me that God does it, perhaps you can declare a new thing under the sun. One thing seems clear to me, that the human will never wants Christ, and never comes to him.

(Continued next month)

THE 126TH PSALM

It looks at this present moment like this subject is going to be the most important of any subject I have ever written upon. Because in this subject we see the completion of the work of Christ. This Psalm is short, therefore I will comment on each verse, as I hope to be given wisdom to do.

Verse 1: "When the Lord turned again the captivity of Zion, we were like them that dream." Israel was often in captivity, and suffered in many ways. Pharaoh caused Israel much suffering, but the Lord heard their cry, He sent Moses to deliver them; and they were delivered. No failure in this work.

In this first verse of Psalm 126, we find the Lord has again turned the captivity of Zion. The meaning of Zion is, a fortress. And Zion, or this fortress, is situated on the southwest hill of Jerusalem, the older and higher part of the city, often called the City of David. We learned this by referring to the Funk and Wagnalls Concordance. But when we mention Zion, we also mean the Church. And when we mention the Church, we mean people. The Scriptures are written for people, and not for things inanimate. So when the Lord turned again the captivity of the people, they were like those that dream. That is to say, "Is it really true? Are we really delivered? Or, are we just dreaming?" The change was so wonderful they could hardly believe it.

How beautifully this illustrates the experience of a sinner saved by grace. A moment ago the sinner was under condemnation, no hope and ready to die and be lost. But in an instant his or her burden is gone, and for awhile they are like one that is dreaming, be-

cause the change came so sudden they hardly knew what had taken place; but like the "Wayworn Traveler," they did know deliverance had come.

Now Verse 2: "Then was our mouth filled with laughter, and our tongue with singing: Then said they among the heathen, The Lord hath done great things for them." There is something in this verse wonderful to think about, and here is the wonder. Even the heathen recognized the fact that the Lord had done great things for His people.

Now Verse 3: "The Lord hath done great things for us; whereof we are glad." Of course they were glad. And so is every sinner glad when Christ is revealed in them the hope of glory.

Verse 4: "Turn again our captivity, O Lord, as the streams in the South." The word "South" I understand to be a symbol of warmth. Let these streams of love so warm our hearts that we can feel our brother's sigh and with him bear a part.

Verse 5: "They that sow in tears shall reap in joy." What a contrast! At this present time many of the Lord's people, and perhaps all of them are sowing in tears. There are many reasons for this. Suffering and death is still upon the human race, but these are to be removed, we read in Revelation. Just how soon, we don't know. But when the time does come, no more sorrow or crying, for the former things will have passed away; and the things which are taking place now, will then be the former things.

Now Verse 6: This verse is the most interesting of any which precedes it: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing His sheaves with Him." These words are so wonderful, and there is so much embraced in them. I hardly know where to begin commenting on them. I think all will agree that the word "He" in this verse refers to Christ. At, and during His first appearance, He went forth and wept. In this truth we see that we have

not an High Priest who cannot be touched with a feeling of our infirmities. Jesus according to the flesh was a Jew. This being so, we can readily understand why He wept over Jerusalem. He knew that Jerusalem would later on be destroyed and the temple also, and great suffering would come upon the inhabitants thereof. But the most impressive place of His weeping, was at the grave of Lazarus. In John 11-35, we find these two words: "Jesus wept." The shortest verse in the Bible. Before this, He groaned in the spirit and was troubled. So we have not an High Priest who cannot be touched with a feeling of our infirmities.

Now we come to the bearing of precious seed. And how precious are those seed! They almost cause praise to sit silent on our tongue. I invite the attention of the reader to that wonderful Sermon on the Mount. Here we find the loving Saviour sowing His precious seed. When you read these wonderful words, may the Holy Spirit enable you to understand the true meaning of these gracious words: "Blessed are they that mourn, for they shall be comforted." No doubt about this. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." . . . and so on and on.

So at the first advent of Christ, He sowed good seed and where the fallow ground had been broken up, the seed took root, and produced some thirty, some sixty, and some a hundred fold.

Now we come to the great contrast. At the first advent of Christ, He wept. He wept in the garden of Gethsemane, saying to the woman, the Church:

"I am thy redeemer, for thee I must die.
The cup is most bitter, but cannot pass by.
Thy sins like a mountain are laid upon me,
And all this deep anguish I suffer for thee."

So Christ died for the sins of His people, and was buried. But the grave could not hold Him. "He arose! Hallelujah, Christ arose."

Now the great contrast. "He that goeth forth and weepeth, bearing precious seed shall doubtless come again with rejoicing, bringing His sheaves with

Him." Again, praise sits silent on my tongue. I must pause for a little while and just meditate. Christ appears as the fairest among ten thousand and the one altogether lovely. Even though I must now look through a glass darkly, yet in a small measure I see the great day of the resurrection.

Let no man deny the resurrection of the dead. Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." How true! But this life is not the only life for us; but eternal life awaits us. I know how the natural man reasons. He comes at us like this: How can anyone who has been drowned or buried at sea, or anyone who has been cremated, be resurrected? Know ye not that nothing is impossible with God? Have you forgot that the great creator made a world out of nothing? With all these truths ever before us, how can anyone deny the resurrection of the dead? In the twentieth chapter of Revelation, we read: "The sea gave up the dead which were in it."

So Christ arose from the dead and is coming again with rejoicing bringing His sheaves with Him. What a beautiful type are these sheaves of His people! A sheaf of wheat consists of many bodies, and are joined together by a cord. So in like manner, the people of Christ are joined together by the cord of His everlasting love. Notice the word "doubtless" in this sixth verse. The word is a positive one, meaning it will surely come to pass without a doubt. Then notice how He comes. He comes again with rejoicing and not with weeping as He did the first time.

Now a word about these sheaves. These sheaves are put together in shocks scattered about in different places over the field. I wonder if the reader doesn't know what I am going to write before I write it. But I am going to compare these shocks to the different places of worship scattered about over the whole earth. The whole earth is nothing more than just a field for the Lord to see.

And in Revelation 5:9 we read that Christ has redeemed a people out of every kindred tongue and nation. This takes in the whole earth.

I wish I knew how to extol or preach Christ as I would like to, but words fail me. But Christ stands as a mediator between the sinner and a holy God. He is the intercessor. Someone has written:

"Sing how He interceeds above
For those whose sins He bore,
Sing on your heavenly way,
Ye ransomed sinners, sing!
Sing on rejoicing every day
In Christ, the exalted King."

Another has written:

"He's the Lily of the Valley,
The bright and morning star."

I reckon it will not be amiss to acquaint the reader with the fact that the Lily of the Valley is a medicinal plant. Here is what the medical profession has to say about this plant. In doses it strengthens the heart. In larger doses, it quiets it. It quickly relieves shortness of breath in heart affection and is of value in dropsy. It also has been used as a substitute for digitalis when the latter drug has been used for a long time in heart disease. It is also of value in other diseases. This information from the Library of Health.

Now I turn to Hosea 14:5-6, "I will be as the dew unto Israel: He shall grow as the lily, and cast forth his roots in Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon." Here we have Christ presented in type.

Now to Songs of Solomon, Chapter 2: "I am the rose of Sharon, and the lily of the valleys. As the lily among thorns, so is my love among the daughters." Here we have a beautiful picture of two lovers. In the two first verses of this chapter, we find the husband (Christ) speaking, and in the third verse, we find the bride beginning to speak: "As the apple tree among the trees of the wood, so is my beloved among the sons."

No better illustration could be made

than the two just mentioned. Imagine the difference between a beautiful and sweet-smelling lily, and that of a thorn. Imagine also the difference between an apple tree in full bloom from all the other trees surrounding it. The apple tree bears fruit, which forms a part of the food we eat, while the other trees of the woods bear no fruit, but just leaves.

Now I come to the concluding part of this writing. Having read what I have written up to now, I notice I didn't complete the symbol presented in the natural Lily of the Valley plant. The virtue of this plant is in the stem and roots. And as the medicinal quality in this plant has power to strengthen and quiet the heart, so Christ, the antitype, has power to quiet and strengthen the heart when filled with trouble and sorrow, and He does it. And while we remain here in the earth, He will come to us in our troubles, leaping upon the mountains, skipping upon the hills, (severe or minor troubles) until He comes again with rejoicing bringing His sheaves with Him.

A. T. Benson
Delmar, Del.

Rt. 1, Box 340,
Simms, Texas

Dear Editors:

I am sending \$5.00 for two years renewal, and one dollar for the Indigent Fund. We have been getting the Signs since 1956. My husband and I united with the Primitive Baptists in October, 1956. We had an association at Prospect at the time, and we were blessed to have Brother and Sister Griffin, and Brother Owens and wife, all from Alabama at the time, and Brother and Sister McDuff in our home one night.

If I know myself, I believe this doctrine, and I get so much comfort in being with the brethren. On the 20th of September, 1957, the Lord saw fit to call my husband, J. H. Daniel, to his eternal home, at the age of 65. He en-

joyed this doctrine so much. We like the old-fashioned ways, if it can be called old-fashioned: It seems so new to me, and I am thankful to be with such wonderful people, though I feel so unworthy.

We are blessed to have such wonderful ministers, and I enjoy reading the dear one's experiences. I hope the Lord will bless you editors to carry on. Does it make any difference what church we belong to? Yes, it does with me — a big difference. I don't believe I could tolerate any other doctrine. I enjoyed reading this editorial; it is so true, it is such a blessing to have peace. Where there is peace there is love.

When you have a mind to come this way, we will be glad to have you.

A sister in hope,
Mrs. J. H. Daniel

REMEMBERS
ELDER GILBERT BEEBE

Marks, Miss.

Editors of the Signs:

I am enclosing Money Order for renewal of my subscription to the Signs. This publication has been in my family since I can first remember — and I am past 90 years of age.

As a small boy I used to see Elder Gilbert Beebe; and knew well Elder Wm. L. Beebe, when he visited the homes of my parents and relatives. Elder Spangler favored me with a short call some years ago.

Very truly yours,
W. R. Wallis

828 Belmont Ave.,
Wilson, N. C.

Dear Brother Spangler:

I see it is time for me to renew the good paper, and I do mean its good reading to me. I look forward to having it each month — we are wonderfully blessed to have such God fearing brethren to carry on in love for one

another.

I have never found anything unsound in the Signs of the Times in all my years of reading it; and I only hope that I will never be without it as long as I live in this world. When we see and read where others feel and see as we do in Christ, its comforting to poor worms of the dust.

My wife and I both hope and pray Almighty God will give you health and strength to carry on for years to come: that you may be able to feed the flock of God's little ones. I hope, if it be the will of the good Lord, that I can hear you preach again as I have in the past; though I know you and I both are growing old. Should I live to see August 22nd, I will be seventy-five years old. I have been with you good people since 1904, and I only hope I may be with you as long as life lasts.

Enclosed is a check for seven dollars for two years renewal; I wish you to use the balance as you see fit.

A brother in Christ, I hope,
J. B. Barron

Copper Valley, Virginia

Dear Elder Wood:

I have been thinking of you and the Pigg River Association, as I did not get to attend. Hope you had a good meeting and that the preaching brethren were blessed to preach.

I wanted to write a few lines to let you know how well I enjoy reading the dear old Signs of the Times. If I know my heart, I love the truth it sets forth. I am still a poor one saved by the grace of God, if I am saved at all. I hope I am trusting in the God who has all power both in heaven and earth, and none can stay his hand. He gives us all the good air we breathe, the good water we drink, and all the good food we eat.

But Brother Wood I can't walk like I would like to, and I can't talk like I would like to, and I feel so much of my time cast down, but I hope not destroyed. God has been so good to me

all the days of my life, bless his holy name. I will soon be seventy-one years old, and I know I haven't many more days here on earth.

We want to thank you dear editors for sending the Signs of the Times. If not asking too much of you, remember me in your prayers.

Your unworthy brother,
J. E. Cox

SALISBURY ASSOCIATION

The Salisbury Association will convene, the Lord willing, with the church at Salisbury, Maryland, October 19 and 20, 1960.

All ministers, brethren and friends of our faith and order are cordially invited to meet with us.

William Adkins, Asst. Clerk

THE VIRGINIA CORRESPONDING MEETING

The Virginia Corresponding Meeting is appointed to be held at the Mt. Zion Meeting House, on Wednesday, Thursday, and Friday, October 12, 13 and 14, 1960. Mt. Zion Meeting House is located on U. S. Route 50, about 3 miles East of Aldie, Virginia.

A cordial invitation is extended to brethren and friends to meet with us.

A. L. Carter, Clerk,
Manassas, Va.

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Elder R. W. Rhodes now has a re-printing of his *Gospel Comments*, which will be mailed postpaid for \$1.60. Please address all orders to:

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EDITORIAL

VARIOUS PRACTICES AMONG OLD
SCHOOL OR PRIMITIVE BAPTIST
CHURCHES AND ASSOCIATIONS.

FEET-WASHING

For some time I have been impressed to write about the various practices I have observed during my forty years membership; and trace out some of the history of those practices. About twenty states of the Union have been covered in my travels among the churches, and also part of the Dominion of Canada. Different practices have been found: such as, literal feet-washing, observing the Lord's Supper, collections for the church expenses and help for the ministry, manner of conducting association business, church conferences, posture of ministers while praying, together with other things. If the Lord will direct, I hope to give our people more information as to these practices; not with the purpose of converting others to any certain practice or custom, but that our people might have a better understand-

ing of these things.

According to Hassell's History, Feet-Washing can be traced back to the 17th Century. We quote the following from page 527 of this History:

"A very few churches observed the washing of feet; but this was placed among the things indifferent, and was never made a bar to fellowship."

In the United States the practice of washing feet has never been observed in the Northern states, and a number of their members never heard of it. In the Middle Atlantic states some churches have observed the practice, and others have not, even in the same association. No bar of fellowship has ever been raised, to our knowledge, in these states, and the brethren have lived together in perfect peace and fellowship. Even in some of the churches part of the membership have observed it, and others have not; but these things have never marred their peace and fellowship. In the South and West the practice seems to be universal, and all the churches and members observe Feet-Washing.

The ministers of the North have visited in the South, and the Southern ministers have visited among the Northern churches for over one hundred and fifty years in perfect peace and harmony; with never the question of fellowship being raised among them over Feet-Washing. Good brethren have differed about these things through the years, yet these differences have not affected fellowship. According to history Feet-Washing was observed in olden times in homes, or at a set time during the week.

Kehukee Association, in North Carolina, is the oldest Primitive Baptist Association in the United States. It was formed in 1765. Elders S. H. and C. B. Hassell, of this association, compiled what is known as Hassell's History; which includes the history of the Kehukee Association and the history of the Church of God throughout the ages; and is recognized as the most complete

history of the Primitive Baptists ever written.

We desire to quote here Elder Sylvester Hassell's observations regarding literal Feet-Washing. In our opinion, we have had no other minister better qualified to treat upon the different practices of Primitive Baptists. We quote from page 845 of this History:

"As to Feet-Washing: This appears to be an open question among Baptists, some approving and others disapproving the literal observance as a church ordinance or rite, and all getting along harmoniously together.

"We find nothing in the Acts of the Apostles or among the churches in ancient times, but of late it has assumed importance, and has been more or less observed in the bounds of the Kehukee Association for the last hundred years.

"Some of the Kehukee churches have never observed it at all; others have occasionally observed it upon motion of some one in conference, and attended to it during some week day at the meeting-house, or at some private house at night, and this at long intervals. Others observe it annually, and connect it with communion or the Lord's Supper; while others repeat it quarterly, and in every instance connect it with communion, which almost invariably occurs on Sunday, after the preaching services are ended.

"This irregularity, we must confess, shows more difference among orthodox Baptists than all other practices or observances adhered to by them put together. Some are ready to conclude on the account of this diversity that they are not one people; that they are divided and cannot walk together. But this is a wrong conclusion; they are one people still, and do not allow the observance or non-observance of this rite to affect their fellowship with each other. The churches composing the Kehukee Association will perhaps represent, on this subject, all the churches of the United States, some engaging in the practice of feet-washing more or

less, and others not at all. We conclude, therefore, if the discordant views on this subject have not broken fellowship among the dear people of God for the last hundred years, that they never will; and that the faithful in Christ Jesus will continue to press onward, hand in hand together, 'toward the mark for the prize of the high calling of God in Christ Jesus' through the remaining portion of the Christian dispensation. It would be deplorable and contrary to ancient usage among Baptists if any one or more should at any time hereafter, on either side of the question, set up a bar of communion between themselves and those who differ with them on this subject. Such a dogmatical or dictatorial spirit should not be encouraged or even tolerated in the household of faith. It would be selfish and out of place.

"The argument in favor of the observance of feet-washing, either regularly or irregularly in church meeting, is about as follows, viz.: In the 13th chapter of John it is recorded that the Saviour, in rising from supper, took a towel and girded himself, poured water into a basin, washed the feet of his disciples and wiped them with the towel, and then said to them, 'Ye call me Master; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than he that sent him. If ye know these things, happy are ye if ye do them.'

"Here is a command, it is urged, binding on the disciples and all who should believe in the Lord Jesus Christ till the end of time. That it should be literally observed, too, as it was literally instituted. That its literal import cannot be dispensed with or construed away as being only figurative. And some on this side of the question also urge that, as the washing immediately followed the Supper, so it should now be attended

to immediately after communion, either quarterly or annually. While some recognize it as a duty only, others hold it as an ordinance inseparably connected with the Supper, and that it should be held just as sacred.

"Those on the other side of the question hold that the washing of the disciples feet by the Saviour was intended to be restricted to them, or at the fartherest to the Jewish Christians in the East. They hold that it was a custom of long standing among the Jews to wash their own feet, or have someone else do it for them when weary and resting in the day time, or before retiring at night. They either went barefooted or wore sandals in traveling, as a general thing, so that their feet were soiled and required washing. These argue that something beyond the literal was intended, because the Saviour said to Peter on the occasion, 'What I do thou knowest not now; but thou shalt know hereafter.' They also instance the entire absence of anything of the kind in the Acts of the Apostles; and say that the allusion to it in 1st Timothy 5:10, clearly shows that the washing was of a domestic nature, and not in a church capacity: 'If she have brought up children, if she have lodged strangers, if she have washed the saints feet, if she have relieved the afflicted, if she have followed every good work.' These, it is urged, are private and household duties and virtues, and do not refer to the ordinances of public proceedings in the Church of Christ. They regard the act of washing the disciples' feet as entirely figurative of that love, humility, burden-bearing and stooping to the necessities of each other, which should characterize the chosen people of God throughout the world, until time should be no more.

"A great deal more has been said on both sides of this question than is here noticed, but what it here reported, it is thought will suffice.

"The (senior) author of this work has always, since his connection with the Baptists, supposed this to be an

open question among them, and has had the like feeling of regard and fellowship for those who did and for those who did not literally observe the practice of feet-washing. He has a number of times, since his church membership, (a period of more than fifty years), united with the brethren in feet-washing, and has had some pleasant seasons on these occasions. He never made a move in that direction himself for a public feet-washing, but always sanctioned it when made by others, feeling all the time willing to wash a brother's feet, either in the meeting house or a private house by night, where the brethren occupied one room and the sisters another. He has engaged in it with members of his own church and others, when occasionally they have agreed to enter into it; and he has united in the literal observance with some who adhere to the custom annually.

"The discussion on the subject of feet-washing on both sides has been characterized by a true Christian spirit, worthy of great commendation; and has had the appearance of washing each other's feet all the time, while the question was mooted in the Baptist periodicals. Such will likely be the condition of things even to the end.

"It would be a sad day for the church, were the observance or non-observance of this rite ever be set up as a bar of fellowship. So far from this to the present time, it has been customary with the churches in the Kehukee Association to excuse any or all who did not feel disposed to unite with them on such occasions."

The above has been copied from Hassell's Church History, and shows that for about two hundred years the ministers and brethren from North, East, South, and West, have worshipped and preached together, some observing feet-washing literally, and others not observing it. During this time there has been no question of fellowship raised by either side over it. The Kehukee Association is the oldest Primitive Bap-

tist Association in the United States, and Hassell's History is recognized as the best authority on Primitive Baptist practices. We humbly hope that in this late day no association raises a bar of fellowship over it, but continue to live in peace and fellowship as our fore-fathers did. But should they do so, it should not be tolerated by brethren everywhere.

In this article we have not tried to argue either side of the matter, but to show the attitude of our brethren in the past two hundred years.

D. V. S.

BEGINNING WHERE THE LORD BEGINS HIS WORK

We often find it good to be exercised to "remember the former things of old," and the pathway we have come, which is sometimes done in reading the experiences of others, where we find many things similar to our own. To remember the "hole of the pit from whence we are digged," and to "look unto the rock whence we are hewn," is to bear evidence of the Lord's mercies toward us.

Many things were brought to our memory not long since while typing the copy of the Correspondence between Elder Gold and Dr. Hooper, preparing it for the printer; (and which we are now re-publishing in the Signs).

Remembering many things of my boyhood when the brethren would be gathered in my father's home, I recalled that they spoke so often of the things they had experienced, giving them as reasons of their hope. Their chief topic was: The way the Lord had led them into the knowledge of the truth.

When I first began to notice the topic of their conversations, they spoke of strange things: strange for I could not understand a personal revelation, or a personal dealing of the Lord with individuals, since I had had no such experience. After a period of time, however, and many encounters with the

failure of my law-righteousness, and the early prospects of condemnation in Hell, I was given a glorious sense of relief, and a deliverance of the burden, and felt assured that I had an intimate, personal evidence that Jesus was my Saviour. After this, it may well be believed, the conversations of the brethren had an attraction and charm I had not known before; for I felt that I knew something of the things they spoke of.

In his correspondence with Dr. Hooper, Elder Gold gives his reasons for leaving those with whom he was formerly affiliated and uniting with the Old School Baptists. In reading this correspondence, it is very noticeable that Elder Gold began at the beginning; that is, he began giving his reasons for leaving them at the very place the Lord began with him.

Isn't this the place we all have to begin in giving the reasons why we believe as we do? and why we can't believe anything else?

Elder Gold had been very active before in a religion of a sort, but he knew nothing of condemnation and conviction of sin; and, of course, knew nothing of a deliverance. He had no evidence of a hope of eternal life. He cites many things of which he thought extremely well as being evidences of Christianity; and, in his words, "... and verily thought such a course was doing God's service."

But how different when the Spirit began his work! "Suddenly corruptions arose everywhere within me," Elder Gold wrote, "with a fierceness uncontrollable, and sin raged like a devouring fire. The law confronted me with a killing sentence, and death, I thought, was upon me. Hell was the only place that could fitly receive me, and it was so just in God sending me there, that my soul must approve the righteous sentence. While sinking down, Jesus was manifested in the heavens in a glorious appearance, and these words sounded out, 'If God gives you Christ, how shall he not also freely give you all things.' Since

then Christ is my only hope, and all human righteousness appears as filthy rags from which I wish to be delivered. A painful sense of sin forbids confidence in the flesh, and I am entirely dependent for faith on its author and finisher."

How true it is that, "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." (1 John 5:10) It is a great blessing to be able to testify of the witness within; and it is because of this witness that the Lord's people firmly hold to the teachings of the Scriptures, for both are of the same Spirit. They reject all doctrines of a human source, even if they have to become an offense to former friends.

Those who experience such things are those who were chosen in Christ before the world began; and the order of God's dealing with them is, that they are kept under the law, shut up unto the faith which should afterwards be revealed. (see Galatians 3:23) And though they were chosen in Christ, they are "children of wrath, even as others," in their natural standing. But, because they are chosen sons, "God sends forth the Spirit of his Son into their hearts, crying Abba, Father."

God has his own way of bringing each of his out of the darkness of nature into the marvelous light of the Son of God. He leads the blind by a way they know not, and the captives out of their dungeons. When the "fulness of time" comes He brings each one forth in a wonderful way: They are born again — born of God, and for the first time they see the kingdom of God, no matter what they held before. These are the dead who are quickened; and for this reason: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved;) and hath raised us up together, and made us sit together

in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus." (Ephesians 2:4-7)

These now know that the kingdom of God comes not by observation, but that by the powerful work of the Spirit the kingdom of God is in them. (Luke 17:21) These are the things which remove all traces of self-righteousness, and fastens the hope of redemption alone in the finished work of Jesus. They now talk of things they know, but didn't know before; and each can say, The Lord has done great things for me, whereof I am glad. This is a powerful work — powerful enough to accomplish all that God sends it to do.

These things seem so strange and contrary to reason to those who have not been brought this way, yet it is true that this is the only way that the redeemed of the Lord are ever brought into the knowledge of the truth. This is the way that the redeemed are "sealed with the holy spirit of promise", and receive the "earnest of their inheritance", and receive their "hope of eternal life." It is quite easy to know whether a person has been brought this way: If they can "frame to pronounce" (Judges 12:6) the truth aright. We know of many who feel that they are "converted", but the test is in the substance of their conversation, and their further fruits of the Spirit.

How is it with you, dear reader? This is an important question with each of us. You may rest assured that you are His if you have been taught of him; and, if taught of him, you have no confidence in the flesh, nor its ability to please God. You know that, if you are saved, it is by grace alone; you know that you have had deep exercises in your soul which have entirely altered your former course in life; you know that you love the things of God, and you love godliness. But do you cry, "My leanness, my leanness," and that you cannot do the things you would; nor re-

frain from doing the things you would not? If so, be encouraged, for this is but part of the "strange course that a Christian must take". It is a sure evidence that you have a great treasure in your earthen vessel. For though a great work has been wrought in you, your vile body has not been changed as to its nature; and you will find a warfare in which the flesh lusts against the spirit, and the spirit against the flesh as long as you are in this body. Do you not delight in the law of God after the inward man? yet often have to cry with the apostle, "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." (Romans 7:24, 25)

In a wonderful sense our life here on earth is but a preparation for that which is to come. We have to be born into the world in order to have our being and identity; and we have to be born again of the Spirit in order to have our identity as children of God; and there are other "have to be" things which are ours in the way we are led. For instance: We receive in this life the "spirit of adoption", not the adoption; the hope of eternal life, and not the actual eternal life; the holy spirit of promise, not the actual possession. The poet has written:

"Tis a heaven below my Redeemer to know"

And indeed it is. But unless we have these exercises, and these evidences of grace while we are in this low ground, we have no assurance that heaven shall be ours. But if we have these, no matter how rough the way may seem, nor how many doubts and fears may assail us from time to time, we are assured that we are kept by the power of God through faith unto salvation ready to be revealed in the last time. We are given sufficient grace for our every need, and knowing that we have not yet attained unto the things which all our exercises assure us, we forget those things which are behind and reach forth unto those things which are before us, pres-

sing, with the Apostle, toward the mark for the prize of the high calling of God in Christ Jesus.

All these things point to our coming into the fulness and possession of all things which are ours as the redeemed children of God, and as heirs of God and joint heirs with Christ.

Well may we therefore lift up our heads with joy, and praise and adore our God for his goodness and mercy towards us, knowing, as we do, that He is faithful and will perform all things He has promised. It is a great pleasure to walk with those whose "conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself." (Philippians 3:20, 21)

J. D. W.

VOICES OF THE PAST

"He being dead yet speaketh"

ROMANS IX 6-8

"They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

The paramount importance of the doctrine of vital relationship to God in Christ Jesus, and joint heirship with him, as indispensable to salvation, may well be inferred from the indefatigable labor of the apostle in all his epistles, especially those addressed to the churches of Galatia and Rome, in elucidating the doctrine of the new birth, as stated by our Lord to Nicodemus, John iii. 3-7. As that which is born of the flesh is flesh, and as only that

which is born of the Spirit is spirit, we need not marvel that it is so positively declared, "Except a man be born again, he cannot see the kingdom of God." The first Adam, as the seminal head or progenitor of all his posterity, was of the earth, earthly; and in his first estate, before he transgressed, he was not spiritual, but natural. — 1 Cor. xv. 46, 47. Consequently he was, even in his best estate, elementally qualified only for an earthly paradise; for as the things of the Spirit of God can only be spiritually discerned, he could not, without being born of the Spirit, see the kingdom of God, or know the things of the Spirit. No amount of reformation, or of mental or physical improvement, education or moral discipline, can supersede the imperative necessity of a spiritual birth to enable any man to see the kingdom of God, or to develop a spiritual, vital relationship with God. Flesh is not the production of spirit, or of spiritual relationship to God; nor can fleshly or earthly seed produce spiritual or heavenly life, or qualify man for the enjoyment of that which is spiritual.

In all the various branches of anti-christ the radical error is cherished and pertinaciously contended for, that natural man possess moral ability to acquire by their persistent efforts, not only a discernment of, but also a participation in the kingdom of God; and that the influence of religious training in Sabbath Schools, Bible classes, protracted meetings, anxious benches, and missionary appliances, can effect or produce all that is essential to make children or adults savingly acquainted with the things of the Spirit of God, and prepare them for heaven and heavenly things. This fatal error is as prevalent today among all the Arminian tribes of the earth as it was in former times with the carnal Jews, who thought their fleshly descent from Abraham secured to them eternal life.

The Gentile churches, beset as they were in the days of Paul by Judaizing teachers, required the labors of the inspired apostles to teach them the way

of the Lord more perfectly. In the eighth chapter of John the carnal Jews claimed to be Abraham's seed; this claim Jesus admitted, so far as related to their *fleshy* relation. He said to them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. * * *

If ye were Abraham's children, ye would do the works of Abraham." These truly were the lineal descendants of Abraham according to the flesh, but they were not of the faith of Abraham. Religious-ly, they were of their father the devil. That is, the spirit of falsehood and murder was the spirit of Satan, not of Abraham. In writing to the Galatians, Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here the apostle evidently alludes to the promise which God made to Abraham: Now to Abraham and to his seed were the promises made; he saith not unto seeds, as of many, but as of one, And to thy seed, which is Christ. This covenant was made with Abraham, and confirmed of God in Christ as his seed, four hundred and thirty years before the law was given from Sinai to Israel; and being so confirmed, it could not be disannulled by the Sinai covenant. "For when God made promise to Abraham, because he could swear by no greater, he swears by himself, saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee. And so, after he had patiently endured, he obtained the promise." — Heb. vi. 13-15. Observe: this promise, solemnly confirmed by the oath of God, was not only made to Abraham, as a man, but to him as a patriarchal type of Christ, as his seed. "Wherein God, willing more abundantly to show unto the heirs of promise" (who being Christ's, are Abraham's seed, and heirs according to the promise) "the immutability of his counsel, confirmed it" (in Christ) "by an oath; that by two immutable things, in which it was impossible for God to lie, we" (who being Christ's and Abraham's seed, and heirs according to the promise) "might have

a strong consolation, who have fled for refuge to lay hold upon the hope set before us." — Heb. vi. 17, 18.

Now to return to our text — "They are not all Israel which are of Israel." "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." — Rom. ix. 27. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, it is no more grace; otherwise work is no more work." — Rom. xi. 5, 6. It cannot then be partly of grace and partly of works; if it be of one, it cannot be of the other. Of which then is it? Well, this same apostle tells us, "For by grace are ye saved, through faith: and that not of yourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." — Eph. ii. 8-10. As the number of God's children among the thousands of the carnal Israelites were as a very small remnant compared to the sands of the sea, so is the election of grace at this day compared with the popular multitudes who profess christianity.

"Neither because they are the seed of Abraham are they all children." On this part of our text we have already dwelt. Although they were recognized under the old covenant, in the worldly sanctuary, and in the carnal ordinances, John the Baptist, in the beginning of the gospel of Jesus Christ, drew the line of discrimination, and declared that the axe was laid unto the root of the trees to cut those fruitless trees off from Abraham as their father, as their root, and refused them the ordinance of baptism on the ground of that relation. Only they who brought forth fruit meet for repentance were accepted, and all others of them were rejected as a generation of vipers.

"But, In Isaac shall thy seed be call-

ed." That is, the seed of Abraham should be called in Isaac. Now, "Tell me, ye that desire to be under the law, do ye hear the law?" If not, listen: "For it is written, that Abraham had two sons; the one by a bond maid, the other by a free woman. But he who was born of the bond woman was born after the flesh; but he of the free woman was by promise. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "Which things," says the apostle, "are an allegory; for these are the two covenants. The one from Mount Sinai, in Arabia, which gendereth to bondage, which is Agar," or Hagar, and represents Jerusalem, which then was, in bondage with her children, the carnal Jews, who under the Sinai covenant were in bondage. But the other son, who was born unto Abraham by Sarah the free woman, represents the covenant of promise, which was made with Abraham and his seed, and confirmed of God in Christ as the seed of Abraham, four hundred and thirty years before the Sinai covenant was given. Now, as in the allegory, Hagar represents the legal covenant, so her son represents the children of the flesh. And as Hagar was herself a bond maid, she could no more entail freedom to her children, than the law of a carnal commandment could give spiritual life to those who were under it. For as many as are of the works of the law are under the curse. And if a law had been given that could have given life, verily righteousness should have been by the law; but instead of this, it is positively declared that by the deeds of the law no flesh shall be justified in the sight of God. Therefore the children of the flesh, with all their law-righteousness and legal works, although they, like Ishmael, may for a time dwell in Abraham's house, and be nurtured on the lap of Sarah, cannot be heirs with Isaac, in whom the promised seed is called, because he is a child of the flesh, gendered in bondage, and born a slave, and being a child

of the flesh, is not a child of God. He was born after the flesh, and not by the promise which God had made to Abraham, that Sarah should have a son. Neither did God recognize the result of the means system devised by Sarah, as the fulfillment of his promise. As a child of the flesh of Abraham, he was an illegitimate, and could not be heir with Isaac, who was the child of promise, the son of the free woman, and the free born son of the Jerusalem which is above, which is the mother of the legitimate heirs of the promise which is confirmed of God in Christ. As Ishmael represents, in this divinely inspired allegory, all the children of the flesh, Isaac represents all the children of God; therefore the apostle says to the saints, as children of the heavenly Jerusalem, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then we, brethren, are not children of the bond woman, but of the free."

There is then a seed that gendereth to bondage, which seed when gendered, generated and born, is born after and of the flesh; and because it is born after the flesh, and is flesh, in it we cannot please God, because the children of the flesh are not the children of God. "So then they that are in the flesh cannot please God. But ye (the children of promise) are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "And if Christ be in you, the body is dead." It is not in our carnal nature, which is born of corruptible, fleshly seed, that the vital relationship of the saints to God consists. For that which is gendered by and born of the flesh, is flesh; and that which is produced by any kind of seed, must develop the nature of the seed of which it is produced. Spiritual seed cannot produce other than spiritual development. Flesh

cannot produce spirit, nor can spirit produce flesh. But if the Spirit of God dwells in us, then our vital relation to God, as the children of promise, is not in the flesh, which is the production of a different seed. The incorruptible seed can not produce corruption, nor anything that is corruptible. Therefore, "Whosoever is born of God doth not commit sin." Why? "For his (God's) seed remaineth in him, and he cannot sin, because he is born of God." — 1 John iii. 9. But still sin dwells in the flesh of those who are born of God. This is indisputable, if Paul was born of God; for he says that when he does that which he would not, "It is no more I that do it, but sin that dwelleth in me." "So then with the mind I myself serve the law of God, but with the flesh the law of sin." — Rom. vii. 25. Being born of the Spirit, he had the mind of Christ, with which he served the law of God; and also having a carnal, depraved nature, which was born of the flesh, of corruptible seed, with it he himself served the law of sin. This incessant conflict between the flesh, born of corruptible seed, and the spirit, born of the Spirit, of incorruptible seed, made him feel like a wretched man, greatly desiring to be delivered from the body of this death. Still having the Spirit and mind of Christ, his faith rested with assurance upon the hope of eternal life which God, that cannot lie, promised before the world began, and that victory which God shall give through Jesus Christ our Lord.

In speaking of this promise to Abraham, confirmed of God in Christ, on which the heirship of the spiritual inheritance is secured, the apostle is very explicit. "He saith not, And unto seeds, as of many; but as of one, And to thy seed, which is Christ." Yet in speaking of the heirs of this same promise, he embraces all who are children of the Jerusalem which is above, as being, as Isaac was, children of promise. Evidently regarding them all as they were chosen in Christ before the foundation of the world, and as being included in and

one with him, even as he is one with the Father. He the Head, and they the body, and all of them required to make up the fullness of him that filleth all in all. — Eph. i. 23. As in Isaac all the seed of Abraham, in the type, was counted, although more numerous than the stars in the firmament, and like the sands of the sea innumerable, still they were all embodied in one man; so the innumerable host of God's children are embodied in Christ, and their development in the fullness of the dispensations of times is not adding to Christ, but multiplying, as God said to Abraham, "Multiplying, I will multiply thee." Christ asks for no more glory than he had with the Father before the world began. When it was promised, "A seed shall serve him; it shall be accounted to the Lord for a generation," (Psa. xxii. 30,) he was himself regarded as the seminal Head of that seed, although they were a people that should be born. And as the germ that is to produce a harvest is in the seed, so the eternal life of all the chosen generation of Jesus Christ was secured to them in him from everlasting. None of his seed can be born, as his seed, of any other parentage than himself. None can be recognized as his, except his Spirit dwells in them; and his Spirit only dwells in those who are quickened and born of him.

Jesus, in speaking of his death and resurrection, said to Andrew and Philip, "The hour is come that the Son of Man should be glorified. Verily, verily I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." This is a beautifully illustrative figure; for as the germ that is to produce the fruit is in the corn of wheat, so the eternal life of all his people was given them in the Son of God. — 1 John v. 11, 12. And therefore, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, be-

ginning at Jerusalem." — Luke xxiv. 46, 47.

Now in fulfilling the promise to Abraham, which was confirmed of God in Christ, it was necessary that he, as the embodiment of the seed to whom the promise was made, should take on him the seed of Abraham, and be made a little lower than the angels, for the suffering of death. That is, that in our flesh he should die and expiate our sins, that in his life and immortality, which he brought to light in his resurrection, we might be justified, and presented holy and without blame before him in love. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." — Heb. ii. 14-17. He took our flesh, that he might die for us; and we are made partakers of his righteousness, that we may live and reign with him. In no other way could we be made the righteousness of God, and without the righteousness of God we could not be saved. In our flesh he bore our sins, died our death, and met and canceled all the requisitions of the holy law, that we being thus buried with him by baptism into his death, should also be quickened together with him, and raised up together, that we might sit together with him in the heavenly places in him. We being thus in him slain by, and dead to the law, by the body of Christ, should be married to him that is risen from the dead, and from under the law, and walk in newness of life, and bring forth fruit unto God. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin." That is,

having been put to death in the person of Christ, we are redeemed from the penalty and dominion of that law; and being by the Son made free, are free indeed. "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." — Rom. vi. 6-12.

(Editorial by Elder Gilbert Beebe, May 1, 1877.)

MEMORIAL TO SISTER ELIZABETH MURDOCK

On May 25, 1960, the God of all grace called unto himself our dear sister in the Lord, Elizabeth O. May Murdock. Funeral rites were conducted in Durham, North Carolina, on May 27, 1960, by her pastor, Elder D. V. Spangler and her body was interred in Maplewood Cemetery.

She was born and reared in Orange County, now Durham County, the daughter of William May and Mildred Latta May, and was educated in private schools in Durham. Surviving are her husband, Mr. Albert Allen Murdock; her son, Mr. W. H. Murdock, Solicitor of the Tenth Solicitorial District; her daughter, Elizabeth May Murdock who attended her devotedly; five grandchildren and nine great-grandchildren.

Sister Murdock joined the Durham Primitive Baptist Church by experience on February 18, 1923, and the Lord favored her to live a long and exemplary life among her brethren. She was a woman of noble character, unassuming and gracious in her manner, and adorned with a lovely spirit of humility. Her life among us was a testimony that her citizenship was in heaven. She loved the assembly of the saints and was faithful in the duties and responsibilities of church membership. We feel that the memory of her precious faith in God must be a consolation to her bereaved family.

The members of the Durham Primitive Baptist Church are grieved by the loss of this lovely sister, but we receive consolation in the belief that her spirit has been set free

from the chains of death and has entered the portals of glory.

"Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

Written by request,
Catherine M. Copley

OBITUARIES

FRANK M. STEGALL

Frank M. Stegall was born September 17, 1906, son of the late Elder J. F. Stegall. Brother Stegall departed this life May 6, 1959, making his stay here 52 years, 7 months and 18 days. In 1946 he married Lena Smith who survives. He is also survived by a daughter, Peggy Lou Stegall by a previous marriage; his mother, Mrs. J. F. Stegall; and a sister, Mrs. Doris S. Richardson.

Brother Stegall united with the church at Dan River Primitive Baptist Church on the fourth Sunday in July 1957, at the water and was baptized the same day. As he had been burdened to go home to his friends he had brought clothes to be baptized if the Church received him. Truly our God moves in a mysterious way to bring the subjects of his marvelous grace to the militant church.

Funeral services were conducted at the home of his mother by Elder D. V. Spangler, who spoke so comfortingly from Romans 8:38-39, after which he was laid to rest in the family burial plot at the home, to await the glorious appearing of our Lord and Saviour Jesus Christ on the morning of the resurrection.

The Lord blessed our brother to enjoy the fellowship of his brethren less than two years, yet our loss is his eternal gain. The writer feels a greater loss, as he and I went together to meetings so often. Brother Stegall was given a precious experience of the goodness of God during World War Two while in the service of our country. This was to him a turning in his life as it is with all the dear people of God. From that day hence his heart and mind was on Christ and what He had done for poor sinners such as he felt to be. However many years went by before he was burdened so heavily that he could not refrain from going to the Church for a home with those of like precious faith.

May God reconcile us to the loss of our brother and bless all that mourn.

Harold D. Weatherford

(We regret the delay in publishing the above — Ed.)

HENRY LEE PETERS

At the request of Camp Branch Church I will try to write a few lines in memory of our dear Brother Peters, whom God in his providence has removed from us.

Brother Henry Lee Peters was born in Franklin County, Virginia, on June 1, 1885, and departed this life January 17, 1960, at the age of nearly 75 years. He was united in marriage to Betty Mae Ramsey on April 2, 1916; and to this union were born five children — three sons and two daughters. All of the children and his wife survive.

Brother Peters united with the Primitive Baptist Church at Camp Branch on Saturday, July 25, 1959, and was baptized July 26th, along with his wife. They were baptized by Elder Rufus Brown. Brother Peters had been in bad health for a number of years, but was faithful in attending church until his death.

RESOLVED, That a copy of this letter be entered on our church book, and a copy be sent to the *Signs of the Times* and the *Old Faith Contender* for publication.

Written by request of Camp Branch Church July 2, 1960, by an unworthy believer in Christ.

Mrs. Nancy Haynes, Clerk of Church

MEMORIAL OF SISTER KATE WILSON

Sister Kate Wilson departed this life May 3, 1959, at the age of 82. Sister Wilson had been a widow for several years.

She was married to John Wesley Wilson in the year 1895, to this union there were no children.

She leaves as survivors one sister, Sister Mary Sharp who has now passed her 90th birthday and 2 nephews.

Aunt Kate as the writer knew her at the time of her death united with the Primitive Baptist Church at Dan River in 1903, at the age of 26 years and remained with this church for 56 years. She served the church as clerk for 35 years.

She lived a devoted member to her church, believing in the strength and wisdom of her Saviour, Jesus Christ the Lord, and having no confidence in the flesh. Her sufferings the last few months of her life were very severe yet she was uncomplaining to the end. Her funeral was conducted by Elder David V. Spangler and Elder John W. Gilliam.

We feel our loss is Sister Wilson's eternal gain and it is better for her to depart and be with the Lord than to remain in the world of sickness, pain and death.

Resolved that a copy of this memorial be made a part of our church records, a copy be sent to her sister and a copy be sent to

the *Signs of the Times*.

Coley Strader

(We regret the delay in publishing the above — Ed.)

MAGGIE FLORENCE LANK

As it pleased our God to take from our midst on September 17, 1959, our dear and beloved sister, Maggie Florence Lank, we bow in humble submission to the will of our God, believing that He giveth and he taketh away at his own appointed time.

Sister Lank was born June 3, 1880, the daughter of the late John Martin and Laura White Hancock. She was united in marriage to Clarence Lank (who departed this life in 1950), and to this union was born one daughter, who died in 1925. She is survived by one grandson, two great grandchildren, two nieces and one nephew.

Sister Lank had attended Old School Baptist meetings for many years, and was given a desire for a home in the church. She went before the Salisbury Church, and was baptized by Elder David V. Spangler August 31, 1958. She had expressed a desire for her membership to be with the Forest Grove Church and was given a letter to that church, where she remained a faithful member until her death. She enjoyed attending the meetings as long as her health permitted.

Funeral services were held at the Holloway Funeral Home on September 20, 1959, by her pastor, Elder Warren, and interment was in the Walston Switch Cemetery. May the God of all grace reconcile those left to mourn the loss of this dear sister and friend.

Arthur R. Warren

SISTER R. LILLIAN B. HODGE

God has seen fit to remove from our midst our much beloved sister, Lillian Blalock Hodge, on September 5, 1959. She was born in Person County, N. C., March 4, 1878, the daughter of Franklin Pierce and Mary Oakley Blalock. She was married at the age of 25 to William C. Hodge, from Orange County, N. C.; who died in 1954.

She leaves one daughter, Mrs. Alma Lynch, Elon College, N. C.; two sons, Wilbur, of Burlington, N. C., and Lester, of Mebane, N. C. — one son Clyde, deceased. Also surviving are one sister, Mrs. John Oakley, Prospect Hill, N. C.; 13 grandchildren, and 22 great grandchildren.

She united with Prospect Hill Primitive Baptist Church Saturday before the 3rd Sun-

day in May, 1901, and was baptized by Elder L. H. Hardy. Her greatest desire was to be faithful to her church, and to visit the sick and afflicted. There was always a sweet smile on her face — one which this writer will never forget; and she was so comforting to talk with.

BE IT RESOLVED, That we at Prospect Hill Church express our deepest sympathy to the family and all who mourn her passing; and that this resolution be spread on our minutes, and a copy be sent to the *Signs of the Times* for publication.

Elder W. C. King, Moderator
Hallie O. Griswold, Clerk

MRS. LIZZIE KILGORE FOSTER

Mrs. Lizzie Kilgore Foster was born in Alabama February 20, 1875, to John Calvin Kilgore and Hettie Henry Kilgore. She died June 6, 1960. They moved to Texas in the 1890's, living in Comanche, and later Brown Counties. She was united in marriage to James Isaac Foster in 1908, who died in 1945. One daughter and four sons were born to this union, one son dying in infancy.

Surviving are Claude H., Atlanta, Ga.; Margie Rixford, Comanche; Calvin E., Big Spring; and Travis E., Fort Worth. Also surviving are five grandchildren: Frances, Vincent and Judy Foster, Fort Worth; and Francine and Norman Foster, Atlanta, Ga. She is survived also by one foster-son, Medford Conger, Vanderbilt, Texas; and two brothers, Ed. P. Kilgore, Brownwood, Texas, and W. H. Kilgore, Mission, Texas.

The family moved to Rising Star, Texas, in 1926. Sister Foster was baptized at the age of 15, by her father, the later Elder J. C. Kilgore. For a number of years she was Clerk of Macedonia Church, Rising Star, Texas, and died a member of that church. We miss this mother in Israel, who, we believe "earnestly contended for the faith", though always showing charity towards those who disagreed with her.

Mr. Harry Hamet, a life long friend of the family, and Missionary Baptist minister, and the writer conducted the services; and she was laid to rest beside her husband in Blake Cemetery, near Rising Star, to await the second coming of our Lord and Saviour Jesus Christ.

Sent to the *Signs of the Times* by the request of her children.

C. U. Landers

SUSIE PILGREEN HENDERSON

Sister Henderson was the wife of Mr. Albert

Henderson, who preceded her in death six weeks, having died suddenly. She was born near Linville, La., February 10, 1880, and died in the Bernice Clinic July 26, 1960, making her age more than 80 years. She had been in critical health for several years, and the loss of her husband seemed to serve to further her declining state of health.

Sister Henderson was the daughter of a very precious Deacon, Dick Pilgreen and Sister Pilgreen, whose membership was with Union Primitive Baptist Church; and Sister Henderson also united with this same church, but later, after losing her first husband, Mr. Rufus Goodson, she married Mr. Henderson, and moved close to our home church, New Hope, and united by letter.

She was a very lovely sister, manifesting the wonderful love of God in her great love of the Lord's people; and in the doctrine of the sovereign grace of God, and His salvation by grace through the precious blood and righteousness of Christ Jesus. She and her husband were very faithful in attending the church meetings as long as her health would permit. She was patient in her sufferings and afflictions, and through the faith and love of God was enabled to endure what she suffered. We feel that she is now better off, and is free from suffering. Solomon said, Better is the day of one's death than the day of birth. So let us not weep as those who have no hope.

She is survived by one daughter, Mrs. Aden Mitcham; five grandchildren, and eight great grandchildren; two sisters, Mrs. Mary Tucker, Farmerville, La.; and Mrs. Annie Love, Linville, La. Also by one step-son, Jacob Henderson, Pine Bluff, Ark.; six step-daughters, Mrs. A. B. Murry, Lillie, La.; Mrs. H. L. Darden, El Dorado, Ark.; Mrs. Robert McDonald, Fort Worth, Texas; Mrs. T. B. Smith, Lillie, La.; Mrs. J. D. Williams, Junction City, Ark.; and Mrs. W. H. Woodall, Los Angeles, Calif. Also surviving are twenty-five step-grandchildren, and a host of step-great grandchildren.

Sister Henderson's funeral was held at Liberty Church, near Linville, La. The writer and Elder J. L. Smith conducted the services in the presence of a large congregation. The many flowers denoted the deep devotion of her family and many neighbors and friends, and the brethren among the Old Baptists who knew and loved her.

May the Lord bless and comfort all that mourn until the Lord comes again without sin unto salvation, when in the glorious resurrection the children of God will be carried home to heaven, there to praise the Lord forever in that bright and Eternal City.

Your servant and brother in the Lord, I hope,

R. W. Rhodes

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., NOVEMBER, 1960

NO. 11

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 11/60 IT EXPIRES
THIS MONTH

(Written out of an experience of bleak winter
in my soul)

Cora Powell,
Salisbury, Md.

THE LILY

Oh the Lily, the beautiful lily,
In its season it will ever abide;
Yet could no more itself be a lily
Than the sharpest briar that grew by its side.

The cold North wind in all of its fury
Had blown it about and caused it to fall:
It was broken, withered, bent and twisted:
It seemed that it had no life left at all.

Though broken and bent by the sleet and snow,
And the winter season so cold and long,
When the sun and warmth shines upon it then,
It seemed not likely to survive at all.

So long it has been so dead and lifeless
And a great many things seemed to enthrall,
Yet when the winter season is over,
It is proved they were never dead at all.

So dependent upon the Creator
For all the warmth, the sun and the rain,
When as the Spring time comes in its beauty,
We will see the lily come forth again.

The lily can only be a lily
In all of its majesty and so fine,
Because God alone planted the lily,
And all of the briars after their kind.

And all of its beauty will ever remain
Though no merits of its own can be found,
For when God clothed the lily in beauty
He gave its wraps for beauty all around.

So typical it is of God's people
Who travel in darkness — oft not a ray
Of light to shine on them in their pathway,
But the briars always seem to grow each day.

But a Sur'ty I saw for his people
Though no righteousness of their own is
found:
When God clothes in his robe of righteousness
All his people are secured all around.

"A SUFFICIENT MEASURE
OF JOY, PEACE, AND REST."

476 Williams Street
Cumberland, Maryland

Esteemed Elder and Sister Wood:

I trust that this finds you and all your family in good health; I feel assured that God abundantly supplies you with spiritual bread sufficient for all your needs. As for myself, I feel to say with the poet:

"When trouble like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His loving kindness, O how good."

If not deceived, I have known what it is to feel spiritual joy, peace, and rest above earthly cares; and rest in the cleft of that great Rock, until given strength to travel on; and to know what the poet meant when he wrote:

"Children of the heavenly King,
As you journey, sweetly sing;
Sing your Saviour's worthy praise,
Glorious in his works and ways.

"Fear not, brethren, joyful stand
On the borders of your land;
Christ, your Father's elder son,
Bids you undismayed go on."

He hath redeemed them, and given them a lively hope, and an eternal inheritance to life everlasting, and a sufficient measure of joy, peace, and rest while they journey through this wilderness of sin and sorrow; and for these blessings no mortal man can ever glorify sufficiently the great Redeemer's name.

The followers of wickedness never know or experience these wonders, because their eyes are blinded and puffed out with self-righteousness; and they rush to climb up some other way. They can't stand the truth! To them they are only "hard sayings" — the broad road suits them better. Consequently they never see the brilliance of that great light, or know the quenchings of thirst that the Lord's children feel when enabled to drink from the endless stream; or the joy of basking in the fullness of God's great love which surpasses all worldly knowledge.

My mind seems to dwell on the contrast between the two roads, as described in the Scriptures: the one all children of the heavenly King must travel, so narrow and strait, that leads to life eternal; and the broad, glittering road that leads to destruction, and of the many who follow its false alluring trail.

Oh, how different are the travels of the ones who are kept by the power of God, whose eyes have been opened to see clearly the yawning pit from which, by the grace of God, they have been lifted. He alone is able to guide their faltering feet along that narrow way. How joyfully they embark on that journey! and for a reason:

"On the wings of his love,
They are carried above
All sin and temptation and pain;
And they cannot believe
That they ever shall grieve:
That they ever shall suffer again."

But, alas! All too soon they find their feet are sore and weary from the thorns and briars that spring up along the way; and that without the guiding light (the presence of God) they cannot find their way through the wilderness. In their joyful haste, they had forgotten that their dross must all be consumed:

"That the soul who would to Jesus press
Must mark this firm and sure:
That tribulations more or less,
They must and shall endure."

As it was with the Apostle Paul, lest they become self-conceited and puffed up, they are given this thorn in the

flesh, which causes them to look for help from the Rock which supplies their spiritual strength; and to cry Abba, Father, save or we perish with hunger and thirst. It is then they feel again His soul cheering presence; and find

"He gently leads us on;
Protects from fatal harm,
And when we faint and cannot walk,
He bears us in his arms."

Gently He leads them beside the still waters. How refreshed they feel after drinking from that endless stream! and so strong are their steps when fed with that heavenly Manna.

"His presence cheers our souls,
And smooths the rugged way;
He often makes the crooked strait,
And turns their night to day."

We are taught that our old man was crucified with Him, that the body of sin might be destroyed, and that henceforth we should not serve sin; for we are not under the law, but under grace. As many as are led by the Spirit of God are the sons of God. And we are taught that all things work together for good to them that love Him, and who are the called according to His purpose.

"For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Romans 8:18) Being justified by faith, we have peace with God through our Lord and Saviour Jesus Christ — a peace the travelers in darkness never know or understand, it is foolishness to them. For unless taught by the Lord of all spiritual knowledge, it is impossible for any natural man to understand why the Remnant travel such a narrow path; and in spite of it all, find delightful joy, peace, and rest. Even the learned and mighty are confounded by this trait in those who follow the strait and narrow path. Yes,

"We travel through a barren land,
With dangers thick on every hand;
But Jesus guides us through the vale,
The Christian's hope can never fail."

Yes, dear children of the heavenly

King, you are kept by the power of God, and have the precious assurance that the most ferocious darts of Satan can never retard or sever that gift of eternal life, or separate you from that great love bestowed by your Redeemer God.

"Faith! 'tis a precious grace,
Where'er it is bestowed;
It boasts of a celestial birth,
And is the gift of God."

We have not a high priest that cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin. Our God will not suffer his children to be tempted about that which they are able, but will with the temptation also make a way for their escape, that we may be able to bear it. So, we pray for grace sufficient. Jeremiah says that God will turn their mourning to joy that they may rejoice from their sorrows. "So there remaineth a rest to the children of God." "And a highway shall be there, and a way, and it shall be called The way of holiness." "And the redeemed shall walk there."

Therefore we should do nothing through strife, or vain-glory. If we glory, let it be in praise to our great Redeemer; and in lowliness of mind let us esteem other brethren better than ourselves; and for all these blessings, bow our knees and give thanks, and all praise and glory to our God: the Father of our Lord and Saviour Jesus Christ; who is too wise to err, and too good to be unkind. So:

"If I must sing, I'll sing of grace,
Which raised me from the fall,
And brought me to a hiding place:
Jesus, my Lord, my all."

A fellow traveler in hope,
Hester B. Thompson

3338 McAfee Road,
Decatur, Ga.

Dear Editors:

Enclosed is \$5.00 for which please renew my subscription to the Signs of the Times for two years.

My grandparents loved this paper and the doctrine it advocates; my parents subscribed to it all their lives, and it has been in my family ever since I married — more than fifty years ago. I hope I love this doctrine, and my dear children love it, and are members.

The Signs is like a member of our family. May God bless the editors to keep it true to the doctrine of our Lord and Saviour.

A sister in hope,
Mrs. N. C. Alston

ENJOYS MEETING WITH THE BRETHREN

Dear Kindred in Christ Jesus:

I hope that I am thankful to feel that God has visited me again, and given me the mind and desire to write of the goodness and mercy, and His great love for us; wherein He has brought us in ways that we had not known. What great love He has for his chosen people, in that he sent his only begotten Son to earth to die on the cross, that we should be redeemed by his shed blood; and be given a precious hope of eternal life. When it pleases him to reveal it to us at his appointed time, we are of all people most blest.

I feel too unworthy of the blessings and rejoicing that I have received of late. I had the pleasure of attending the Pigg River Association on Saturday and Sunday, August 6 and 7th; and on Monday night after I slept very little, as I was meditating and rejoicing in the goodness, and mercy, and love of our wonderful Lord and Saviour, which he bestows on his believing people. I feel to be one of the least of His little ones. My membership is with the Norfolk Primitive Baptist Church — a people whom I love and esteem very highly.

I have been in this part of the country since June, and have been blessed to attend meetings around here most every weekend, and have enjoyed them very much; as I have also the associations that I have attended. I was blessed

to hear the sweet gospel of our Lord and Saviour as it was ably proclaimed from the pulpit by our gifted ministers. How sweet and comforting to our hearts: it is as rain falling from heaven, refreshing our souls and causing us to rejoice in Him. It renews our spirit, and makes us to know that God has all power both in heaven and in earth. We rejoice in the sweet fellowship of our dearly beloved brethren, our kindred in Christ; and we can see the love of God shining in their faces as they sing the beautiful songs of Zion.

We have our sorrows, trials and troubles in this life, but at times we are lifted above them and made to feel that God is with us, enabling us to bear our burdens and comforting our hearts, and we are made to sit together in heavenly places in Christ Jesus. How marvelous is His grace, and his ways past finding out! We are cast down, but not destroyed.

When it pleased the Lord to cause me to look within, (18 years ago), and see what a vile and sinful creature I was, lost and undone, and without hope here in this world or for eternity: a sinner under condemnation, I was made to cry unto our God for help and mercy; for I knew that I was lost, and that all of my dependence was in Him. I was made to know that there was nothing I could do to obtain salvation, but was enabled to call upon Him, and I feel that he heard my prayers, and at the appointed time revealed to me that it was only through his Son that I should be saved: He makes us a willing people in the day of his power. As was decreed before the foundation of the world, He sent his only begotten Son to earth to die on the cross for the redemption of his people. We are saved by grace through faith, and not of works lest any man should boast. I was made to feel that he lifted my feet out of the miry clay, and put my feet upon a solid foundation; and put a new song in my mouth, even praises unto Him, and gave me a precious hope of heaven — not for any good deeds that I had ever done

to obtain it; and we are enabled to know that all power, honor, and glory belongs to Him.

Our hope gets dim sometimes, and we almost despair that we ever had one; and at other times, it shines in our hearts as a beacon light, renewing our spirit, and is refreshing to our soul. Then we can say with the poet, "How precious did that grace appear the hour I first believed." Salvation is of the Lord. We are not taught by man, neither can we receive it of man: It is a gift of God unto his elect. He says, "I will be your God and ye shall be my people." It is by grace that we are saved.

May we be counted one among that number when Christ shall come to claim his own. The following came to me along with the writing:

By faith we live from day to day,
And we are made to watch and pray,
Looking to Jesus for His love,
Which comes to us from heav'n above.

He is our Prophet, Priest and King;
To His praises we are made to sing:
He died for us; He lives again
To bless us in his heav'nly reign.

Then after our troubles and strife
Have come to an end with this life,
May we all be among the blest
And enter our heavenly rest.

A sister in a precious hope,
Mrs. Thelma Reece Wilson

CORRESPONDENCE BETWEEN ELDER GOLD AND DR. HOOPER

(Continued)

But how can one preach except he be sent? Some of your people say that boards send them, and that they cannot go without money secured after your way of obtaining it, which was enough of itself to cause my soul to distrust boards. Does not the Lord of the harvest send forth his laborers? He sent the apostles, who went into all the world and preached the gospel to every creature. Who prepares them to preach? God teaches all his preachers,

as well as all his people, and the teaching and interpretations are the same. They are all thrown under one schoolmaster, the law; a flesh-killing teacher he is, too; and there they are hedged in, until Christ is revealed, and then they are no longer under tutors, but Jesus teaches them.

But, say you, cannot the schools aid in training and fitting one to preach? — cannot colleges, which men have originated and built up, aid the Holy Spirit in preparing men to preach? Paul says he was not taught the gospel by man, nor did he receive it of man, but by revelation; nor did he confer with flesh and blood; but straightway after baptism preached Christ that he is the Lord. How any man who knows anything of the divine fitness necessary to prepare one to preach the gospel, and the utter insufficiency of human schools to aid at all, can yet, in the face of Paul's plain declarations that he was not taught by man, but by revelation, insist that he went into Arabia to a school for that purpose, was such a stumbling block to me that I could have no fellowship with those that avowed it. But one says, were not the disciples with Jesus four years before they began to preach? Yes, and if they are not with him all their lives, what is their preaching worth? Are the schools in the place of Jesus, or is he to be found by going to them? and is that the way to get with Christ?

But, say you, were there not schools of the prophets? Well, it seems to me that the prophets can give as sensible an account of their call as any one can give for them. Do any of them ever tell us that they were called out of any school, or ever were called to go to any such place? They spake as they were moved by the Holy Ghost. But who were the sons of the prophets? I suppose their children. They tell us of false prophets fed at Jezebel's table, and these perhaps were taught by man or some lying spirit.

But, you say, will not human learning aid man in preaching the gospel — will

it not give him words and power over men's minds, and enable them to present the gospel in a more attractive form! I am free to admit the value of human learning in man's earthly affairs, and heartily commend its acquisition in that sense. But what does inspiration say about spiritual things, and how they are spoken? "Which things also we speak, not in words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual." Not many wise men are called, but God calls the ignorant and foolish to confound the wise. Witness Peter and John. While Peter was an unlearned man, he preached the gospel to men, speaking about sixteen different tongues, and each one in his own tongue heard the wonderful works of God. You say those days had miracles. But can man, of himself, any more preach the gospel now than he could then? A man that has never been taught that he is a poor, blind, helpless sinner, knows nothing about it.

When man thinks by human learning he can find out God or serve him, he is puffed up. When the Lord calls a learned man (though he does not call many), than man glories in becoming a fool that he may win Christ. Let every man abide in his calling. If the ignorant man is called, let him know that out of the mouths of babes God's praise is perfected; if one is called being learned, let him know that the foolishness of God is wiser than the wisdom of men, but let him use his knowledge as occasion serves. The faithful study of the scriptures, in humble dependence on the anointing which is from above, thoroughly furnishes the man of God unto every good work.

But do we not need men of human learning to preach to intelligent Christians? Human learning makes no part of the new man, and the saint who has human learning is just as weak and dependent on God for his crumb as any other, and all are fed with the same kind of food. But say you, after one is certainly called to preach, can not the

schools polish him and gave him more influence over men, and enable him to better command their respect, by keeping pace with human learning? Tell me, from scripture, where one ever tried it, or where it was ever authorized. How much can frail man add to God's gift? How much pride do you think is necessary to influence man to presume on such a task? Do not the Scriptures pointedly forbid the employment of worldly weapons in building up Christ's kingdom, and are not all appeals to the base passions of human nature contrary to heavenly teaching? Is the minister of Christ to suit his message to proud man's tastes? "We speak wisdom to them that are perfect, but not the wisdom of this world." If a natural man cannot discern the things of the Spirit because they are foolish unto him, does it follow that a spiritual one will be edified by worldly wisdom, the very food that most delights man's pride?

It seems to me that the Scriptures make some allusions to such schools, though in the way of alarm: "But the time will come when they will not endure sound doctrine, but will after their own lusts heap to themselves teachers, having itching ears." Much as the Bible is talked of, its doctrine is not endured, but the progressive age calls for theological schools that shall enlighten men to preach doctrines suitable to men's lusts. Men who have devoted so much time and labor in the preparation for the ministry, are worthy of positions of influence and profit. The teachers come from these schools, dosed with a sort of preparation from dead men's brains that will make them sick enough, if God should ever teach them where their dependence lies. How do these schools heap up teachers? They furnish opportunities for obtaining an education, open the way to positions of honor and reward, so that there is but little trouble attending the road; and if money enough could be commanded, it would be difficult to tell how many would be heaped up; but they shall have itching ears and shall turn away their

ears from the truth, and be turned unto fables. The doctrines and fables of men are accepted. Andrew Fuller becomes a wonderful standard. Not content to walk in the way of revelation, and live in dependence on God for their message, their success and their bread, they must follow the cunningly-devised fables of men. The fables are powerless unless cunningly devised, the wolf of course coming in the sheepskin, the messengers of Satan transformed into angels of light. Does not Mr. Fuller teach salvation by grace? So do all other denominations in their way, no doubt all thinking they are right. But how are they detected? If they are not of the truth, they will cross the right way somewhere. Andrew Fuller takes repentance and faith out of the covenant of grace, and puts them under the law, in the sense that he makes them men's duty, and not gifts of grace. If salvation comes on account of men's performance of his duty, it is of works in some sense. He brings in the modern missionary enterprise, a system somewhat like the Popish measures for propagating their creed, but unknown to the Bible and to Baptists, and is a disturber of gospel peace and order among the churches. By reading his works one can see from his own statements that his views were strange, and new to Baptists, and it may be inferred from the opposition to him. Those who condemned his plans, and desired to follow the apostle's ways, abiding in their doctrine, as Baptists had done up to that time, were such as you now call anti-missionary Baptists; while those that followed Mr. Fuller are the modern missionary Baptists, claiming him as their standard, though it is doubtful if his followers have not departed farther from the truth than he did, as he refused flattering titles which they accepted for modesty's sake without much urging, and do not preach salvation as nearly by grace as he did, so they are waxing worse and worse. The system of doctrines which he brought in required and contained in its fruitful womb all the offspring of

modern missionism. Since the whole world is now to be evangelized under his theory, many teachers are needed, and since man has so much to do, and can do it so well, he must prepare these teachers, and so theological schools are brought forth. Inasmuch as money is so good just here in equipping them and upholding the enterprise, a wise system of begging to obtain it is devised, in the name of religion. As the world is to be converted to our measures, and our religion, where can we so well begin as with the youth, while their minds are tender and their conversion easier, and Sunday Schools rise up, as a wonderful means for this work — the nursery and right arm of the church. Human knowledge becomes the handmaid of religion, and how sweetly they walk together. Some man must hold the hand of the missionary, while he goes down into wells, and he must see how his bread comes before he goes, and the churches combine in forming such tremendous agencies of power as your conventions, while all glory in the fruits of your wise system. That your denomination generally endorse your system is manifest, and what little I write may only have the effect of influencing them to fall down before their idols, and shout in louder strains, "Great is Diana of the Ephesians!"

In your system, salvation is somewhat dependent on what man does of himself; it is not a gift, unless he does something to obtain it, and he may forfeit it by his misdoing. Much power is claimed by your boards, even that of sending out, directing and sustaining your missionaries, and controlling their work; much power is claimed by your teachers, too, in converting men, reminding one of the characteristics of the man of sin, who exalts himself above all that is called God, sitting in the temple of God, and showing that he is God. In popedom the power of pardoning sin (God's prerogative), is boldly assumed as the mystery of iniquity. In Protestant denominations this power is covertly claimed in sprinkling children

— a practice condemned by your people — yet it seems to me you are allied to the man of sin in various ways. You hold your traditions of men; you put yourself in the place of the Holy Spirit, when you teach and better prepare men to preach, directing them where and how to go; when you teach your missionaries to place their dependence for support on yourselves, it looks like taking it away from its proper place; and what less when you teach that if money enough be contributed, you can evangelize the world? For your frequent use of the "anxious seat" no apology is made that does not suppose some power in the preacher, time, place or occasion to aid in conversion. Your preaching, too, savors of the idea that it is the means of procuring the new birth.

If you say these are important means, and we judge them to be righteous because of their good fruits, I should take issue with you generally. Why did not the apostles, who are the twelve judges in the church proclaiming the law that is final, authorize them? See what fearful penalties they foretell for those who either add to or take from the law that governs in Zion. Are not their terrible cautions against the love of money and making a gain of godliness enough to cause one to beware of covetousness? See, too, how pride is condemned, pride of intellect, whose great boast and most effective weapon is human learning that puffeth up.

God's ministers are sent to preach the gospel, and woe is to them if they go not, money having nothing to do with their going. The preacher, like Paul the true missionary, labors night and day, working with his own hands for the support of himself and those with him, coveting no man's money or apparel, rather than being burdensome to the churches; for Paul tells the preachers of the Ephesian Church he had set them such an example for that intent. The true preacher being delivered from the snare of covetousness seeks first the kingdom of God and his righteousness, resting the matter of his support with

Him who feeds the sparrows and clothes the lillies, feeling that he, as well as any other man, should labor with his own hands for his bread, if Providence orders is so; while true churches are likewise delivered from the snares of covetousness, and need not be begged for a gift, but of a ready mind minister of their temporal things to those that minister to them in spiritual things. The preacher is content to let the matter of giving rest in the free, cheerful contributions of the Christians, and feed the flock of God which he has purchased with his own blood, taking the oversight thereof, not for filthy lucre, but of a ready mind; while the churches as freely give, not only to him, but to any in need, and know the blessings of a cheerful giver.

But now attend one of your meetings, such as an association or convention. What a gathering place for agents, appointed to raise money, artful men trying to make such good impressions that one will be glad to give them, and what consummate skill do they use in begging for each other; telling the pastors the more the people give the agents the more will they give to them. The arrangements of the meeting are wisely adapted to raise money, the speeches ring with it, the pet measures are discussed when the largest crowds assemble, and such appeals as that the heathen are perishing because the people will not give them money enough to send the gospel to them, are urgently made. When fever heat is attained, and the coveted moment for casting in the money-drag comes, such excitement prevails that an observer might well conclude that money is indeed an object with them. Those who refuse to give them are of a bad spirit, those who have nothing to give feel that they are held at a low valuation, while those who give much are heralded abroad as worthy; for the standard of piety consists in part in this sort of charity, falsely so called.

You speak of the fruits of your system. I have often heard of the speed

you are making; your seers have often promised us the golden harvest of the universal reign of religion and peace, if the money could but be raised. Well, you have raised enormous sums of money, you have compassed land and sea, the kings of the earth have given you access to their countries, and you have said the fields are ripe. For about a hundred years you have experimented. Now, ignorant people who cannot see afar off, must look around their own homes, and in their own country, to see the fruits of your system. What then are some of the fruits at the fountain in our own midst? In the name of religion your Northern brethren, leaders in the missionary movement, have waged a ruinous war on us all, our once good government is gone, our once happy people downtrodden, vice prevails, and the very fountains of government seem to be poisoned. I know no such fruits as those among the people I am with.

You think we are opposed to the preaching of the gospel, because we earnestly contend for the faith once delivered to the saints, withdraw from those who cause divisions and offences contrary to the doctrine of Christ, and sharply rebuke these errors. But we rejoice in the preaching of the gospel in all lands. We think that preaching the gospel is the appointed means, not of making God's children, but of calling them out of the world, and feeding them, and that the government of this family rests upon the shoulder of the wonderful Counselor, of the increase of whose kingdom there shall be no end — that he holds the preachers or angels in his right hand and walks among the candlesticks, and that he as much directs and protects his people as he ever did, chastening them for their wanderings, and bringing them back. It is as much their duty to obey their King on the holy hill of Zion, and keep themselves from idols, as it ever was. The Lord gives his people a new heart, and works in them both to will and to do of his good pleasure, making them willing in the day of his power, and hence

they are careful to maintain good works. They are dead to the love of sin, they see nothing pleasing in the world, and the world sees nothing pleasing in them; each being dead to the other. The urgent appeals of Scripture are addressed to the Lord's people, to save themselves from the *u n t o w a r d* generation, and every evil way, while the threatenings on the ungodly are prophetic of their final doom. It is of the utmost importance to every one, to examining himself and see whether he has a hope of a well grounded nature, to watch, and fight the good fight of faith.

We think the gospel is preached to every creature, but do not understand that the world is ever to be converted, that wonders after the beast.

You stated that we are workers together with God. Do you mean that there is an equality of partnership? No more than is between the ploughman and the plough. The Lord, it seems, calls, sends forth, goes with, and works in, his people by his Spirit, and directs them where to go, and when, as he did of old, and no man, nor set of men, can take his place, nor take the work of preparing, directing, and upholding his laborers out of his hand, or put it in their own.

You lament my association with a people who do not rely on human helps in interpreting the Bible. Well, if one has the anointing that teacheth him all things, why should he rely on man? If he can go to the clear fountain, why drink in the muddy branch? You are mortified to see the people delivered over to the custody of men who attempt to preach without reading any but the English Bible. If they are called they can preach, whether they can read the English or Hebrew Bible, and if they cannot read either. Without God sends one, can he *p r e a c h*? Is not the gift which the Spirit bestows the indispensable qualification for preaching, and if one has that can he not preach? As far as I am able to judge, if at all, the Old School Baptist preachers study the Bible more, and understand the gospel

better, than any other class of preachers.

You ask me to come forward and show you a more excellent way, if yours is not right, for you must labor in some way. I have no way of my own to show you. Paul says charity is the more excellent way — the love of God in Jesus, who is the way, the life, and the truth. If one come, bringing not this gospel, neither receive him into your house nor bid him God-speed. Let each one walk worthy of the high vocation wherewith he is called, in all meekness and long-suffering, forgiveness and *b r o t h e r l y* love. As for labor, there is plenty of that in the good old way, but it is neither easy nor fashionable. One should always abound in the work of the Lord, seeing his labor is not in vain, and he can have as much hard service with an old enemy — the flesh — *w h i c h* is never ashamed of worrying him, but which he is daily to deny, as any poor saint can desire. There are always hungry sheep to be fed, but the Lord saves us from the impossible task of teaching one another to know the Lord in the new covenant: "For they shall not teach every man his neighbor, saying, *k n o w* the Lord, for all shall know me, from the least unto the greatest." One can find the heathen here all around him; but what good will preaching to dead men do, unless the Lord goes with him? But does the Lord go with him unless he sends him, and he goes in his name? and how can he go in the Lord's name, and in the name of some other? The Lord alone leads Jacob, and no strange god is found with him.

The Lord has long ago redeemed his sheep, paid the price down, not a corruptible one either, such as silver and gold, but his precious blood, and he will not leave a hoof behind. He just as much brings the last stone as the first in this building, and not by human might, but by his Spirit, nor will he be debtor to man. No hurried zeal of Jehu hastens him — no wanderings of Jonah hinder him. He who is God, seeing the end from the beginning, will do all his pleasure,

casting down every high thing that exalts itself, and raising the beggar from the dunghill to the throne; his righteousness will be brought to the noonday light in taking vengeance on man's inventions, and his grace be glorious in saving those that wait on him, such as hope in his mercy, and call on his name. Oh, who will not fear before God, for marvelous are his works, and just and true are his ways who is king of saints!

I have, in this way, been trying to answer your inquiry, by giving you the impressions that were made on my mind, endeavoring to condense the account as much as possible, to express my views. A few years ago these views took such possession of my mind that I could not preach any other doctrine. But many of the people I was with objected, some saying there was a disproportionate quantity of election; others said let us have more works; and if this is true, God is unjust; while others said it was a dangerous doctrine and I had better go to the Hard Shells. There was confusion; like the number of the **Recorder** in which your inquiry appears, wherein one lauds Andrew Fuller as the standard, while another charges him with defection from the truth. Your Northern Baptists were your enemies, and you opposed to them in the sense that there was poor fellowship. There was, it seemed to me, striving for honor among you; there was an improper resort to the world for its good will, and many other evils I felt to be inconsistent with Christ's church. I could not endorse your pet measures, and your denomination did not love the doctrine that was dear to me. Honesty required me to leave. I would not advise any man to leave you who believes you are right.

While you had disorder, it seemed to me that the Lord's church was one, abiding steadfastly in the apostles' doctrine, and walking blameless in the ordinances of the Lord's house, not resorting to the artifices of men, the fascinations of wealth, the power of learning, nor any device to swell their numbers,

but dwelling to themselves, separate from the nations, were content to heartily receive in their fellowship all poor sinners whom the Lord sent them. The Old School Baptist seemed to be that people, and I love them, but did not like to make a change, nor did I feel worthy to go to them. There were many people among you I loved as Christians, and I hated to wound the feelings of any one by leaving them; but the Bible said pointedly to me, come out of Babylon. "Be ye separate, saith the Lord, and touch not the unclean, and I will receive you." Whom should I obey, God or man? No one knows the grief I felt for years. I thought of going to an unknown country and there offering myself to them, to avoid the thing of which you are complaining. But at length an open door is given me, and I am made willing in the face of all reproach to go where I have found gospel peace, rest, and fellowship worth more than all the world. Whenever any of your people become dissatisfied with the burdens and confusion of your denomination, and wish to unite with a people that love the doctrine of grace in love and deed, feeling that nothing else can save them, and spurning everything else as wicked, desiring baptism at the hands of those who have kept the ordinances as the apostles delivered them, let them come out and take Christ's yoke and they will find rest to their souls.

It is not my desire to needlessly offend any, and if this should be of any true service, I am willing to suffer the reproach that will follow upon its publication.

Respectfully yours to serve,
P. D. Gold

(Continued next month)

SHALL WE KNOW EACH OTHER?

There has been much speculation on the subject of knowing each other in heaven; and various opinions have been expressed. When I was young I heard

a lady ask a brother if he believed we would know each other there. When he said he did not, she asked how then could it be heaven. He said, "If when you get there, you should find some of your dear ones not there, would that be heaven?"

I do not remember having thought much about this before, but just then I seemed to see that where Jesus is, is heaven. We realize this in our experience, for when we feel His presence we get a little foretaste of heavenly joy; and these little seasons are so sweet: so different from anything we have ever felt of worldly joys, that they seem to make us desire to be drawn closer.

All earthly joys vanish, they are as nothing; and we forget our dearest ones in the flesh. Hidden things belong to God, and revealed things to us; so it is time and word wasted to be contentious as to whether we will know there as we know here. When we leave this life, we leave all things pertaining to this life and world. Family relations belong to this life — to the flesh, and have no place in heaven. Just because we love them in this world as much as it is possible to love, even to making an idol of one in the flesh, it all passes from our lives when we leave this flesh.

We will know as we are known. How is this? We know God in the Spirit, and we know his people the same way. We know no one as father, mother, brother or sister, in the flesh, in the church: we know as God's children, as brethren.

We have seasons of trials, and sorrows — many times, it seems, more than we can bear — and it seems that Jesus is clean gone forever. What more torment can we feel than this? But let Him come to us and lift us up! What better heaven could we want in this world? He is everything to us. When we have him, we have all we could ever want; except the ability to praise him as we desire. And this we can never do in this world: as long as we live in this veil through which we see darkly.

This is just a suggestion; may some-

one write much better upon the subject.

Geo. W. Jackson
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ABRAHAM'S SEED

God promised Abraham that his seed would become as the stars of the heavens and as the sands of the sea. But how shall this innumerable host spring from one man? It is done by the mighty works of God in his mighty way of doing things.

The seed which Abraham sowed was that which was brought forth in his children. He had many children, but there was only one good seed among all the seed of Abraham's children; and that seed was the only seed that had any righteousness, so that the promised seed was called Isaac. The promise comes down to Isaac, and God gave him the same promise that he gave Abraham; and so to Jacob. So Abraham's posterity became larger and larger as time went on. As I understand the Bible on these things all his posterity were the children of Abraham, both the good and the bad, and they grew into many nations, for number as the stars or the sand of the sea. So we see that God carried out his promise in the working of his mighty power, for he works and none can hinder; he hinders and none can work.

Now we will look at Jacob and Esau, Isaac's seed. God said that he loved Jacob and hated Esau. Why did God hate Esau? He was the seed of Abraham as well as was Jacob. Neither of these two had done good or evil for they had not yet been born. Why did God hate one and love the other? It was because he chose one of them according to his purpose, and that his purpose according to election might stand. In the 9th chapter of Romans we find also, "Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called."

So there is a great difference in the children. And the question is answered, to my mind, in the following verse, "That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed." And it is written that all Israel shall be saved. I believe that all Israel spoken of here are those children of promise who were chosen in Christ before the world began, and they are the ones that Christ died for, and arose for their justification.

Written by a poor sinner who desires your prayers.

W. C. Smith,
Marion, La.

"YOUR LIFE IS HID WITH CHRIST IN GOD"

Dearly beloved brethren in the Lord:

"Your life is hid with Christ in God." What a safe abiding and hiding place, to be with Christ, your elder Brother, thus to be heirs of God and joint heirs with your Lord and Saviour Jesus Christ; your life is hid from all the snares and pitfalls of this world; hid from the evils and temptations of Satan, who is chained by the almighty power of God, until he can go so far and no farther, just as it was with Job. He could not take his life; it was hid with Christ in God. What a blessing to be with Christ; there is a sweetness in this relationship which can not be put in words, but those who have been with Him and learned of Him know what it is to have a hiding place where none but the redeemed of the Lord can go.

"Hid with Christ in God." My dear ones, just stop and think of the wonderful hiding place, "in God." What more could you desire, where else could you go; "If God be for us who can be against us?" You are now hid with Christ in God, and after death it is still with Him in paradise. Many promises are left on record for the comfort and conso-

lation of those that are "hid with Christ in God." All that were given to Him by the Father are made willing to come seeking a hiding place and a refuge, and "all that come unto Him, he will in no wise cast out," but will be an ever present help in time of trouble, for in Him we live and move and have our being.

We are told that "great is the mystery of Godliness"; it is a mystery that your life is hid with Christ in God, nevertheless it is true, and may the dear Lord reveal this truth to us all with all of its beauty and comfort. When the cares of this world seem to be more than you can endure, Jesus Christ is our hiding place, a covert from the tempest, a resting place for the weary and heavy laden who have come seeking a place of rest, which was prepared for those that come by commandment to, "Seek and ye shall find, knock and it shall be opened to you"; and he that comes knocking or seeking, shall not be turned away. The Lord knoweth the way that I take;

"The steps that I tread and the station I fill,
My Father determined and wrote in his will."

Known unto God are all his works; and "we are his workmanship created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." What is ordained of God shall come to pass at his own appointed time. All the chosen, the elect of God, were "created in Christ Jesus"; they are "hid with Christ in God"; and none is able to pluck them out of the Father's hand, for they are kept by the power of an alwise God.

What is it to be "with Christ in God?" It can not be told in words, but it is felt in the heart when the old stony heart has been taken away and they have been given a heart of flesh; it is then they are made willing to walk in his statutes and keep his commandments. "They shall be my people and I will be their God," and it is by the Spirit of God dwelling in their hearts that they are made willing in the day of his power, willing to be submissive and reconciled,

ready to declare that, "I know that my Redeemer liveth"; and that, "Though he slay me, yet will I trust him": trust him to give me the blessed assurance that my life is "hid with Christ in God."

Oh that words could express the sweetness, the magnanimity, the solemn and sacred love of the truth hidden in those words! Such a safety of peace and rest can not be understood by the carnal mind, but when the dear Redeemer opens our heart of understanding we can bask in his never dying love, and know of a surety that we have a hiding place from all the cares of this world; a haven of rest that is everlasting, and will not perish with the using.

We are thankful that these things have been hid from the wise and prudent and revealed unto babes, because it seemed good in the sight of God, who speaks and it is done, commands and it stands fast, saying, "I will do all my pleasure." He does according to his will in the army of heaven and among the inhabitants of earth; and none can stay his hand, or say unto him, "What doest thou?" Could those who are "hid with Christ" deny the power of the great "I am?" Never, if they are kept by the grace of God, but if left to their own carnal nature, their faith becomes smaller than a grain of mustard seed, then they are made to cry, "My God, my God, why hast thou forsaken me?" "Remember me, O Lord, once again with the joy that was in my bosom when first I tasted the goodness and mercy of God. Restore unto me, O Lord, if it be thy will, the sweetness of thy first love, make me to know that my 'life is hid with Christ in thee', knowing of a truth that if it is, no harm can befall, regardless of what man may say or do".

Could one who has ever tasted the goodness and mercy of God, become so destitute of spiritual knowledge until reading is just a repetition of words, with no understanding? Could such a life be "hid with Christ in God", when

"If I pray or hear or read,
Sin is mixed with all I do,
You that love the Lord indeed
Tell me is it thus with you?"

How does one know they really love the Lord indeed? "We know we have passed from death unto life because we love the brethren". Do we love them in deed and in truth? So much of this sounds like a doubting Thomas, that I must beg, Dear Lord help thou my unbelief, and make me to say, as Thomas did, "My Lord and my God". He did not need to put his hand in the pierced side or touch the nail prints in the hands of the dear Redeemer.

O for a stronger faith
To look within the vail;
To credit what my Saviour saith,
Whose words can never fail.

Yet, by faith, I know that all the elect, the redeemed of God, were chosen in Christ before the world began; this blessed truth I know, and it is of great comfort to know it. If I were as sure of my own salvation as I am of the truth of salvation by grace, I would not be such a doubting one. But

"Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I his or am I not?

Is my life hid with Christ in God? If it is, all praise, honor, and glory belongs to God. Of one thing we may be sure, if the dear Lord has ever begun a good work in the heart of a poor sinner, he will perform it until the day of Jesus Christ, for, "your life is hid with Christ in God"; and your affections will be on things above, not on things of the earth, for where your treasure is, there will your heart be also. Your heavenly Father knoweth what you have need of before you even ask or think. "Seek ye first the kingdom of God and his righteousness", and whatsoever you have need of shall be given unto you.

Consider the lilies, the dear Lord hath clothed them in all their beauty. The hairs of your head are numbered; not a sparrow can fall without the Lord. Are you not of more value than many sparrows? Oh, ye of little faith, give heed unto the watchcare of your dear Redeemer who is your beloved sovereign

Protector, "unseen, yet forever at hand". He has promised to be with thee through the fire and through the waters; the rivers shall not overflow thee, for "I have redeemed thee, I have called thee by thy name, thou art mine". "I am the Lord thy God, the Holy One of Israel, thy Saviour". "Fear not, for I am with thee".

These are precious words of comfort and edification to those that are "hid with Christ in God". Can you not see the sweetness of being with the One you love because he first loved you and gave his life that you might have eternal life? Dear Lord, give a hearing ear, eyes to see, and a heart to understand the beauty of being one with Christ, for only those can know the divine fellowship and love of such a relationship, if it be thy will to reveal it to them by the Holy Spirit of thy quickening love.

Written by one who hopes her "life is hid with Christ in God."

Elsie Loeffel
1158 Falls Terrace
Union, N. J.

FAMILIAR WITH SIGNS
SINCE A CHILD

Abilene, Texas
August 17, 1960

Elder John D. Wood,
c/o Signs of the Times, Inc.

Dear Brother Wood:

It must be that I failed to get my remittance in, on time and thus I failed to receive the August issue, will you kindly mail same, and oblige. I have been familiar with the Signs ever since a child, and all the days of my life I have looked upon it as being next to the Bible. May it be God's will to ever keep it that way, and may it be here at the end of time. When we read a daily paper we know that we are going to read some News, Sports, Society, Comics, and what have you. But when

I pick up a religious paper I don't want to read about anything but the Theme of Salvation and the Travel of God's Chosen ones. Some writers cannot write unless they write on some hobby or pet subject, they have to choose just anything but the Theme of Salvation. I know that the Old Baptist are getting fewer in number each day, but I don't believe ever before in their history was there a greater desire for the Sincere Milk, than there is today, and I have been amongst them all the days of my life.

As a whole I have enjoyed the Signs very much of late, and particular the Voices of the Past and Elder Ruston's articles; it seems as though he gets better all the time. I have read after him for many years and I never read an article or letter of his that I didn't like, they are always solid and to the point. I have also enjoyed all the re-prints, and I am going to make a request later on.

The reprint of the Circular Letter, written by Sister Minerva Dunlap, page 84, April issue, was very timely. I have read many a Circular Letter and I had already thought before I came to your foot-note that it was as good or better than any I ever read.

The reprint on Predestination, by Elder J. B. Bowden, deceased, in the June issue, was very, very good; I believe as good as I ever heard on the subject. I had known this brother in person and had heard him preach, and of course I read after him for years and years.

Now then back in April and May issues, of the year 1940, Brother Leo V. Bagley of Macon, Georgia, had an article written which I would like to see in reprint very much. Before my two major heart attacks, I was preparing an article on this passage of Scripture. But while I was bed-ridden I reviewed the Signs and came across this article, which far exceeds anything I could say or write. The main reason I was going to write on it was because I had heard the word-

ing abused all the days of my life, and never did hear an Old Baptist talk on same. You hear it quoted and see it on the hi-ways and by-ways everywhere." "The wages of sin is death." To be effectual for them they leave off this all important little three letter word, "FOR"; for they knoweth not why it is there. As a rule they just leave the balance of the text off, for they come to another little three letter word, "BUT" that they cannot digest or handle. It is impossible for them to see that it is a complete reversal of what has been said. All of which if they knew in part they would know that death comes before life.

May you and your entire staff stand firm and bring us the Signs as it is for many years to come. May all Covenant Blessings be to each of you.

Humbly submitted,
Charles B. Berry

"BETTER A CRUMB FROM THE
MASTER'S TABLE . . ."

Dear Elder and Sister Wood:

I have just come from Brother and Sister Merigold's, where I spent most of the day. As I felt when I arrived in Jefferson Thursday night, how good God is to me to permit me to go to the meetings I love, and to mingle with the children of His kingdom. How good of Him to send you safely so far, to minister to his little ones whose hearts were longing to hear exactly what you told them: that no one can hear the gospel until his ears are opened by the power of God; that no one can see the Holy City, the power of salvation, the glory of God, unless his eyes are opened by God Almighty; and that this hearing and sight can be given without the aid of schools, ministers, or Bible. The physically blind and deaf might know every precept of His word, and, as you said, a stone could be turned into a witness of His power, if He so chose.

I believe this, for I have felt the power of God, and I know it is beyond the comprehension of man's mind. What do the riches and honors of this world amount to when compared to the God-given ability to understand and enjoy the proclaiming of the gospel? Better a crumb from the Master's table than a feast at the banquets of the world! And it is rated as foolishness with the world.

I have often thought, what a power it must take to turn a man from the pursuits of the natural mind, to the ministry among a despised and insignificant people. But this ministry is the greatest office one can hold in this earth; and is an office, I believe, that cannot be refused: The same power that bestows the office, constrains the subject to accept, and also gives the power to perform. Why should I be chosen as one of those who enjoy hearing this gospel? and why should I be received in love and fellowship? I am not fit to sit among you, or to write or speak His name; and how can he grant me such comfort and rejoicing as I experienced during the preaching of these past three days, and during the mingling together of the brethren. Thank you from my heart for those glorious truths you told us; which we knew, which we wanted to hear again, and which God gave you the strength and ability to tell.

With love and sweet fellowship from your sister, I hope, though as unworthy as one could be.

Minerva F. Dunlap

(The meeting referred to by Sister Dunlap was the Maine Association, held at Whitefield, Maine. These brethren are few in number now, but they are greatly blessed to keep up their meetings when they can, and their association each year. Elder Arthur Warren, of Berlin, Maryland, is their pastor.

It is good to behold their love and fellowship, and their God-given faith; and to know that when men and women are taught of the Lord, they love the

theme of salvation by grace, and rejoice when they are blessed to sit under the sound of the Gospel, when their pure minds are stirred up in remembrance of the Lord's promises to them; and their own inmost feelings and experiences give assurance and comfort that the things spoken are true: And, best of all, assured that they have a part in the glorious things of the gospel of the Lord and Saviour Jesus Christ. "Blessed is the people that know the joyful sound: they shall walk, O Lord, in the light of thy countenance." (Psalms 89:15) — J. D. W.)

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EDITORIAL

"Until the day break, and the shadows flee away, turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether." (S. S. 2:17)

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." (S. S. 4:6)

If your heart is anxious and your soul is cast down within you, come hither and let us take a stroll in the garden of the Lord. In all the descriptions of the Church, and all her longings after Christ, and all his love making to her, there is not a place in it all that equals the soul searching journeys in the garden.

Regardless of how much slang and criticism is tossed at God's dear people, they are a praying Church. The prayer of Solomon, as well as the prayers of the ancient saints, graces the pages of the Old Testament, but how resplendent in beauty the petitions of God's peo-

ple become after Pentecost. God's grace poured into the hearts and minds and souls of his people does not make them fat and haughty and indolent. Prayer is never made to God unless accompanied by a confession of our faults. Those without sin will never be found at a throne of grace, although they make, as did the Pharisee, a right good informing talk to God. The Bible does not teach it to me; it is not in my experience, that grace makes God's people sin, that it puts them in a position to merit rebuke, that they soon forget the old paths, the old landmarks, the old true and tried way. (Isa. 35:8).

How precious are the words *love* and *grace*. One will never have love bestowed upon him, without grace also. The love flows out from the Godhead, being founded in the eternal purpose of God; grace is given only to those thus loved of God. This grace is not given purposelessly, nor is it given needlessly, nor is it given as an experiment. It is given to console the recipient; to cause them to walk in right paths while in this vale dwelling. When it is given to one there is an immediate difference in the way they walk and talk. This difference is noted by two peoples; to one, it makes them delightful people to associate with, each enjoying the way that the other has been led; to the other, they appear strange, melancholy, inconsistent. Grace makes the children of God feel that they are strange; it produces in them such a frame of mind that they are made to realize how diverse they are to their fellow man; it will even make them realize that they are not a fit companion to one that has not been thus dealt with. This grace will make us strange, and make us do strange things, and make our ways strange. It does not make one boastful; it does not make one think himself sufficient; it does not make one able to go alone, but rather it does everything differently. One of the greatest feats of grace is in making a recipient see how dependent he is.

“Until the day break, and the shadow”

flee away, turn my beloved, and be thou like a roe or a young hart upon the mountains of Bether.” Behold the Church of God, dear reader: behold the little ones as they come alone or in an assembly to pray; behold the Bride, as she is led to view life without her Husband. The breaking of day is as sure as all creation; the likelihood of shadows ceasing is as remote as God ceasing to be. These are things that have never failed, and they will never fail while time continues (Gen. 8:22). How faith launches out, as she contemplates his timely care and vigilance. Her prayer is not a temporal passing need, soon to be overcome by her adroitness, but it is a need that she visualizes as being as lasting as her stay on the dismal shores of time. She is brought to pray, “Say unto my soul, I am thy salvation.” (Psa. 35:3).

This need of the lasting turning of Jesus is found in the experience of every law-burdened sinner. The writing of the law in the heart (Pro. 3:3;2 Cor. 3:3) foreshadows better things to come. The law is not, as is often quoted, a schoolmaster to bring us to Christ, but it is our schoolmaster to Christ. The light of the moon is one, the light of the sun is another, yet, all of the light of the moon comes from the sun. The shadows of the moon, how weird, how eerie, how grotesque, how wearisome, how exhausted they cause us to become, and yet they point. *They point!* Mark that thought down, dear reader. They point in only one direction; they point to only One Saviour! The putting into the mind and the writing in the heart of the law is followed by teaching. This is a school that has not ever graduated a student; this teaching continues while mortal life exists. This teaching produces prayer, for only in this teaching is need caused to spring up.

Lord, leave us not where all these shadows are; leave us not in the lower story of thy ark alone with the fleeting dim shadows; leave us not in our weakness to travel in the mountains of deep ravines. Ah, dear reader, did you hear

this bride as she prayed? Has the Spirit made supplications for you in like manner with groanings that can not be uttered? (Rom. 8:26) Talk to me about that any of my salvation is in my own hands. Away with such childish talk. (I Cor. 13:11) I am not able to scale one mountain alone, and neither is the bride of Christ. How we need Him the long night of the law's domain. Be our Saviour, O Lord, until the day breaks; until the day of the Lord shall burst in upon our soul in all its regal splendor; be thou unto us a young roe or hart upon the mountains. How many of the mountains? My God, my God, what questions blind unbelief will ask. Who said anything about a limitation on the number of mountains that she needed him? Who has said anything about having *some* ability to scale *some* of the mountains alone? The concubines talk this way, but the dove, the love of the Lord needs saving all the way; she needs him that is young with an earliness of the morning to be her Saviour on all the mountains. (2 Sam. 23:4; Hos. 6:3; Heb. 11:38)

What a delightful posture when this Church is before the throne of grace. Let us sing

"Lord, how delightful 'tis to see
A whole assembly worship thee
At once they sing, at once they pray,
They hear of heaven, and learn the way."

And this being at this throne is because of the lack in them. No prayer has ever left the hearts and lips of God's people bound for glory, save it has been wrought in the heart by the operation of the Spirit. This operation will never be performed with a lot of debris left from the operation of Satan in the way; it will never be performed by co-operation of the flesh; it will never be dependent on the co-ordination of human faculties. This bride, this Church of the Lord Jesus Christ, is commanded to come boldly to the throne of grace. This is God's throne of grace raised and exalted for those that need mercy, for those that need help. All, all, that are

comamnded are those that need mercy and that need help. Whoever heard of deserved mercy? Well, now, methinks that I hear right much about it, but I am free to admit that it is not the spirit of supplications which is bestowed on the house of David, upon the inhabitants of Jerusalem. (Zech. 12:10) Whoever heard of the able in body seeking a doctor? Who can find one account of a character that came to Christ who was not in dire need? Since the first appearing of Jesus he has been precious to her, she has felt the need more and more of his presence. Feeling her need of mercy, feeling her need of help, where do you suppose she has been frequenting? The same place that you, dear reader, have often been gathered, to wit, a throne of grace.

"Until the day break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense." Ah, yes, linger long here in this holy place. It is indeed a holy place when a Christian is praying. What a precious sound to the ears of the Redeemer as his bride pours forth her soul in supplication to him for mercy and for help. Then how exquisitely sweet it is when the answer of prayer comes. What a holy place it is when Jesus speaks to the poor needy sinner; how delightful to the ear when heaven answers earth! He now takes up her supplication and he answers it in as broad terms as she has asked. She had seen and felt the end of all her strength and righteousness; she had implored him to be her help in all the mountains, for all time to come. Here is being unfolded the prayer answering of God. (Mat. 7:7, 11; 21:22; John 14:13, 14; I John 5:14, 15) Here is being made manifest the declaration of God towards his people, to wit, "They shall call and I will answer." (Job 14:15; Psa. 91:15)

I will be your Youth of the morning, the bright and morning Star, until the day breaks, I will be your Answer until the shadows all flee away. But tarry a

little longer, little one. The best wine is yet to come. I will be your Answer when all the law night is over and gone and the dawning of the gospel Day breaks in all its sweetness on a shore that has been besieged by law forces. I will be the onslaught of all those weird and grotesque shadows, all those doctors and lawyers that have set up all the law night harassing the poor, seeking to get all they have, and to apply remedies that never could cure a sin-sick soul. I will be the Answer when all the shadows flee from my approaching Light. Ah, yes, my soul, it is Jesus that speaks. He is resting in his love, he is joying over his bride. (Zeph. 3:17)

His satisfaction in the travail of his soul (Isa 53:11), will carry him to the mountain. Please pause, dear reader, and refresh the soul upon your petition that we were reviewing a little gone. Do you remember that you prayed to him to be your Saviour on all mountains? Now, as he answers, he assures you that he will be that to you. To the mountain, to the mountain, is his watch-word and assurance to you. He remembers, and he can never forget, the mountain of Jehovah-jireh, where the wine was mingled with myrrh for Abraham as he offered (in type) Isaac. How bitter it was, and yet what sweetness as he viewed the resurrection of him from the dead. That "the Lord will provide" has been the satisfaction of He who is the first born among many brethren, and of all the children of God. This "Moriah" will be the dwelling place and the meeting place of the Saviour and his bride, and all of her inquiries and supplications will be answered by an allusion to the mountain. What soul searchings she will have as he takes her to that mountain of myrrh, for how copious did that myrrh flow when the body of the tree was cut, and the riven side of the Lord caused the sweet dripping myrrh to perfume the whole church.

This Saviour will look back to the mountain, Jehovah-jireh, and he will look forward to the hill of frankincense.

This frankincense, like myrrh, also flowed by incisions being made in the tree. How fitting, O poor soul, that Jesus is looking to the hill where frankincense flowed. Frankincense is used, primarily, to fumigate and to perfume. All of the cleansing for poor sinners come from the hill of frankincense, where arose the perfume that gives such a sweet smelling fragrance to the lily of the Valley. As Aaron put incense upon the fire of the altar, making an atonement for Israel, even so did Christ, as the Offerer and the Offering, come upon the altar of God's consuming wrath, endure the fiery vengeance of a sin hating God, and then in a cloud rise into the heavens, there to always answer prayer by saying, I will get me to the mountain of myrrh, and to the hill of frankincense, for I drink the bitter mixed drink of wine and myrrh for you, thus giving you the pure myrrh for your drink, and the frankincense from the hill of Calvary for the washing and fumigation, for the perfuming and odorizing of the Church of God.

W. D. G.

VOICES OF THE PAST
"He being dead yet speaketh"

THE CHILDREN'S FOOTPRINTS

Dear Brother Beebe: — I recently received a letter from an esteemed brother, in which occurs the following language: "Dear brother, my sheet is now full, and I have said nothing worth your trouble to read; and if you think that you discover any of the footprints of a child of God in all I have said, when you write again (which I desire you soon) tell me where they are, for I am still a great mystery to myself." I have felt like offering some thoughts upon these footprints, which are seen along the way over which the believer travels in his earthly pilgrimage.

It is impossible for him to see these "marks by the wayside," only as the light of God shines in his heart and

upon the way, for there are times when he is led into the dense forest, through the dreary wilderness, and the thick gloom of distress and darkness, where the howling of beasts is heard as "night sets in upon him," and he feels himself entirely forsaken and lost. Yet whether in the wilderness, in the valley, or upon the mountain, as the light of God falls here and there upon him and over the way, he sees the footprints of those who have passed on before him, who have crossed the river telling the triumphs of their King, and are resting forever in the presence of their God.

He finds the "Slough of Despond," and "Doubting Castle" with its "Giant Despair," then comes the "Delectable Mountains," and in the dim distance he occasionally sees the pearly gates of the New Jerusalem, while the voice of eternal victory as the echo of a distant melody falls upon his ears. The traveler may come into a dark place, where for the time he feels entirely alone in his experience; none have ever been there before him, his is a "peculiar case," some "strange thing has happened unto him," "I, even I only, am left, and they seek my life to take it away." But after a while, in the dim shadows of returning light, he beholds, it may be, a solitary track, and what joy and gladness springs up in his heart, as in the light of returning day he sees everywhere around him the footprints of fellow-pilgrims who have gone on before him.

When in thick darkness, a lonely wanderer in "a solitary way," how refreshing, encouraging and with what comfort and joy does he receive a promise sent from God. It comes as a footprint in the sands, a ray of bright light in the darkness of midnight, a cup of cold water from the clear, crystal river, to cheer the weary, thirsty soul.

But I had some thoughts of presenting from the written word the experience of holy men of God who have passed on before us, to present their experience as footprints in the pilgrim's way, that we through a corresponding experience may have comfort and hope.

The word contains the measuring rod of a gospel experience, and that experience which does not correspond with the word is evidently false, and worse than none. A great number of the religionists of the day will tell you in substance: "I found that God had done part of the work, and I had to do the rest, so from our united efforts I was able to get out of the pit." We look into the word and find that "Salvation is by grace." "He brought me up also out of a horrible pit." We lay this rule down on the aforementioned experience, and it proves that the experience will not do at all, there is too much of it; and when we come to test it in the crucible, the word of God, we find that it is not composed of the proper material. — See Rom. xi. 6. These people talk about going as far as we do, and "a little further, too." The Mohammedan comes as near the truth as that. Says he, "There is but one God." This much will do; but then he goes further, and says, "Mohammed is his apostle." The modern Pharisee will talk about salvation by grace, and then talk of "salvation by works, too." He will tell us of the "sovereignty of God," and then talks of the "free agency of man." Is not this a "linsey-woolsey" doctrine? The religious theory of these people is something like the heathen god, Dagon, with a head like a man, and a tail like a fish.

But I may be digressing. I spoke of the experience of brethren in other days as "footprints" in the way. We hear them complain of feeling destitute, and poor in spiritual things, and tell of their trials and darkness, with now and then seasons of comfort, which come as refreshing showers from heaven, and as the dew "that descended upon the mountains of Zion." How truly and clearly does this present to us the experience of the believer today. His beloved is like to a roe, or to a young hart upon the mountains. For a moment it appears to view, and is again lost sight of in the surrounding forest. Yet the faint view, the momentary sight which the believer has of that lovely form, is sufficient and

more than compensates him for the earnest seeking, the anxious watching, the toils and trials of the way. Everywhere in the word of our God is found the experience of his people. Patriarchs, prophets and apostles have spoken upon this subject with an unerring testimony. Let us consider some of these marks of eternal life, and diligently inquire whether or not there is any correspondence thereto in our own experience.

"But I am poor and needy." — Psa. lxx. 5. "O that it were with me as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." — Job xxix. 2, 3. "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light." — Lam. iii. 1, 2. "From the uttermost parts of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers have dealt very treacherously." — Isa. xxiv. 16. "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do. O wretched man that I am! who shall deliver me from the body of this death?" — Rom. vii. 18, 19, 24. "Entreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go, and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." — Ruth i. 16. "Behold, my family is poor in Manasseh, and I am the least in my father's house." — Judges vi. 15. "We know that we have passed from death unto life, because we love the brethren." — 1 John iii. 14. "All these things are against me." — Gen. xlvi. 36. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."

— James i. 12. "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" — Psa. lxxvii. 9. "O Lord, how long shall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not save?" — Hab. i. 2. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." — Psalm xlvi. 1. "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." — Psalm lxxxiv. 2. "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." — Psalm xlvi. 11.

I have quoted from the word an experience of poverty of mind, of great darkness and trial, and a calm, abiding hope in God for deliverance, with a heart united to his people in the strongest of ties. Let me pause and ask the reader here, Have you ever felt any of these things? Do these strong declarations from persons of undoubtful experience find an echo in your own? Have you felt with the psalmist that you were "poor and needy," to cry with Isaiah, "My leanness, my leanness," and to feel with Gideon that you were the least in your "Father's house?" Have you ever felt to cry out with Jeremiah, "I am the man that hath seen affliction;" and with the psalmist, "Hath God forgotten to be gracious?" to realize with Paul a perfect knowledge that in your flesh "dwells no good thing," and how to perform that which is good you "find not;" on the contrary, the good that you would you "do not," but the evil which you "would not," that you do? Has that bitter, agonizing cry of Paul, "O wretched man that I am! who shall deliver me from the body of this death?" ever been felt in your experience? Yet in the midst of all this, while sensibly realizing your unworthiness of their fellowship and esteem, can you lift your hands toward the people of God, and in your heart imploringly cry with Ruth, "Entreat me not to leave thee, or to return from following after thee?"

I am confident that there is not a

child of God under the broad canopy of heaven whose heart has been opened to receive and understand his truth, but who has felt the power of these strong, expressive declarations. I have quoted but a few of the many in the word of God. I might continue to quote until the columns of the Signs were entirely filled, and still there would be many more. In all of this experience we read our own.

But the quotations that I have made present seasons of severe trial and great darkness; as before stated we find this experience interspersed with moments of comfort and great joy. We might quote from the word declaratiou of this nature strong and expressive, and as applicable to Christian experience as those already made. We might speak of the psalmist, who filled with exceeding joy could call upon his soul to "bless the Lord," and all that is within him to "bless his holy name;" of Paul, who, "caught up to the third heaven," "heard unspeakable words, which it is not lawful for a man to utter;" of Jacob, who, wrapt in holy vision, beheld the ladder upon which the angels of God were ascending and descending, and who was made to exclaim, "This is none other but the house of God, and this is the gate of heaven." We might speak of the spouse in the "Song of Solomon," who sat down under the shadow of her beloved with great delight, and his fruit was sweet to her taste, who was brought to the royal banqueting-house of her God, and "his banner over me was love;" we might speak of that people to whom Peter writes, "who rejoice with joy unspeakable and full of glory;" and again come to the psalmist, and hear him exclaim with rapturous joy, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness."

We might continue to quote, and yet there would be more. In our travel we experience the joys as well as the sorrows. There are moments of exceeding joy which stand out as bright spots in the dark past, oases upon a dreary desert, seasons of refreshing from the

presence of our God. The things of which I write are footprints along the way over which we travel onward and upward to a higher and nobler life. They follow the Lamb whithersoever he goeth. They may become faint when the way is dark and dreary, but the Lord renews their strength, and they press on with unabated zeal.

"Through flames and floods, if Jesus lead,
I'll follow where he goes."

"Though the outward man perish, yet the inward man is renewed day by day." We trace them on as strangers and fellow-pilgrims, hated by the world, "everywhere spoken against," persecuted unto prison and unto death. But the walls of salvation are around them, the banner of love over them, and the everlasting arms underneath. Time, the great book upon whose pages are written the irrevocable decrees of the unchangeable God, unfolds his purposes before us, each in its appointed time.

"Each opening leaf, and every stroke,
Fulfils some deep design."

"To everything there is a season, and a time to every purpose under the heaven." The sands of time are swiftly passing away, and though thousands of years may be to come, yet but a few more days, months or years at most remain for us. The bounds of our habitation are appointed that we cannot pass. Every trial is measured by the rod of his love, and all of our times are in his hands. We can securely rest in this truth. The prospect of final deliverance from this "bondage of corruption into the glorious liberty of the children of God," animates us with heavenly joy, "while we look not at the things which are seen, but at the things which are not seen." Then may the Lord, if it be his will, guide us through all our changes, and at last receive us into endless rest, in the glory of that city to which the footprints of the pilgrims are leading. In the unclouded realms of perpetual glory, where

"The saints of all ages in harmony meet,
Their Savior and brethren transported to
greet;
While the anthems of rapture unceasingly
roll,
And the smile of the Lord is the feast of the
soul."

Yours in gospel fellowship,
Wm. M. Smoot
Occoquan, Va.

(The above is re-printed from the
April 1, 1877, Signs.)

OBITUARIES**JOAB W. TOWLER**

Joab W. Towler, of near Chatham, Virginia, died at his home on December 31, 1959, at the age of eighty-seven. He was the son of Joseph T. and Mary C. Towler. He spent his entire life as a farmer, the work that he loved, until his retirement in 1951.

Brother Towler was a faithful and loyal member of Gallilee Primitive Baptist Church, and served as Clerk for many years until his death. He was feeble and weak for over a year, but was able to be up and dress himself, as he had hoped he would be; and the Lord was good to him and granted him his wish. He suffered from a weak heart and hardening of the arteries.

Her funeral was held at the Hollywood Baptist Church, and burial was in the church cemetery by his wife.

Written by his daughter,
Mrs. Lorene T. Reynolds

TO CORRECT AN ERROR, please note that the date of Sister Mattie Parcell's death (whose obituary was published in the September issue) should have read April 7, 1960, instead of April 7, 1940.

ELDER CLARENCE EMMITT TURNER

Elder Clarence Emmitt Turner was born Feb. 1, 1889, in Cook County, Texas, and departed this world July 3, 1960, in Wichita Falls, Texas, at the age of 71 years.

Brother Turner was ordained to the ministry May 13, 1939, at Little Flock Church of Altus, Okla., where he pastored with the late Elder W. N. Green for many years. The Presbytery consisted of Elders W. N. Green, Altus, Okla., and J. C. Sikes, Sulphur Bluff, Texas; and Deacons J. L. Word, S. H. Houk, and J. A. Dunson, who recognized the treasure stored in this man and released him that he might be heard where ever he was called.

Elder Turner was pastor of the Sardis Baptist Church in Amarillo, Texas, where he was blessed with a very great gift, and fed the little ones faithfully and in truth. He never tired of talking of the grace and power of God, and preached with a heart-felt demonstration of the divine Power. All his hope was in a crucified Savior, and he shunned and despised any other doctrine.

The writer was never privileged to hear this great calling in this man, but what little contact I had with him, a love sprang up as to his fulfillment of his duties and his love for the saints.

The writer was privileged to preside at his funeral, and with God's guidance was led to the 12th chapter, 1st verse of Corinthians, and hopes some comfort was given to the ones left behind. We never give praise to any man, but to the spiritual gifts which God hath bestowed in the hearts. This Elder was profoundly gifted and very learned in the holy testimonies, so we praise God that He saw fit to take this vessel of clay and impart such knowledge; that he might guide, direct, and instruct; and reveal some of the deep mysteries of the holy testimonies unto the saints; these mysteries being unfolded by the revelation of the Holy Spirit; which knowledge is hidden from the world.

Elder Turner is survived by his wife, Mrs. Mary Elsie Turner, Amarillo, Texas; daughters Miss Joyce Turner, Amarillo, Texas; Mrs. C. J. Fitz, Clovis, N. M., and Mrs. J. W. Crawford, Amarillo, Texas; a son, Norval Turner, Amarillo, Texas; brothers George Turner and Arthur Turner, Branch, Arkansas; sister Mrs. Bonnie Braswell, Denison, Texas; and five grandchildren.

His sleeping remains were laid to rest in Memorial Park Cemetery in Amarillo, Texas, where he waits for the dawn of the resurrection morn when he will be raised, owned, and received into that upper and better kingdom where everlasting praise shall be alone due to the worthy name of the Father, Son, and Holy Spirit.

W. A. Winfrey

CORNELIA WILLIAMS TURNER

Sister Turner was born June 12, 1861; fulfilling her allotted purpose in time, being relieved of this joyful election March 19, 1960, to rest in waiting, fully adorned in the wedding garment, a gift of the expected Bridegroom. Her days here were numbered 98 years, 9 months, and 7 days. She was the widow of the late Elder William Green Turner. To this union nine children were born: the late Walter G. Turner, Roscoe Turner, Laura Barbour, Elder W. Elmon Turner, the late Elder Luther

W. Turner, Sister Nettie Turlington, the late Claudio Stewart, Elder C. Dewey Turner, and the late Jarvis E. Turner.

Our dearly beloved sister was given a mind to unite with Black River Primitive Baptist Church July 16, 1932, by baptism.

In precious memory of our mother, whom the dear Lord has seen fit to remove from our midst on March 19, 1960, and is now resting from all her labors and toil of this present world. Her works do follow her, because her works were most surely the works of God, the Heavenly Father, through the righteousness of the Lord Jesus Christ. She was steadfast in her belief that it is the work of God that one is brought to believe on Him. Mother was faithful to every duty here on earth, esteeming others better than self; always ready and willing when health would permit, to deny self that she might comfort those who were sick or in need. She was ever thoughtful of her children, and her deep and abiding love reached those afar off, as well as those near her, even to her passing, to know about their welfare, hoping and praying that everything was well with them.

She was surely a faithful and beloved member and sister in Christ of Black River Primitive Baptist Church, of the Seven Mile Association. A precious branch of the vine has been cut loose from these earthly ties, and transplanted into that holy Kingdom of God, where all trials, afflictions, sorrows and heartaches are no more: in the morning of the resurrection to come forth in the likeness of our Saviour, and be forever satisfied in the fullness of His love.

We acknowledge with kind appreciation the many tokens of friends in our bereavement. Her absence is greatly felt with us, and not only with the children, but the vacant seat she has left in the church is not easily forgotten; but is yet a precious memory to those who knew and loved her. May we all bow in submission to the will of the Heavenly Father, who doeth all things well, and according to the counsel of His will.

One member of the family of Cornelia Williams Turner is speaking in a small way for all.

Elder C. Dewey Turner
her son and pastor of Black River Church

BROTHER GEORGE DAVIS

George L. Davis was born March 10, 1873, and departed this life July 4, 1960. He was married to Laura Freeman on August 18, 1897, at the home of her father, Ira Freeman. He, together with his wife, united with the White Oak Springs Primitive Baptist Church in the

year 1916. They were baptized by Elder C. A. Davis. They moved their membership to Suggs Creek Primitive Baptist Church in February, 1939, where he remained a faithful member until his Heavenly Father called him from this time world.

Brother Davis delighted in having his brethren and sisters visit him in his home and talking of the goodness and mercies of our Lord. He was a firm believer in the doctrine of salvation by grace and grace alone. He trusted in none other. Many times I have visited in his home and heard him express how unworthy and sinful he felt to be and how good the Lord had been to him.

He leaves his wife and a large family, together with a host of friends, to mourn his passing. We feel that our loss is his eternal gain. He will not only be missed in the home but will be greatly missed by the church, which he was so faithful to attend.

His funeral was conducted by his pastor, Elder Z. L. Rhue, Elder D. R. Pyrtle, and Elder D. A. O'Bryant at Suggs Creek Church, and burial was at White Oak Springs Cemetery.

May our Heavenly Father bless us to bow in humble submission to His righteous will.

RESOLVED, That a copy be kept on our records, one sent to the family, and one to the *Signs of the Times* for publication.

ference August 13, 1960.

Done by order of the Church while in con-

Elder Z. L. Rhue, Moderator
Bertha R. Stuart, Church Clerk

ANNIE L. RAYMOND

Sister Annie L. Raymond, of Richmond, Maine, died of angina pectoris February 15, 1960. She was born in Boudoinham, Maine, July 24, 1887, the daughter of Eldridge and Sister Ella Baker Raymond.

Sister Annie was received into the fellowship of the Boudoinham Old School Baptist Church and baptized by Elder Dodson September 12, 1926. She remained a loyal and loving member to the end.

Sister Annie and her mother were for years hospitable entertainers of visitors at our associations, sparing no time or effort to make the brethren and friends welcome at their home in Boudoinham.

Funeral services were held in Richmond, Maine, February 18th, and the committal service at the grave was conducted by our pastor, Elder Arthur Warren, on April 23rd, when brethren and friends met at the cemetery.

M. F. Dunlap, Clerk
O. S. B. Church of Bowdoinham

Signs of the Times

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE

'The Sword of the Lord and of Gideon'

VOL. 128

DANVILLE, VA., DECEMBER, 1960

NO. 12

IS IT TIME TO RENEW
YOUR SUBSCRIPTION?
IF YOUR EXPIRATION DATE
IS 12/60
IT EXPIRES WITH THIS ISSUE.

CIRCULAR LETTER

The Maine Old School Baptist Association, meeting at Whitefield, Maine, September 2, 3, 4, 1960, sends greetings to the Churches and Associations with whom we correspond:

As we gather to spend these three days in the worship, we hope, of our Lord and Master, we feel to say with David of old, "I was glad when they said unto me, Let us go into the house of the Lord." (Psalms 122:1) We realize that without a preparation of the heart and a working of the Holy Ghost in the soul of David, he would not have felt joy in going into the house of the Lord, neither would he have recognized the house. The love of God placed in his heart, not by works lest he should boast, but because it was the pleasure of the Father to make known unto him the riches of His Kingdom, constrained him to enter the house of God. We hope and trust that our hearts have been prepared by the same spirit and that we are drawn by the same power that drew David thousands of years ago to seek his brethren and to sit under the ministry of God's chosen ones as they proclaimed the riches of His kingdom.

We understand that the house of God does not signify a grand cathedral or a spired structure, where men are wont to assemble, but rather, that place, however humble, where the Spirit of the Lord has appeared to a poor soul and thus made the place sacred. One may be in the most miserable and dreary of

lands, in a desert with no hope of reaching an oasis, weary and hungry and hopeless, when the vision comes to make the heart rejoice: Like Jacob, on his way from Beersheba to Haran, in a land where he found only stones to place under his head at night, dreaming of a ladder from earth to Heaven with angels ascending and descending, the Lord standing above and blessing him, awaking and realizing that the place was holy and calling it the house of God (Genesis 28:10-17), we, in our deepest despair, may be visited by angels and shown that God's love and mercy are with us and so feel that we are in His house. We can worship alone or with our brethren, but either way our words of worship at the altar cannot be expressed more beautifully than in the language of David — "Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord." (Psalms 122:2, 3, 4) "Let my cry come near before thee, O Lord — give me understanding according to thy word. — My lips shall utter praise, when thou hast taught me thy statutes. My tongue shall speak of thy word; for all thy commandments are righteousness. Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight. Let my soul live, and it shall praise thee; and let thy judgments help me. I have gone astray like a lost sheep; seek thy servant; for I do not forget thy commandments." (Psalms 119:169-176) "Blessed is the man whom thou choosest and causest to approach unto thee, that he may dwell in thy courts: we shall be

satisfied with the goodness of thy house, even of thy holy temple." (Psalms 65:4) We are glad when in our hearts we feel a desire to honor and praise His holy name and we hope we are led by the spirit to His courts. "As the heart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before God?" (Psalms 42:1, 2)

We are glad, also, to be able once more to hear the gospel preached by the ministers whom God has called, as we believe, to be the stewards of his mysteries, who come, as written of in Corinthians, giving no offence, approving themselves in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings: By pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by love unfeigned. By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left. (2 Corinthians 6:3-7) Having been tried and prepared in all these ways, they are able to instruct, to cheer, to comfort and to edify the sheep of their flocks who are experiencing those same distresses, stripes, imprisonments, tumults, labours, watchings and fastings. We are glad, as we enter the house of God, to know that He has raised up "able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life" (2 Corinthians 3:6), and to know that, like Philip in Samaria, they preach Christ. With Isaiah we can say of them: "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth." (Isaiah 52:7)

In these turbulent times, with rumors of wars and threats of destruction so rampant, how comforting it is, and how glad we are, in this house of God, to hear these ministers affirm once more

in no uncertain terms, that God reigns.

Minerva F. Dunlap

CORRESPONDING LETTER

The Maine Old School Baptist Association, in session with the Whitefield Church, Whitefield, Maine, September 2, 3, 4, 1960, sends greetings to the churches and associations with which we correspond;

Dear Brethren: We are thankful to our Heavenly Father that he has made it possible for us to meet again in an association. Your correspondence is gladly received.

Elder Wood and Elder Warren preached wonderful sermons, giving all praise, honor and glory to our Lord and Saviour Jesus Christ, whom we feel was in our midst. Jesus told Peter three times to feed his lambs and his sheep. We do not understand he meant natural food, but to feed God's children with spiritual food; as we were fed in this association.

When He is absent from us we are filled with doubts and fears, and, like John when he was imprisoned, have to be told again of all the things Jesus has done. But when He is present with us, we are filled with joy unspeakable, and feel as David in the twenty-third Psalm, "The Lord is my shepherd I shall not want."

Our association is small, but we hope we are part of that remnant which the Lord shall gather from all parts of the earth. (See Isaiah 11:11, 12.) Our strength is not of ourselves but of God, who doeth all things well according to his will, for our good and his glory. The Bible declares our Lord to be the supreme ruler of all the universe: If we fly to the uttermost parts of the world He is there; or if we make our bed in hell He is there. Hath He not power, righteousness and wisdom to do what seems good in his sight? "Let him that lacketh wisdom ask of God."

May the Lord forgive all that is amiss in the household of God, from the least

to the greatest. May He give us faith to lift up our eyes unto hills from whence cometh our help. All our help cometh from the Lord who made heaven and earth, and who shall preserve our going out and our coming in, as in ages past; and from this time forth, and even forevermore. ". . . let us lay aside every weight, and the sin that 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."

The Lord willing, the next meeting of the Maine Association will be held at Whitefield September 1, 2, 3, 1961.

Mrs. Sanford Bartlett, Clerk

CORRESPONDENCE BETWEEN
DR. HOOPER AND ELDER GOLD

(Continued)

TO DR. HOOPER

"Our preaching, so far as I know, is such as would be sanctioned by Andrew Fuller, whose works have been a standard authority for Baptists, both in England and in this country, ever since they appeared."

"We go by Bible precept. We work by Bible example."

My Dear Sir: — The above quotations you will recognize as your own. In the first letter you addressed to me, that Andrew Fuller was your standard authority, in preaching, you plainly stated. Now, you seem very fond of asserting the superior learning of your denomination. I freely own that your scholarship is far above mine. I honor you as a fine scholar, and should regret it indeed if no one knew any more than I do. Inasmuch as you surpass me so far in human learning, you can appreciate my reference to Webster for determining the meaning of standard authority. He says authority means, "that which is claimed to justify measures, opinions," etc. The word standard, he says, means, "having a fixed or per-

manent value." Then you have Andrew Fuller as your fixed permanent power, to justify and direct you in your opinions and practices. He justifies you in your measures, and you state what is true, when you affirm, that you are his followers. You are distinguished as missionary Baptists, and the first missionary society among Baptists seems to have been formed by him and others on the 2nd of October, 1792. (See Fuller's Works, Vol. I, page 62). My difficulty lies in reconciling the first quotation with the one made in your last series of articles to me, in which you say: "We go by Bible precept. We work by Bible example." Why in your reply, did you desert your standard authority, and attempt to shelter yourself under the Bible, which from first to last I claim as my only authority? But another great wonder appears. You attempt to drag all your doctrines along with you under cover of the Bible. Did you know that the word doctrines does not appear in the Bible, except as held by men or devils? and I don't suppose it will own your doctrines, so let them remain with your standard authority.

You would foist Sunday schools on the Bible. They are your nursery, from which you transplant what you call christians, into the church at proper age, and when there are good seasons. You intend through the Sunday school to instill into the minds of these children your notions of benevolence, so that the next generation will more liberally support your measures. Now, does the Bible tell us what thing in nature is the nursery of the church? A nursery room in a house is designed for children which are as much members of the family as the parents. So in orchards, the young trees in the nursery are as much fruit trees in their nature, as those already bearing fruit. Now, you call Sunday schools the nursery of the church. Your denomination is exalting them into exceeding importance. Why have not the apostles told us something of them? But you hint that they are in the Bible, because Timothy is indebted

to his mother for his godly character. I suppose Timothy is indebted to God for his godly character. You say his godly character came from the care and education of his mother and grandmother, and that the Scriptures teach this. Now, I cannot find where this is taught. It is said that Timothy's mother was a Jewess, and that the same faith he had, dwelt in his grandmother and in his mother, before it did in him; but that they made him a christian, is what I do not think is taught. Because it is the duty of parents to train up their children in the nurture and admonition of the Lord, you say Sunday schools are taught in Scripture. Parents should set good examples before their children, and urge upon them the study of the Bible, where the truth is found, and this should not be neglected. Parents should urge upon their children a becoming regard for the Lord's day; but that one person can grant another faith, or a godly character, is what I can not admit.

My objection to Sunday schools is, in part, because you claim too much for them. You acknowledge they are a modern institution, not a hundred years old, yet you attempt to sanction them by the Bible. You give them an intimate connection with, and make them an important part of the church, when they are not so much as mentioned in the Bible. I believe God's revelation is complete, and in the Bible all is found that is needful for the church. But your inference is, that this age of human learning and progress develops necessary additions to the church, of which revelation is silent. It seems to me that they are dangerous, partly because much of the matter taught in them is fabulous, and because children are deceived into the notion they are christians when they are not, and because you claim for this modern idol so much power and value. The true church has no nursery from which she transplants, no teachers but such as the Holy Ghost prepares for their work, and the Bible thoroughly furnishes these unto all good works.

Your reply, on the question of begging for money, amounts to no more than an apology for it. You say some abuse it, and thence infer that it is right. If you had admitted that all abuse it, and then renounce it, we would be nearer together. If any measure is right in itself, no one should object to it, because some one, Judas-like, betrays or perverts it. My objection is, for the thing itself; for I can not see from Scripture, your right to the high value you place on money in the conversion of souls. When some, or many, of your number of acknowledged authority, teach that it is not known how many souls one ten cents or one dollar will be the means of converting, some people feel like coming not into your secret, nor being joined to your assemblies. When you teach that the heathen are perishing, because we do not send the gospel to them, and that we will send it if you will but give us the money, you put forth that which contradicts the teaching, that it is the Lord of the harvest, and not man, that sends laborers into his vineyard, and God and not money that saves souls. I do not think all the money in the world can save a soul, nor if there were not a cent of money in the world, that the number of the redeemed would be a single soul diminished. If money will convert the heathen in the sense you believe, I think your people very culpable; for you hardly average twenty-five cents a head in your contributions for this purpose, and that after much begging, when you ought to give all you have, if it be true that money will save their souls, for a soul is worth more than all the world. If you do not believe it will convert them, why submit to this priest-craft and dishonor the name of our Lord, who redeemed his church, not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from before the foundation of the world?

Let us see how you justify giving to convert the heathen, by the precepts

and examples of the Bible. You say, "if the apostle Paul enjoined on the churches to give," etc., "that is sufficient warrant for us to follow his example," and so say I. You go on, "and if we can induce the covetous world to appropriate some of its wealth," the inference is, to promote the glory of God, in giving money to convert heathens, it is right, etc.

Now, how near does this statement correspond with Paul's case. It is stated in Acts, 9th chapter, beginning at the 27th verse, that there should be a great dearth throughout all the world. Then the disciples determined to send relief unto the brethren which dwelt in Judea. See also Romans, 15th chapter and 26th verse, "For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." For the method of raising this contribution, see I Cor. xvi: 1. For the motives to this giving, see II Cor. viii: 18, following verses. Here we see that the churches were sending up contributions for the relief of the poor saints in a famine. From this case you argue, that money should be procured by your missionary boards, first organized in 1792, for converting the heathen, and you are to go to the covetous world to secure it. How much is this like Bible precept and example? As much as sending money to suffering saints, which is a commendable act, is like sending money to convert heathens; as much as the free offerings of Christians, which are acceptable to God, are like spoiling the Egyptians or covetous world.

Why did you not give your Bible precepts and Bible example for raising money to convert souls? It seems to me that you pervert the plain commands to give money, not for the purpose of converting souls, but to feed and clothe the bodies of Christian laborers and sufferers, into pretexts for raising it, to support men in attempting to do that which man is unable to perform. The addresses in the epistles are made not to unbelievers, but to Christians, and this

should not be overlooked. As to giving and receiving the Scriptures teach that he that ministers in spiritual things should be ministered to in temporal things, by those that are taught in the word, for "Even so hath the Lord ordained that they which preach the gospel should live of the gospel." I Cor. 9:14. Paul received gifts from churches and commended their liberality. How one can have the love of God in him and refuse his property to a brother in need, was a matter of question with John: "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?" I John 2:17.

The Lord writes his law of love on his people's minds and hearts, and hence they find the blessing of the cheerful giver in obeying this law. God's people are made honest, and they are not willing that true preachers should be faithful in feeding them, and ministering to them in spiritual things, without ever giving such laborers any of their temporal things. They need not, therefore, be begged to make these gifts. True preachers are equally delivered from covetousness, and preach of a ready mind, never demanding salaries, nor wishing to be burdensome. How much, what I have stated, is like the Bible, judge for yourself. How much it is unlike the practice of your denomination, you can also judge. I think it well becomes Christians to observe this, as well as all other commands of our Lord. But my difficulty is, in seeing any scriptural warrant for your high modern pretensions in regard to the power of money.

One would suppose from reading your article on the fruits of Mr. Fuller's Mission system, that India, China, etc., are blossoming as the garden of the Lord. So, perhaps, you would represent these United States as blooming for the millennium. This is about as conclusive as saying, that because unfeigned faith first dwelt in Timothy's grandmother, and then in his mother, that therefore Timothy is indebted to his mother for

religion, and hence Sunday schools can be justified by the Scriptures. Or that because it is the duty of parents to bring up their children in the nurture and admonition of the Lord, therefore modern Sunday schools, not a hundred years old, teaching fables and doctrines of men, are found in the Bible. You are replying to me though, because, as you say, my arguments are inconclusive.

You complain much of the bitterness of my article. My convictions were stated in as mild a manner as I well could express them. If my charges are true (and you have not denied many of them), you had better try to correct the evils pointed out, rather than blame me for doing what you asked me to do. I had not intended to write anything about this matter, but you called on me in such a manner, that I did not feel that I could well decline doing so. I have a high regard for many of your brethren, and, besides, it is not pleasant to me to offend any one, nor do I like to incur the odium that results from publishing what is so unpopular, yet under such circumstances shall I withhold what seems to me to be truth to please men?

As to your allusions to our ignorance and fewness of numbers, judging from your manner of writing about it, perhaps no one glories more than you do, that we are few in number and ignorant in worldly wisdom. The Lord's people were more numerous at one time than the prophet Elijah thought, when the Lord told him he had a reserve of seven thousand, all the knees of which had not bowed to Baal. I Kings xix. The Scriptures tell us, "straight is the gate and narrow is the way which leadeth unto life, and few there be that find it." Matt. 7:14. It is not so bad to be ignorant, either, when Jesus says, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Matt. 11:25. And again, "For you see your calling, brethren, how that not many wise men after the flesh, not many

mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. And base things of the world, and things which are despised, hath God chosen; yea and things which are not, to bring to naught things that are. That no flesh shall glory in his presence." I Cor. 1:26-29.

Instead of glorying in my ignorance, or feeling that I am better than others, I am a corrupt miserable sinner, and can not hope for salvation except by grace. Far be it from me to say, that I am better than others. I am free to say that the pride and vanity, and other corruptions, of poor human nature, afflict me to my grief and shame.

You consider me extremely imprudent, when I state that it seems to me you are allied to Babylon in some respects. You know I suppose that Babylon is from babel, which means confusion. I do not know a denomination that exhibits a greater confusion of tongues than the Missionary Baptists. Your articles to me are good proofs of it. Here you ascribe salvation to grace, there you say Timothy's godly character is from his mother. At one time you say all Christian dispositions are implanted by God, then again, the human will comes to Christ. So much is this the character of your reply that I felt like trying to show how unlike the Scriptures your views are, although of course, you appeal to them for confirmation of your positions. The two texts at the head of this article, which you enunciate as true of you, I shall utterly fail to reconcile. You remind me of one who, being chastised for his wrong doing, complains sorely of the severity of the castigation, yet clings to his old ways.

You suppose a case, which you say, it would gratify you if I would give my opinion on. It is that of a poor young man, who says he has an unmistakable impression that he ought to preach to the heathen. How shall he go?

Suppose one should say he has such impressions, and prepare himself for it, according to your method, and after receiving the benediction of his teachers, some difficulty should be interposed, and he should quietly settle down in this country. What would you say? Does the Lord call one to go to the heathen, and then blockade his way so that he can have no access to them, or does he suffer such obstacles to check his way? I should conclude the Lord had not called him.

Therefore, some other proof, that he is called to go to the heathen than his mere assertion that he is, might be more convincing.

The God whom I wish to worship is of one mind, and when he bids Jonah go to heathen Ninevah, the way seems to be open for him to go there, and shut up and quite stormy if he attempts to go any other way. It is more difficult, it seems, to get Jonah willing to go to Ninevah, than it is to get him a conveyance.

Now, suppose this young man comes to the church, as you say. Let us look into the Scriptures, which thoroughly furnish the man of God unto all good works. This you cannot object to, according to one of your texts: "We go by Bible precept. We work by Bible example." The young man must go, but according to your supposition, he will be speechless when he gets there, for he knows not their language. We believe those whom the Lord calls to preach he makes apt to teach. Paul exhorts those having the gift of tongues, not to speak in an unknown tongue, which is profitless. Those that are to preach for you are put in your hand to prepare them more fully for their work. Did you show me from Scripture where the Lord authorizes any school of man to fit men to preach? Our God knows the end from the beginning, has foreseen all exigencies, has provided all that is useful for the church in all her necessities, and revealed it in Scripture, and forbids her resorting to anything except what he has shown in the mount, yet he has

given us no account of any school of man to better prepare one to preach the gospel to any one.

Your schools, after all, do not teach these foreign tongues, and one leaving them with diplomas in his pocket knows no more of the Chinese language than I do. The Lord calls a man of human learning to preach when it pleases him, but that man never glories in human learning. You, for instance, state, "that human learning enabled Paul to handle the deep and high arguments of the Scriptures with a power and skill beyond that of the unlettered fishermen." Here you expressly state that human learning gives light on revelation, or better enables Paul to handle the deep things of Scripture, than Peter and the other disciples could. Well, what does Peter say about the deep mysteries Paul has written? "Even as our beloved brother Paul, also, according to the wisdom given unto him, hath written unto you." II Peter 3:15-16. Here Peter tells us that Paul wrote, not according to the wisdom acquired in the schools, but according to the wisdom given him from above. Let us hear Paul on this question, "And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." I Cor. 2nd chapter, 4th verse; read the whole chapter. Let us hear James, who tells us where to go for wisdom, if we have it not: "If any of you lack wisdom let him ask God that giveth to all (men) liberally and upbraideth not, and it shall be given to him." James 1:15. But is he not to study? Yes, study the Scriptures, and receive knowledge, that is worth anything, from whatever quarter it comes. But does the Lord send any man to preach who is not of a sound mind and apt to teach? Do you suppose he sends a man to preach, who does not know the difference between an oyster-grabber and an austere man? When he sends one, I think he does not call riotous living by the name of righteous living.

(To be continued)

THE THREE CALLINGS OF GOD

"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son; moreover, whom he did predestinate them he also called, and whom he called them he also justified; and whom he justified them he also glorified." (Romans 8:29, 30)

We see that with God these things are already done; but they must come to pass in us by the effectual working of His Spirit. Every chosen vessel will be called in this sense that has not yet been called. I believe that all who were predestinated to be conformed to the image of his Son, will be called in time — called out from under the law of sin and death, and made alive in Christ Jesus.

I believe that it takes a special calling for one to be added to the militant church. "And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all people. And the Lord added to the church daily such as should be saved." (Acts 2:46, 47) I think that the writer had under consideration such as should be saved to the church. The Lord has not purposed that all his people should unite with the church. It takes a special calling, and a special qualification through much tribulation and many trials and fears. They feel their unworthiness and unfitness; and yet a growing in grace and love — a love that is strong enough to overcome everything that stands in the way. I think that the ministry ought to speak words of encouragement, but let everyone be fully persuaded in his or her own mind. The way to have a sound church is for the Lord to add to it, and not the man.

It also takes a special calling for one to preach the gospel. One should never be licensed to exercise away from his home church until he first preaches to the comfort of God's humble poor at his home church; then the brethren and

sisters of other churches will want his home church to license him so he can visit them and preach to their people. It is very hurtful when Old Baptists fail to wait on the Lord, and begin to try to build for themselves. The Lord said that he would build his church upon this rock, and the gates of hell shall not prevail against it.

Paul said, "By the grace of God I am what I am." He was speaking of being an apostle, but I believe that Paul would have agreed that everything that he was: that is, speaking of being Christ-like, was by the grace of God; and that nothing could be added to it, nor any thing taken away from it. "For we are his workmanship, created in Christ Jesus unto good works, which God before ordained that we should walk in them."

Humbly submitted,

(Elder) James R. Hollandsworth,
Rt. 4, Box 364-C,
Bassett, Virginia

EXPERIENCE

34 Jordan Road,
Colonia, N. J.

Dear Editors, and
Household of Faith:

I hope you editors and writers will be blessed of the Lord to continue to write in the future as you have in the past. Many of you can express my feelings better than I can; thank the Lord for you.

My parents were Lutheran, and I was raised to believe in their teaching when a small child in Sunday School and at home. In my early twenties I became dissatisfied, and I did not know why I felt that way. When I was married, we visited my husband's parents in Virginia; they were Primitive Baptists, and are now resting in the paradise of God. We attended a meeting while there in the year of 1922; and I was drawn to the Old School Baptist doctrine, and

have received much comfort. We moved to another town, but I had no desire to go to the Lutheran church again.

About 1940 my husband searched for an Old School Baptist Church, and found one in Hopewell, N. J.; and we attended meetings there for years, and loved the Primitive Baptist people dearly. Several years back, in a dream I walked through a crowded, noisy street, and came to a large door; I opened it and went through, and discovered that I was wearing a black gown; and a Bible was open in my hand, which I tried to read but did not understand.

It seems to me that the black gown meant that I was dead in sin. When I looked up, I saw the most beautiful place, and heard singing; and a short distance from where I was standing there was a little child, but she disappeared. In this, I think I was shown that I had to become as a small child.

We went on enjoying the pleasures of this sinful world; but in the beginning of 1958, I saw myself a vile, unworthy sinner. I lost my desire for the things of this world, and stopped going to the places of pleasure. In the latter part of 1958, I met a dear sister in Christ, and she asked me if I would like to go to the meeting in New York with her. I attended these meetings regularly, and must say that I enjoyed them more than I can tell; and being with the dear children of God is more than I deserve. At these meetings I tried to hide my feelings, for I did not want anyone to know how I felt. My burden grew so heavy, I could not keep back the tears which rolled down my cheeks like showers of rain. Sometimes, when I have been made to suffer, these words came to me: Christ suffered as no man has ever suffered.

The Lord afterwards visited my burdened soul and gave me sweet relief; and there were times when I was so disturbed and depressed. I would that I could be as patient as David: "I waited patiently for the Lord, and he inclined unto me, and heard my cry."

I went on in this condition for

months: kept humbled, and in the blessed state of seeking, searching, praying and crying after Him and his righteousness; He who has all power in heaven and in earth. We can do nothing without him. On the third Sunday in November, 1959, Elder Slauson used a text in Ephesians — 2:11-22. I cannot recall all he said, but at these words, "By grace are ye saved through faith," etc., I became alert and lifted up. I wondered to myself, What is happening to me? It seemed that I could see; and I had not before. And my ears were unstopped. When the preaching came to a close, and we stood singing, there was a terrible burning within me; and I heard a small voice say, "Ye must be born again." I then knew the Lord was dealing with me; and I was crying, and I did not realize I was walking up front toward Brother Slauson, and was asking for a home. I could not tell the church what was in my heart, yet I was accepted by the Lord's people with love and understanding. When I arrived home I was impressed to write Brother Slauson my experience.

I was baptized the first Sunday in December, 1959. When I came out of the watery grave I felt so calm; I feel I left something there. I do desire to live soberly and righteously, and to praise God, who has delivered me from such a deep sea of darkness. If I am a child of God, I feel to be the least; and am made to prize highly the love and fellowship of God's humble poor.

Mrs. Letcher Smith

1702 Tryon Road,
New Bern, North Carolina

Dear Elder Spangler,

I have heard you ask the brethren to write to the Signs for publication. I am very poor at writing, but I will do the best that I can to tell of an experience that I was blessed with on Monday night of this week. I do not know if I was awake or asleep, but the following was revealed to me as I sat in my home.

On the night of August 22, 1960, at approximately 7:30 P. M., I was sitting in the living room of my home alone. My wife and her sister were in the kitchen. It was raining, and it was thundering and lightning. I looked out the door, and, as I did so, there came a flash of lightning that remained and caused everything to be visible for five or ten seconds. At the same moment the whole heaven was bright and I could see the clouds in the heavens; and the thought flashed through my mind that this is the way it will be when Jesus comes again.

The thought came to my heart: What if He should come at this moment, how would it be with my soul? At the same moment I was made to know that if He should come now, it would be well with my soul! There in a moment I could see Him as He will come, and I was with Him in the flash of lightning.

Dear ones, this is so precious to me that I am unable to put it into words that express just how I felt. The wisdom of man and all the learning of man will never be able to put words together to make one know the glory that was mine to feast upon for a while after this.

To me at that moment, as the flashes of lightning came out of heaven and shone to all parts under heaven, was just as Jesus said in Matthew 24:27: "As the lightning cometh out of the east and shineth to the west, so shall the coming of the Son of man be."

I could see Jesus in the clouds of heaven just as He will come in the last day, and there was a lifted up feeling in my heart, just as if I were being caught up with Him. Oh, for just a second or two I felt it was so; and Oh, how I wanted it to be so when it was all past and gone.

For in this I knew if it were so now, that all trials, afflictions, heartaches, pains, and all weeping would be gone forever. There would be no more tears to wipe from my eyes, and I knew that I would have had a clear title to heaven, and this title would have been endorsed by the Almighty God and with the blood

of the Lord Jesus Christ.

After this happened, I arose and tried to read a copy of the Gospel Standard, but I could not, so I had to lay it down and walk the floor for a while. Then I sat down and wrote what I had been blessed to experience. At this time, I was rejoicing so much that I could not read nor do anything else except praise my God for all of this.

I can not say whether I was awake or asleep when all this happened, but there is one thing I do know, and that is in those few moments the Lord of heaven revealed to me the coming of the Lord Jesus Christ at the last day. I believe that the feeling that I had in this experience of being lifted up, was of the same power that will raise His people from the dead when He does come again.

(Elder) S. R. Boykin

Gordo, Alabama

Dear Editors:

The following are a few thoughts on natural life, eternal life, and the adoption.

God, in His creation of man in this lower, natural world, made him in two respects like the Father and Son. They made man (1) "In His image." (2) "In His likeness." In His image, Adam was made with his bride in him as bone of his bone and flesh of his flesh. All for whom Christ died are called His bride, as their spiritual eternal life was in him from all eternity, being "chosen in him before the foundation of the world." As God is the Spiritual Father of all the elect so is Adam the father of all the human family; for who can say, "I'm not of Adam."

In His "Likeness", God gave man dominion "Over all the earth," (Gen. 1-26) which we see in man's making use of the powers, and forces of nature and the resources and elements of this world, which God created for him. Some wise men have said that the image of God in man was defaced in his fall, but

such is not the case; for the fall of man was a death in sin and to all righteousness, having only a carnal mind which "Is not subject to the law of God neither indeed can be"; which places him in a position in which he can devote his entire strength and ability to the work assigned him of God in taking dominion of all earthly things. Thus establishing man's "likeness" in earthly powers to God's all powerful dominion over all things.

In this earthly wisdom and knowledge "The children of this world are in their generation (adamic) wiser than the children of Light." The children of God know by faith that all these earthly things have an end and shall be destroyed. They realize they have no continuing city here, but "Look for a city, which hath foundations whose builder and maker is God."

This difference in the carnal worldly man and that of the one called out from this way of life is of course the New Birth: A birth in which the Holy Ghost or Spirit takes its abode in the person. "What! know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God." (I Cor. 6:19) Such persons are not carnal but spiritual. "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you, now if any man have not the Spirit of Christ, he is none of His."

This Spirit of Christ in His People is none else than Eternal life itself. "He that believeth on me hath everlasting life." Christ also says "they shall not die" but "live forever." (John 16:47-50) This language sounds strange to the natural ear since we know our natural mortal bodies must die as we understand death, but in God's wisdom and knowledge these bodies sleep in the tomb, awaiting the awakening at the resurrection. He speaks of his people sleeping in him.

These mortal bodies cannot inherit eternal life, their father being Adam, and their inheritance being all that

fell to Adam; of which we are all too aware. God is their Creator, not their Father as the world would have us believe. Adoption is the only way by which this mortal, corrupt body can be changed and fashioned like unto the glorified body of Christ, who is the forerunner of this great throng of the redeemed. "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you;" and, "I shall be satisfied when I awake with thy likeness."

While in this life the presence of the Spirit of Christ within us is the Spirit of adoption to our natural mortal bodies that it too might live in hope of Eternal life which God promised before the world was.

W. L. Crowley

NOT ASHAMED OF THE OLD BAPTISTS

R. F. D. 2,
Winfield, Alabama

Dear Editors:

As I am sending a little contribution to the Indigent Fund, I will send also an account of three dreams which were of great comfort to me. I think they were in the same year; and I still love to meditate on them.

In the first one there was a square plot of ground marked off for me to keep check on — I was to go from corner to corner, back and forth, and watch it all the time. I didn't know why I was to do this. Around this square muddy water started bubbling up, and the ground kept getting softer until it all dissolved; and I started sinking down, and down: there was no solid ground to stand on. I was all under except my head; and looking to the North-east, I saw a spark of light. In this I believe that God showed me I was walking on dangerous ground, and I was made to stop and think. At that time I scarcely ever went to church, as we didn't have

much of a way to go, and the children were small; and I neglected to go.

In the next, I thought I went to a Primitive Baptist meeting; and after the song service was over, the pastor still hadn't come, and they decided that I do the preaching. I knew that I just could not do it; and Oh, how miserable I was. While in prayer, the pastor came in, and how relieved I was! The pastor was Elder Moore, whom I loved to hear preach; and from then on for a long time, I felt I had heard a good Old Baptist sermon, and I had a strong desire to go to preaching. Oh, how I did rejoice for some time!

In the next, the children were playing down by the highway, and I went down that way to tell them to come up to the house; and they came on to where I was. When I turned around to go to the house, (then facing the South), I saw a bank of muddy water rolling over as high as I could see, and as far East and as far West as I could see; and I knew there was no escape for us, and we would be swept away. We stopped and stood there, knowing we were gone. But, when it passed over, we were still standing there just as dry as we were. On the other side of this bank was a new world, most beautiful, and as bright as crystal. I cannot describe the beauty of it. All this was during the time I didn't get to go to church.

Oh, if I could write what I feel sometimes, and rejoice in, but I am so ignorant and unworthy — maybe not worth the space and your time. If it were not for the Old Baptist Doctrine, the Bible and the Signs of the Times, I don't know what I would do. Reading the Signs helps me understand the Bible more.

I want everyone to know that I am an absolute predestinarian Old Baptist, and I am not ashamed of them, they are most lovely. It isn't the outward appearance that counts, it is the Holy Spirit that you can see shining in their faces that counts.

May God in his grace and mercy enable you to keep the good Signs sound,

and to continue to contend for what we believe to be the truth.

A sister in Christ, I hope,
Mrs. A. T. Couch

THE WOMAN AND THE
ALABASTER BOX OF OINTMENT
(Matt. 26:7)

Many bewildering and hard to understand comparisons are recorded in Holy Writ, which, if seen through the eye of revelation, would present a beautiful view of Jesus and the church in redemption.

The narrative which we have under consideration is a figure of the church being brought out from under the law of condemnation, coming to Jesus as her refuge under grace. "Wherefore, the law was our schoolmaster to bring us unto Christ, that we might be justified by faith." (Gal. 3:24) Not that the creature was in himself fulfilling the law to the satisfaction of the wrath of God the Father, but by and through the law was the discovery of sin and death. For through Christ was the revelation of death by sin. The law is not in the will power of the creature to accept or refuse its demands; for when seen through the eye of revelation the sinner is already condemned to death and everlasting punishment.

The woman who came to Jesus presents a very convincing and beautiful type of the church under repentance. She was walking by faith, not by sight. (2 Cor. 5:7) It is true she saw the humanity of Jesus, but since the humanity of Jesus was like in appearance to natural man, this woman who typifies the church saw in Jesus by faith the immortality of God shining forth. Let us consider what she saw in contrast to what those saw who condemned her. She, by faith, saw in the mortality of Jesus, death. By sight, some had indignation against the woman for what to them was waste, but to her it was life everlasting. Indignation against her was

also against Jesus.

Let us here consider the substance from which alabaster is made. It is translucent; that is, not dark, not clear enough to identify the inner contents. It is a clear representation of a sinner's experience. They truly hope they are born again of the incorruptible seed of Jesus, but they cannot see the substance sufficiently to say it is the redeeming spirit, so then we are, as St. Paul said, "saved by hope." That is we are saved from despair. (Romans 8:24)

St. Mark, 14:3, says the woman broke the box and poured the very precious ointment of spikenard on Jesus' head. This box of very precious ointment is symbolic of a repenting sinner's heart. She broke the box (heart) and poured out the very precious ointment (repentance) upon Jesus. Breaking the box is very significant, for it seems no provision had been made to dispense the contents of the box. Nature makes no provision for pouring out repentance, for it is at ease, needing no such troublesome thing as a broken heart and repentance. "I was at ease, but He hath broken me asunder." (Job 16:12)

When the repentance appears, the body of flesh has come to an end. So, when Jesus took the sins of his people upon himself, He came to the end. When the woman performed the act of anointing Jesus' body to the burying, she saw by faith the body must die and be buried. She saw in the death of Jesus that her body must also die to sin; therefore, with a broken heart (alabaster box) she pours out her complaint (repentance) upon Jesus.

The death of Jesus brought the old covenant to an end; so the woman (church) is brought to a beginning, the dawn of the Gospel day. The natural Jesus went down as a sunset. In his resurrection he arose as the Son of Righteousness and spread the light of the Gospel day in the hearts of his children.

The woman represents the end of the old law covenant — judicial or law dispensation. The alabaster box is broken

up, its very precious contents are poured out upon Jesus — she looks upon Him as her King. (Hos. 1:2) The broken alabaster box is also a type of the body when its sinful state is revealed — there is no more confidence in the flesh.

Since the contents of the alabaster box seem to represent repentance, and without repentance no man shall see God, is not this what Jesus had reference to when He said, "Verily I say unto you, wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of her. (St. Mark 14:9)

John came preaching the doctrine of baptism of repentance (Mark 1:4), he being the forerunner of Jesus, the last of the law prophets. Is not the forerunner of a sinner's conviction repentance, a broken heart, a contrite spirit? The heart must be broken before sorrow and repentance flow out. Then a memorial unto her (church) anointing Jesus unto His burying? For when sin is finished it brings forth death. (James 1:15) When sin was laid upon the holiness of the nature of Jesus, it brought forth death to his body. So, when the spirit of the righteousness of Christ takes up its abode in a sinner's heart the body dies. "And if Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness." (Romans 8:10)

We also note the time and place where this anointing took place. It was just before the betrayal of Jesus by Judas. Jesus was in the house of Simon the leper. Simon was either afflicted with leprosy or had been. Leprosy has been in many instances biblically compared to sin. Jesus was in the house of Simon the leper, even as every cleansed vessel of the mercy of God goes by the name sinner.

There is a sign that follows the believer in Christ. That sign is a broken heart and repentance. "And there shall no sign be given to it, but the sign of the prophet Jonas." When Jonah preached to the Ninevites the effect was repentance. "God by sorrow worketh

repentance." (2 Cor. 7:10) It was so with the woman and the alabaster box of very precious ointment. The box had to be broken before the contents could be poured out. So the heart has to be broken before repentance appears.

(Elder) W. E. Turner

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2246 Memorial Avenue, S. W.,
Roanoke, Virginia.

1884 Connally Dr.
East Point, Ga.

Dear Brethren:

I suppose you know something about Mr. J. C. Philpot, who was one of the best English preachers. He and Mr. Tiptaft seceded from the established church, enduring much persecution, and joined the strict Baptists. Many years ago two volumes of their lives and works were published and thousands were sold; now, after about ten years delay on account of finances, the third volume is ready for sale, and Mr. Paul requested me to advertise it in our papers, if you have no objection.

The price in our money is \$2.25 and 20¢ postage. His address:

S. F. Paul, 47 Maldon Road, Brighton 5, England.

Yours in hope,
Geo. W. Jackson

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COMPLETION OF
ANOTHER VOLUME

With this number we complete another volume of the Signs — the 128th; and we approach the end of another year of time, and of earthly things.

It is not likely that any of us conscientiously appreciate the half of the many blessings we have each received, nor fully aware that they have come to us as gracious gifts of the God of heaven and earth. But sometimes we experience with David in the 63rd Psalm:

"Because thy lovingkindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name. My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches. Because thou hast been my help, therefore in the shadow of thy wings will I rejoice."

All who are instrumental in publishing the paper appreciate the comments

of the brethren and friends, and are glad that they are comforted and edified; and would remind them that they, as enabled by the Spirit, are the ones who keep the paper coming to them each month, by their subscriptions, writings, etc.

Our great desire is to keep the paper sound in doctrine; to comfort the Lord's people; and to praise and exalt the name of our God for his goodness and mercy.

J. D. W.

EDITORIAL

"THE HOUSE OF JUDAH AND THE HOUSE OF JACOB."

We have a request that we write on the difference between the House of Judah and the House of Jacob. Such a task is beyond our ability, unless the Lord direct us by His Blessed Spirit.

There were twelve tribes in the House of Jacob as it entered into possession of the land which the Lord their God gave them. Judah, one of those tribes, was, in after years, to become the most important of them all. To Judah God gave the portion of land upon which Mount Moriah stood, where God sent Abraham to offer his son Isaac, a place sacred to the whole House of Jacob. Judah, the fourth son of Jacob, in his lifetime secured a place of respect among his brethren. We find him speaking for his brethren when Jacob would not consent to their taking Benjamin back with them to Egypt. He also offered to become surety for the lad, when Joseph's steward stopped them to search their sacks, and found Joseph's divining cup in the lad's sack, it was Judah that was the one who pled with Joseph so touchingly, that Joseph could no longer refrain, but made himself known unto his brethren. His moving address can be read in Genesis 44:18-34. Though Reuben was Jacob's first-born, Jacob said he was unstable as water, and should not excel, and so we find Jacob sending "Judah before him unto Joseph to direct his face unto Goshen."

We would here quote from Jacob's blessing of Judah in Genesis 49:9-12. "Judah, thou art he whom thy brethren shall praise: thy hand shall be in the neck of thine enemies: THY FATHER'S CHILDREN SHALL BOW DOWN BEFORE THEE. Judah is a lion's whelp: from the prey, my son, THOU ART GONE UP: he stooped down, he crouched as a lion, and as an old lion: who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be." It is said that on the standard of the Tribe of Judah was a lion's whelp with the words, "Rise up, Lord, and let thine enemies be scattered." Caleb was of the tribe of Judah and he was one of the two spies that gave a good report and encouraged the brethren to invade the land. Because of his faithfulness Joshua gave him Hebron, the city where David was anointed king by his brethren. Judah and Benjamin were the two tribes that stood together when David was first made king, and from then we find the influence of Judah growing exceedingly. David, their king, was blest to become king of all the House of Jacob, and Judah became a spot to which the whole House of Israel looked for protection from their enemies and for the worship of the God of their fathers.

When Israel agitated for a king that they might be like other nations, God gave them Saul, who was of the tribe of Benjamin. Hosea the prophet says of him, "I give you a king in mine anger and took him away in my wrath." At the height of Saul's power, Samuel the prophet told Saul to smite Amalek and utterly destroy all that they had. Saul did not obey the voice of the Lord and it is of note for us to consider what Samuel told Saul, "And Samuel said, when thou wast little in thine own sight, was not thou made the head of the tribes of Israel, and the Lord anointed thee king over Israel? — Wherefore then didst thou not obey the voice of the Lord? — Behold, to obey is better

than sacrifice, and to hearken than the fat of rams: — And Samuel came no more to see Saul until the day of his death." God then sends Samuel to Bethlehem in Judah to anoint David the son of Jesse, king. When Saul's life came to an end the men of Judah went to David at Hebron and there they anointed David king over the House of Judah, and we are told "there was long war between the house of Saul and the house of David: but David waxed stronger, and the house of Saul waxed weaker and weaker."

At the cruel death of Ishbosheth, Saul's son, all the tribes of Israel came to David unto Hebron and made him king of the whole of the twelve tribes. Thus as Jacob said in his blessing, "Thy father's children shall bow down before thee," so it came to pass. During the reign of David and Solomon the Lord brought much glory to the House of Judah, but after Solomon's reign the ten tribes split away, and to stop them going up to Jerusalem to worship, Jeroboam made two calves of gold and placed one in Bethel and the other in Dan, and said, "Behold thy gods, O Israel, which brought thee up out of the land of Egypt." Later, the worship of Baal was brought in by Ahab when he married Jezebel the daughter of the king of Zidon. "Yet the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending: because He had compassion on the people, and on His dwelling place." After the dispersion of the ten tribes, the kingdom of Judah continued for nearly one hundred and fifty years, then they were carried into Babylon, and we find them called Jews in the time of Daniel. In his life of captivity we see that he would open his window toward Jerusalem when he prayed. How good, that in their darkest days, there were those who grieved for the afflictions of Joseph. It is not known by whom the 137th Psalm was written, in it how sorrowfully the captives bewailed the desolation of Zion and desired never to forget Jerusalem. During this distressing judgment that

God brought upon them, He most graciously sent prophets telling of a better day. "Zion heard and was glad: and the daughters of Judah rejoiced because of Thy judgments, O Lord." Psalm 97:8. At the fullness of time God sent His Son, who was the Lion of the tribe of Judah, "the root and the offspring of David and the bright and morning star." Revelation 22:16. The sceptre was not to depart from Judah until Shiloh came, and the New Testament says, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold there came wise men from the East 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." Matthew 2:1-2.

Isaiah had long before said, "For unto us a child is born, unto us a Son is given, and the government shall be upon His shoulder." Here, in the purpose of God, is the person who puts a glory upon the House of Judah. A child born of a Jewish virgin, a Son given from Heaven, God's Eternal Son. This and many other facts make the House of Judah to stand out gloriously above all the other tribes of the House of Jacob. To Zion and Jerusalem the whole of the House of Jacob came, and the sons of Levi were priests, but a greater than Aaron, who should be a Priest for ever was this child born in Bethlehem, for He came to sit upon the throne as King and Priest. "Even He shall build the temple of the Lord: and He shall bear the glory, and shall sit and rule upon His throne: and He shall be a Priest upon His throne: and the counsel of peace shall be between them both." Every one of the seed of Jacob who are in the promise given unto their father Abraham shall come and bow down to Him as their brother, yet also as their glorious King. He then is the One that distinguishes the House of Judah by His choosing Zion as His dwelling place, His kingdom shall have no end. Daniel told Nebuchadnezzar that God would set up this kingdom and it should never be destroyed, and it should

not be left to other people, that is, to change or interfere with it. He is the King that shall reign in righteousness. **HE WAS BORN A KING.** God had said in Psalm 2:6. "Yet have I set My King upon My holy hill of Zion." We are also told in Psalm 122, "For there are set **THRONES OF JUDGMENT**, the thrones of the House of David." The Apostles were told, "Ye which have followed me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye shall sit upon twelve thrones judging the twelve tribes of Israel." The Apostles today are judges in the Church of God, the ground and pillar of the truth. The House of Jacob and the Jews were cast off. Jesus said, "Behold, your house is left unto you desolate." He had come to fulfill what was spoken of by the prophet, "Tell ye the daughter of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass." Matthew 21:5. Jacob, in his blessing says "Binding his foal unto the vine, and his ass's colt unto the choice vine." Genesis 49:11.

Jesus heard the multitude of the common people cry "Hosanna to the Son of David: Blessed is He that cometh in the name of the Lord: Hosanna in the highest." But the chief priests and scribes were sore displeased and said unto Him, "Hearest thou what these say? And Jesus saith unto them, Yea: have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" Read Matthew 21. In Matthew 23 Jesus utters the Woe that He is about to send upon them, not only for their rejection of Him, but for their persecuting and slaying of the prophets and the wise men that He had sent unto them. They were soon to crucify their King, and the words of Hosea 9:17 were to be literally fulfilled. "My God shall cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations." But is their case hopeless? No, Jesus, when He said, "Your house is left unto you desolate," also said, "For I say unto you,

ye shall not see me henceforth till ye shall say, Blessed is He that cometh in the name of the Lord."

Hosea clearly shows the condition of national Israel even now. "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: Afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and His goodness in the latter days." Hosea 3:4-5.

They have been wanderers into every part of this world. If there had never been a missionary sent by man they would have been, and still are, the ones who have carried with them, the words of their prophets, and though they have not known it, the testimony of Jesus. Isaiah 50 reads, "Thus saith the Lord, Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, for your iniquities have you sold yourselves, and for your transgressions is your mother put away." We believe there will be a remnant of the Jews saved, but it will be with them as it has been with the Gentiles, for Jesus said to Nicodemus, who came to Jesus by night, "Ye must be born again."

Paul tells us that "He is not a Jew, which is one outwardly; neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly: and circumcision is that of the heart, in the spirit, and not in the letter: whose praise is not of men, but of God." Romans 2:28-29.

In this article we have spent much time on the House of Judah while under the old dispensation, now, as we close, we would give a glance, as it were, of the true Kingdom, where Jesus reigns in righteousness, and the Apostles rule in judgment. The true Mount Zion is that which has been built by the Eternal God, with King Jesus, who ever lives as our High Priest to make intercession for every one of the House of Jacob,

when they come to worship God. The ways they come vary very much, but they all come by the teaching and instruction of the Holy Ghost. They need not that any man teach them, for the anointing they receive of Him abideth, and it teacheth them all things. These, from wherever they come, are of the House of Jacob, the New Man, who, Paul tells us, after God, is created in righteousness and true holiness. These are led to Zion with everlasting joy upon their heads, and as they journey from the various parts of His Kingdom they find Jesus "an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a great rock in a weary land." All that are saved or will be saved are of the Household of our Heavenly Jacob. Adam, the first man, was under the curse. Jesus, the second Adam, the supplanter, has, through His perfect obedience, received from the Father, the blessing (which is life for evermore) and righteousness from the God of His salvation, a righteousness that exalts this nation, for this is the generation of them that seek Him, that seek Thy face, O Jacob.

Thus our Lord in the flesh is the true Jacob, the supplanter, who has taken away the curse, and through His obedient life and vicarious death "was declared to be the SON OF GOD with power, according to the spirit of holiness by the resurrection from the dead." Romans 1:4.

As the Son of God He now sits upon the throne as King and Priest and has a Kingdom that shall never end. This Kingdom was taken from the Jews and given to a nation bringing forth the fruits thereof.

G. R.

VOICES OF THE PAST
"He being dead yet speaketh"

Hendley, Neb., June 12, 1898

Elder F. A. Chick — Dear Friend: — Will

you please to give, through the Signs of the Times, your views upon the spiritual meaning of the words found in Genesis xix. 26, and oblige?

A Friend

REPLY

The words to which our friend calls attention are as follows: "But his wife looked back from behind him, and she became a pillar of salt." Before beginning our remarks upon this sentence, we will call attention to the fact that the blessed Redeemer is recorded in the seventeenth chapter of Luke, as referring to this narrative, and as enforcing his warnings to his disciples then, by the reference to it. In what we shall have to say concerning the text, we desire to also call attention to the use of it made by the Savior. We need not narrate the whole story recorded in this nineteenth chapter of Genesis, as it is familiar to all Bible readers, and as any one can turn to the narrative and read for themselves. The cities of Sodom and Gomorrah were devoted to destruction, for their great wickedness. Lot and his family dwelt in Sodom. Out of his divine compassion for them God had commanded Lot to depart from the devoted city, that he should not partake of her plagues, and her destruction. The righteous soul of Lot had been vexed at the wickedness of the city, as we are told elsewhere. Abraham, when told of the impending destruction of the city, had interceded for them before the Lord, and had received the promise that if ten righteous men could be found therein, the city should be spared. But when the angels of God had come to the city and tried it, there were not found even ten righteous men. The condition of the city with regard to its wickedness is plainly discovered by what they tried to do to the two angels. Even the sons-in-law of Lot were involved in the general iniquity which abounded; and even Lot was of such a worldly mind that he and his wife and daughters lingered, loath to leave such a pleasant home in the plain. But the Lord had such com-

passion upon them, that the angels laid hold upon their hands, and drew them out in haste. How sad it is that not only the world loves wickedness, but that the people of God themselves, so much love the ease and pleasures of the world, that they are slow to leave the evil land, and would still linger there, and though vexed with the evil conduct of the wicked, yet would continue to live in intimate association with them, were it not that the Lord has more compassion upon them, than they have upon themselves, and lays hold upon them and draws them out.

Every believer has to confess with shame, his love of pleasure, and folly, and ease, and that nothing but sovereign grace has constrained him to go out from these things. Even though he can but vex his soul at all the wickedness of the world, yet he lingers near, finding that all the desires of the flesh, and of the mind, go after that which delights the wicked. Therefore he takes great shame to himself, and only praises grace which has saved him. Even when his face is Zionward, and he steadfastly is minded to go forward, with sorrow and shame he finds a deceitful heart inclined to all the evil when he would leave behind. If he does not look back indeed, he finds a law in his members which constantly would induce him to look back. And so he cries out against himself, "I can not do the good that I would." He feels that his best obedience is marred by the evil heart within him, which makes his service but partial, and nothing to be boasted of. While this is true of all the people of God, as they all will confess to their shame, and while each one feels to praise unfailing love and care, that they are still pressing on to the better land, and are still going out from the cities of the plain, to the mountains of God, yet it is sorrowfully true of some, that they are found, like Lot's wife, looking back.

First, we are told in the narrative that they lingered, even though that night they had had proof of how great the wickedness of the city was. That

night Lot had interceded in vain for the safety of the guests whom the Lord had sent him. He had full proof that he had nothing in common with those among whom he dwelt. Yet his foolish heart was so enamored of the place, that he lingered. But let us not be found judging Lot, lest we judge also our own selves. We know that this world is not our home, that as believers we have nothing in common with it. It does not believe what we do; it does not love what we do; we have visitors which it does not, and for which it does not care, and it despises the heavenly guests, which have come to abide with us. O what a wretched heart that will still linger amid such scenes. How little, after all, we are weaned from the world. How much we love it still. But by all this, how is the compassion and mercy of God toward us magnified. Surely there is nothing in us that can merit esteem, or give the Creator delight. Yet he loves us; he loves us without any reason that exists within ourselves. He loves us freely, and because he will. There is, there can be, no other reason. His is the only free love in the universe. How great was the mercy that could pardon the lingering of Lot, and lay hold upon the hands of him, and his, and draw them out, and hasten their going.

Second, we are told in the narrative that Lot still so much loved the cities of the plain that he could not bear to think of going to the mountains, to which he had been bidden to flee. We recall that when the land was before Abraham and Lot, to choose between them, there was so much of a worldly spirit in Lot, and so little of that which possessed Abraham, that he chose the plain where there appeared to be a prospect of an easy life, rather than submit the choice to God, and that Abraham took that country which Lot had rejected. And now, in the time of the destruction of the city, we find his heart lingering around these same pleasures. So he asked of the angels of God that they would not send him out to the

mountains, lest he should meet some evil and die. There was a little city called Zoar, near by, and he asked that instead of departing to the mountain, he might turn aside there and abide. His heart was much in the world of wickedness yet. He could not give up all, and dwell in the mountains which God had chosen for him. How slow we are to learn that God's way is best. How much, even the best of those who love and serve God, live in the world. We excuse many things upon the ground that "it is such a little one." We know and say that this world with all its glory, honor, fame, position and wealth, is doomed to destruction. At the best it can abide but for a little time. Still more, we confess that its cares, and pleasures, and ambitions, keep us from the enjoyment of the best, the everlasting things. Yet we are so wedded to it, that when we are bidden to flee to the mountains, where we shall be carried above the plain of this world, and which is our proper abode, we still cling to the world. We do not obey the injunction of the apostle in full measure when he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." On the contrary, we do set our affection on things below, and grovel in the earth. O how great the mercy of God, that we are not left to perish in Sodom, but are hastened out.

Nothing describes the experience of us all, and the confession which we must make, better than the testimony of one who when asked, What part he had done in his salvation? said, "The Lord determined to save me, and I did all I could against it." There is not a foot of the road which has not witnessed a warfare. The flesh striving against the Spirit, and the Spirit against the flesh. How many little cities of the plain we dwell in. How many worldly things claim our affection, and our attention. How loath we are to leave the world. We do not mean how loath we are to die, as we must when the end of life's journey is reached, but how loath we are to be

separated from the world in our love, and in our life, day by day. How often the deceitful heart says, "Is it not a little one?" And yet Lot disobeyed God in this thing. The little city was of the plain, as much as was Sodom. Ah, wretched, vile, deceitful heart, that can still cling to what belongs to the world. In this city of the world, Lot found a snare, and through drunkenness was led into grievous sin with his daughters. And Moab and Ammon, deadly foes of Israel in all their history afterwards, were the fruits of this sin. Are not these things written for our learning, upon whom the ends of the world have come? O, that we might be shown the right way, and earnestly abide and walk in it.

In the third place, we are called to contemplate a still more open violation of the word of the Lord. They have been forbidden to look behind them. Permission had been granted to the weakness of Lot to turn aside into the little city, but no permission had been granted to look behind. If still there is a lingering in the world for a little, there is not to be a looking back. To look back would show that the heart was not in the matter of escape from the sin of the world, with its destruction. Lingering and turning aside into the little city, is from the weakness of the flesh, which the Lord pities, as a father pities his children, because he knows our frame, and remembers that we are dust; but to look back, while the angels of God are hastening us away, is the result of willful perverseness. There is, according to the testimony of the apostle, such a thing as sinning willfully, after we know the truth, and this is an altogether different thing from being overtaken in a fault. For this willful sinning there remains no more sacrifice, but on the contrary, "A certain fearful looking for judgment, and fiery indignation, which shall devour the adversaries." When Lot's wife looked back, it seems to us that her sin came under this head. There was no sacrifice for it. The chastisement must be inflicted, both to vin-

dicate the commandments of God, and as a warning to his people during all ages. So the Lord himself said to his disciples, "Remember Lot's wife." We believe that Lot's wife must represent one who truly belongs to the family of God, and it seems to us to be an undoubted truth that some of the Lord's own people do look back to the world of sin and folly from which they had escaped, and are engulfed in it, and become so much like the world, that the eye of man cannot tell the difference between them. But how glorious the consideration that, "The foundation of God stands sure, having this seal, The Lord knoweth them that are his." The Lord knows, if we do not.

Lot's wife, looking back, was turned into a pillar of salt. In other words, she became like the world around her. In all the plain of Sodom, there rained down fire and brimstone, and the plain was incrusted with elements, which would not suffer any green thing to grow, and where nothing could live, of bird, or beast, or fish. Salt is the sure destruction of all where it falls. We use it to preserve meat, and other things, but we must remember that it does so through the destruction of all life, which would feed upon that which we wish to preserve. It preserves one thing by destroying other things. It is therefore primarily the agent of death and destruction. The region of the Dead Sea is today desolate, by reason of the exceeding saltiness of the sea, and of salt mingled in the land around. There is a solemn meaning then in the turning of Lot's wife into a pillar of salt. It signified that she had become filled with the elements of the world around her. She had so lived after the flesh that she had died. While she was so much of the world, no spiritual emotion or exercise could live in her. In the Bible sense of the word she was dead. She was identified with the world around her. She stood as a monument of the evil of looking back to the world, and living after the flesh. In all ages of the history of the church, some who have once lov-

ed God, and his cause, have become enamored of the world so much that they have lost all spiritual interests in the things of the kingdom of God. They have wandered off so far as to never attend the ministry of the word, or upon the services of the sanctuary. They have lived in the company of carnal men, and have enjoyed the pleasures of the world, and have loved pleasure more than God. Some are in our mind as we write, of whom we believe this to be true. They are pillars, but not pillars of the truth. They are monuments, but not monuments of grace, so far as their daily life is concerned. When they shall be awakened to the knowledge of their sins, and their backslidings shall be healed, as they shall be some day, they will mourn, and will feel that none are such monuments of grace as are they.

We may all, if the words of the Master are true, and of this we must not doubt, become pillars of salt. We may become monuments of God's anger against sin. We may sow to the world and reap corruption. We may so look back to the world that we shall become as the world, and none can see aught that differs from the world. The light within has not died, but it has become concealed. It has been put under a bushel. How terrible are the effects of sin. How much must Abraham have felt to praise that God who had given him such faith that he had not chosen the country of the plain. How great must have been his estimation of that grace which had kept him from looking back, when he was bidden to go out from his own country, and from his own kin, to a land which he did not know of then, but which should afterwards be shown him.

While Lot must have afterwards moaned his unbelief and half-heartedness, in the obedience which he had rendered to God. On the other hand, Abraham could not praise himself for his obedience, but must ever praise that grace which had wrought in him to the end that he might believe and render the obedience of faith. Sin has its wages,

but obedience has no wages of eternal life, for this is the gift of God through Jesus Christ our Lord. If any of those who love and serve God, are now dwelling in the heavenly land that was promised to them through Jesus Christ, and dwelling there in peace, they cannot say it is because of their obedience. They must and do praise the sovereign grace of God, in it. This we know by experience. We have never felt that we could attribute any spiritual blessing which we had received to any merit of ours; but we have ever felt when darkness and sorrow have been ours, we have deserved it all. We have had the wages of sin, but we have never found any wages of righteousness. Here all, all, is of grace. If we have in anything obeyed, while others have not, this we know is not to our credit, but to the praise of grace. From us then must all boasting be excluded. The peace and the obedience which leads to peace are alike to the praise of the glory of his grace. We repeat the words of the Savior, "Remember Lot's wife." We trust that in the hearts of many of our readers, he has spoken these words, and if not the very words themselves, yet the substance and meaning of them. It is noteworthy that when the Savior used these words, he was speaking also of destruction which should come upon the people, as it had come upon Sodom. The hearts of men are not changed with the advancing centuries. Men are no better now than when Sodom was consumed. It is still true that the hearts of disciples are deceitful, and cling to the world, and so the blessed Master implies, when he bids the disciples learn from Lot's wife. For ourselves, and our readers, we could desire nothing better than that the lessons of this narrative might abide with us. O, that our separation from the world might be more complete. O, that the disposition of heart which would lead us to look back, might be so bound, and kept in subjection, that we might be daily, monuments of the grace which teaches us that denying ungodliness, and worldly lusts, we

should live soberly, righteously and godly, in this present evil world.

When we began this article, we expected to write but briefly upon this matter, but the subject has enlarged, and we have written as it has been opened to us. We shall be compelled to leave some other things, of which we expected to write at this time, until a later date. The subject has been to us a very solemn one. We trust that it may not be wholly without profit to others.

(Editorial by Elder F. A. Chick, August 1, 1898.)

OBITUARIES

ELDER HIRAM LEWIS ROGERS

Hiram Lewis Rogers, son of the late George Washington and Elizabeth Ratcliff Rogers, was born December 21, 1883, at Jeriel, Kentucky; he departed this life June 20, 1960, at Ashland, Kentucky, at the age of over seventy-six. In 1904 he was united in marriage with Martha Mullins, and to this union were born six daughters and seven sons.

In 1909 Brother Rogers became a member of Lost Creek Old School or Primitive Baptist Church; and 1953 was ordained to the ministry. He served as pastor of the Lost Creek Church until his death. He was a merchant, and a retired farmer by trade.

Surviving are his wife, Martha Mullins Rogers; six daughters: Mrs. Chester Black, Lexington, Ky.; Mrs. Clifford Bellow, Springfield, Ohio; Miss Madgel Rogers, at home; Mrs. Frank Watson and Mrs. Tony Waugh, Denton, Ky.; and Mrs. Bruce Cooksey, Hitchens, Ky.; five sons: Grover, Homer and Clifton, of Denton, Ky.; Harmie, Hitchens, Ky.; Hubert, Grayson, Ky. Also by two brothers: C. E. Rogers, Logan, W. Va., and Thomas, Pedro, Ohio; and four sisters: Mrs. Hulda Mullins, Ashland, Ky.; Mrs. Mary Jones, Argillite, Ky.; Mrs. Mattie Holbrook, Logan, Ohio; and Mrs. Ethel Young, Hillards, Ohio; 25 grandchildren and 16 great grandchildren.

(Elder) J. S. Hunnicutt

MISS LULA PATTERSON

Miss Lula Patterson, the daughter of Deacon W. A. Patterson and Sister Nannie Kennedy Patterson, was born July 7, 1882, near Farmerville, La., and died in the same vicinity October 6, 1960.

Miss Lula, as she was known far and near, was a very unusual and useful individual. Early in life she became a very efficient and much appreciated school teacher, and taught in several communities of Union Parish. She was highly esteemed as a teacher, a neighbor and friend. She became much interested in the doctrine of God our Saviour, and attended Liberty Hill Primitive Baptist Church regularly, and manifested much interest in the preaching. Later, after she became afflicted, she wrote the writer a letter in which she related an experience which took place with her as a small child, which was very impressive to read. After teaching school for 45 years and had been retired a few years, she became much afflicted and a bed patient for over a year, and passed away at the old Patterson home where she was reared.

The writer and many other ministers visited her in her affliction, and she often desired prayer, preaching and scriptural reading, and manifested a sweet hope of a glorious salvation. She expressed a desire for church membership but because of her felt sense of unworthiness, she stayed out. We feel confident that she was born of God and sleeps until the Lord comes to call her and all his people home to be with him forever, where there is peace, love, joy and everlasting rest.

She is survived by one brother, H. A. Patterson; three sisters, Mrs. Mollie Taylor, Mrs. N. G. Breazeal, and Mrs. B. E. McDougal, all of near Farmerville, La. Surviving also are many nieces, nephews and other relatives.

The writer and Elder J. L. Smith conducted her funeral at Liberty Hill Church in the presence of a large and devoted congregation. May the Lord bless and comfort the relatives and friends with the realization that she is at peace, and will in the glorious resurrection be brought forth in the image of the Lord to praise him forever. Yours in sweet hope of everlasting salvation.

(Elder) R. W. Rhodes

JOHN ANDERSON CAMPBELL

John Anderson Campbell was born January 21, 1869, and died May 2, 1960, at the home of his son Paul, in Hartselle, Alabama. His age was more than ninety-one years. In 1904 he was united in marriage to Miss Francis Johnson, who survives. To this union seven children were born, three passing away in infancy; surviving are: Floyd, Huntsville, Ala.; Paul, Hartselle, Ala.; Jesse, Hartselle, Ala.; and Edward Athens, Ala. Surviving also are 19 grandchildren, 16 great grandchildren, and a host of friends.

He was a member of the Primitive Baptist Church sixty-six years, and served as Church

Clerk several years. He was a kind and affectionate husband, a loving father, and a good neighbor. He would have nothing as a means of salvation but Christ and him crucified. He attended church as long as his health would permit, being in ill health for about four years.

We shall miss his wise counsel, and encouraging words, but we desire to bow in humble submission to the will of our God. He was a firm believer in salvation by grace, and that God foreknew all things. We hope the Lord of mercy will comfort those that mourn and lead them out of the darkness of their suffering.

Funeral services were held at Kelly's Creek Church in the Flint River Association, May 4, 1960, by his pastor, Elder R. O. Simmons, and by Elder R. L. Biggs. Written by his sister-in-law,

Mrs. L. R. McNeill

WILLARD TAYLOR SETLIFF

On May 21, 1960, God in His infinite wisdom saw fit to take from us, by death, our beloved Brother Willard Taylor Setliff. He was born in Rockingham County, N. C. March 2, 1885, where he lived his entire life; and was united in marriage in December, 1905, to Carrie Belle Pryor, who preceded him in death. To this union four children were born, all of whom survive. Two sons Gordon and Elmer; two daughters, Mrs. Lillian Davis, with whom he was living at the time of his death, and Mrs. Pauline Austin, all of Route 2, Ruffin, N. C.

Brother Setliff united with us at Dan River Primitive Baptist Church, and during his membership proved to be a very faithful member. Although his health was bad during his later years, he attended service as often as his health would permit. We always knew Brother Setliff to be a faithful and devoted companion and father, a good neighbor and faithful member to our church.

Funeral services were conducted at Dan River Primitive Baptist Church May 23, 1960, by his Pastor, Elder D. V. Spangler; and his body was laid to rest by the side of his wife in the church cemetery, there to await the second coming of our Lord and Savior. We miss him very much but feel our loss is his gain. Therefore, we bow in humble submission to God's will, knowing that He doeth all things well; and that precious in the sight of God is the death of His saints; and that His mercy endureth forever.

Written by order of the Church while in conference on the 4th Saturday in July, 1960, with the request that a copy be sent to the family, a copy be sent to the *Signs of the Times* for publication, and a copy be recorded

in our church record.

Lucy Davis

RESOLUTION OF RESPECT
IN MEMORY OF
WILLIAM SIM GORDON

We the members of New Hope Primitive Baptist Church, Patmos, Arkansas, desire to bow in humble submission to the Will of our Heavenly Father in calling our beloved Brother and Deacon of this Church from the walks of this life on June 4, 1960, at the age of 82 years and nearly eleven months.

Brother Gordon, was born in Columbia County, Arkansas, on June 9, 1877, and moved to Hempstead County, Arkansas, near Patmos, Arkansas, at an early age, where he was married to Martha Elizabeth Johnson, who survives him. In addition to Sister Gordon, he is also survived by five children, Captain Madison Gordon, Port Hueneme, Calif.; Lester L. Gordon, Nacogdoches, Texas; Mrs. Edna Simpson, North Little Rock, Arkansas; Mrs. Nora Davis, Little Rock, Arkansas; and Alvin Gordon, Hope, Arkansas, and three grandchildren.

Brother Gordon joined New Hope Primitive Baptist Church in October, 1902, and remained a faithful member until his death. He was elected Clerk of the Church in October, 1908, and served as Clerk continuously until 1958, when because of failing health of himself and Sister Gordon they went to live with their son, Lester L. Gordon of Nacogdoches, Texas. He was ordained to the office of Deacon in December, 1945, and served the Church as such until his death. He was a noble and lovely brother, faithful in his attendance and rejoiced to hear the Gospel preached. He was loved by the members of the Church, and highly esteemed and respected by all his neighbors. The great throng of brethren, sisters, neighbors and friends in attendance at his funeral service was evidence of the high esteem they all held for him. He was a kind and loving husband and father to his beloved wife and children. He loved them and they loved him. He will be greatly missed by his family, the brethren and sisters and all that knew him, but we are comforted with the feeling that their loss is his eternal gain.

His funeral service was conducted at New Hope Church in the presence of a large attendance of brethren, sisters, neighbors and friends, by his Pastor, Elder W. A. Speer, Sunday, June 5, 1960, and his body laid to rest in New Hope Cemetery to await the glorious resurrection of the body, when it shall be changed and made like unto His own body, our Lord and Saviour Jesus Christ, to be gathered home in glory to be with the Lord forever.

May the Lord bless, comfort and give a sweet Spirit of reconciliation to all that mourn his passing.

Resolved, That this Resolution be recorded on our Church Record, a copy sent to the family, and a copy sent to the *Signs of the Times* for publication.

Done by order of the Church in Conference on September 4, 1960.

Elder W. A. Speer, Moderator
Lillian Sutton, Clerk

RESOLUTIONS OF RESPECT

By request of Danville Primitive Baptist Church and others I write as follows:

WHEREAS, It has pleased Almighty God in his infinite wisdom to remove Sister Sallie Butcher by death from her husband, children, church and friends July 22, 1960. She married Charles Edward Butcher, August 19, 1906, and they were blessed to live together 53 years, 11 months and 11 days. Six children were born to this union: Mrs. Mae B. Hudson and Mrs. Ruby Adkins, Danville, Va.; Mrs. Mamie Wallace, Dry Fork, Va.; and Charles Pritchett Butcher, Richmond, Va. The two oldest children died in infancy.

Sister Butcher united with Danville Primitive Baptist Church November 30, 1904, and was baptized December 25, 1904. The writer has had the pleasure of serving Sister Butcher as pastor for twenty years. When not providentially hindered she was always present at the Saturday night and Sunday services each month. She believed the doctrine of Salvation by the Grace of God; and always met you with a smile. She will be greatly missed in her home and in her church. It was a pleasure to meet with Brother and Sister Butcher in their home, whose door was always open to the household of faith and other friends; which were many.

The funeral services were conducted at Wrenn-Yeatts Funeral Home by Elders W. R. Dodd, Raymond S. Payne, D. V. Spangler and J. W. Golliam, amidst a large concourse of friends and relatives.

THEREFORE, Be it resolved that we at Danville Church bow in humble submission to our Heavenly Father for such a gift as was Sister Butcher. That we extend our deepest sympathy to the family and also to the members of Danville Church. May the Lord bless her family and cause them to know that he doeth all things well.

RESOLVED, That a copy of these resolutions be sent to the family, a copy to the *Signs of the Times* for publication and a copy recorded in our church book.

Elder W. R. Dodd, Moderator
Russell T. Holley, Clerk